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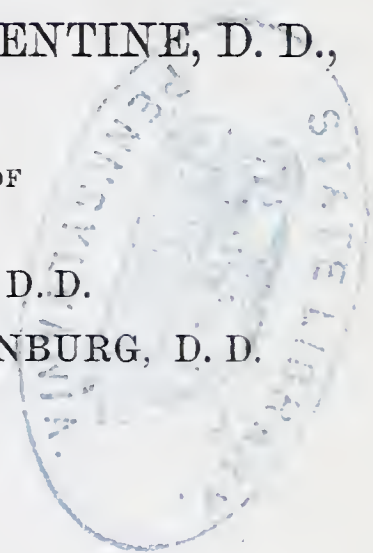
EVANGELICAL LUTHERAN CHURCH.

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NEW SERIES—VOL. V.

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THE
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OF THE
EVANGELICAL LUTHERAN CHURCH.
JANUARY, 1875.

ARTICLE I.

ON THE CHRONOLOGY OF THE HEBREW TESTAMENT.

By Rev. JNO. H. MENGERT, of Washington, D. C.

I.

Chronology—from χρόνος, time, and λόγος, computation—signifies the *method of computing and adjusting periods of time and dates of historical events*. It may, like history, be divided into *sacred* and *profane*. Sacred Chronology confines itself to the computation and adjustment of such periods and dates of history, as are given in the Sacred Scriptures, whereas profane chronology embraces all the periods and principal events of general history, fixing their limits and computing their dates principally from the records of uninspired or profane writers, without any special reference to the inspired word of God. In sacred chronology it is understood, that in order to obtain satisfactory results, we must place implicit reliance upon the statements of the Bible, as the only infallible and legitimate source of information. The student of sacred chronology presumes, or is at least expected to presume, that that Allwise Being, who created the universe, and established times and seasons, had a certain, definite object in view, when He caused the inspired writers of His Oracles to be so very particular and explicit in their

chronological remarks, as they are found to have been, and that He has not permitted that object to be frustrated or defeated. In other words, the student of sacred chronology, who desires to ascertain the true reckoning, is bound to believe, that *the chronological portions of the Bible, as integral parts of the Divine Oracles, are equally inspired with the rest of the sacred volume, and have been equally well protected against corrupting influences, by the guardian care of their Divine Author.*

We are aware, that the correctness of the principle here laid down is disputed by many. We know that some of the most eminent theologians of the present day regard the *doctrine of a plenary inspiration of the Bible as untenable and absurd.* This, however, can be no reason for us to abandon our position. "As it is written, I have believed, and therefore have I spoken, so we also believe, and therefore speak." We can derive no comfort from the view, that all the moral precepts, all the doctrine, and all the prophecy of the Bible were given by special inspiration of God, while with regard to historical events and chronological dates the sacred writers were left to depend upon tradition, and to use their own discretion, as to what statements and reports they should follow. To us it affords no consolation to think, that every thing which man must believe in order to be saved, has, by Divine Providence, been kept from clerical corruption, while the rest of the Bible, as being of minor importance, has been left to chance. Much less can we be persuaded to believe that "*the Bible is not the book of God's revelation to mankind, but merely some historical record touching such a revelation,*" which must first be examined and sifted before the precise amount of truth, which it reveals, can be ascertained, as Dr. Rothe asserts.* Such an operation, performed by me a poor, sinful, fallible creature, must of necessity prove a hopeless task. Unless I take the Bible to be God's book, containing a correct account of His dealings with mankind, together with a perfect revelation of His gracious will for my guidance, I

* Dr. Rothe's Essay : "The Holy Scriptures"—Studien und Kritiken, erstes und zweites Heft. 1860.

find myself doomed to learn always, without the least hope of ever coming to the knowledge of the truth. Even Dr. Rothe seems to feel this; for he acknowledges that "such an examination of the Bible," as he recommends, "is an immensely complicated and tedious operation, which can only be approximately performed." *

We therefore trust it will not be considered presumptuous in us to affirm, that the question: "Yea, hath God said?" which was once put to our mother Eve by the "old serpent," is heeded too much by some of our modern critics, and that for this reason "God has sent them strong delusions, that they should believe a lie." For what else is it, but a "lie," when they tell us, that the Hebrew Pentateuch is not the work of Moses, but of some compiler, who endeavored to harmonize and put into shape the conflicting statements of three different authors, to whom they give the three fancy-names of Ante-Elohist, and Elohist, and Jehovist? What else than "believing and *making* a lie" is it, when some of these men attach more importance to Hindu fables and Grecian genealogies, and Egyptian hieroglyphics, than to the Mosaic records? When they labor with all their might, and eagerly avail themselves of all the apparatus which a vain philosophy can furnish, in order to reconcile the historical and chronological statements of profane Jewish and heathen writers with those of the Bible at the expense of the latter? It is a distressingly ominous sign of the times, that such attempts, instead of being denounced and frowned down, are rather applauded, and that the ingenuity and sophistry which characterize them, are by many regarded as *prima facie* evidence of a truth-loving disposition.

The best and most effectual method to silence such questioners, in our opinion is, to tell them, that "God hath indeed said;" that "He hath in times past spoken to the fathers by the prophets;" that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." What these "holy men of God"

* Dr. Rothe's Essay: "The Holy Scriptures."

spoke and wrote, is the history of God's dealings with mankind, *of which history, periods and dates, are the framework, the very bones and sinews.* Corrupt and destroy this framework, and the whole of sacred history assumes the appearance of a myth, of which we can lay no hold. To us, as finite beings, historical events can be of no interest or importance, unless we know the time at which they transpired. We are so constituted that it is utterly impossible for us to credit them on any other condition. This desire to know the times and seasons of past events, has been implanted within us by the same wise and beneficent Being who established times and seasons. Hence the first question we generally ask, whenever any historical fact is brought to our notice, is: When did it happen? * It is a due appreciation of this peculiarity in our mental constitution, which suggests to every historian the propriety of accompanying the facts he relates with correct dates. He knows that unless he does so, his readers cannot be expected to believe his statements. Is it reasonable, therefore, to suppose that God Almighty, the great master-historian of the universe, who made us, and implanted within us this laudable desire to know times and seasons, periods and dates of past events, would require us, upon the pains of everlasting death, to believe the stupendous facts of sacred history, as contained in the Bible, unless He had caused the inspired writers of that history to accompany the facts they relate with correct dates? Certainly not! The conclusion, then to which we are driven, is, that if the Holy Spirit influenced the writers of sacred history so as to enable them to state facts correctly, that same Spirit must also have

* We have to observe in this connection, that the chronology of the Bible, as far as it concerns man, commences with the third verse of the first chapter of the book of Genesis. The first two verses of the Bible—embracing the creation of the heavens and the earth, the creation of celestial beings, etc., the apostasy of Satan and his angels, the mysterious origin of darkness, the formation of geological strata—cover an indefinite period, with which we have nothing to do. Our reckoning commenced when God said: "let there be light," and when the evening and the morning made "the first day."

enabled them to give correct dates, and that consequently the genealogical and chronological portions of the Bible are equally inspired with the rest of the Divine Oracles.

And what God hath spoken will remain: "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, (תורה) till all be fulfilled." "Heaven and earth shall pass away, but my words shall not pass away." On the strength of these and similar declarations of our blessed Saviour and His holy apostles, we firmly and joyfully believe, that the Hebrew Testament, as we now have it, contains in an uncorrupted state all that "holy men of God, moved by the Holy Ghost," ever wrote before the time of Christ for the instruction and final salvation of our race. Nor does the objection, that through the carelessness and negligence of copyists, numerous mistakes must have been introduced into the Sacred Text, shake this our belief in the least. For if it be true, as we know it is, that points of doctrine and moral precept are not affected by the various readings of the Hebrew text, we lay ourselves open to the charge of gross impiety, if, in the absence of convincing proof to the contrary, we do not believe and maintain that its genealogical and chronological portions have enjoyed an equal share of Divine protection.

It may not be improper in this connection, to point out an error, into which a modern writer on sacred chronology has fallen, while endeavoring to give plausibility to the assertion, that nothing was easier for the ancient Hebrew copyists, than to commit errors in the transcribing of numbers. He adverts to the fact, that "with the ancients it was customary to express numbers by single letters of the alphabet, instead of by whole words," and then leaves the confiding reader to infer that the ancient copyists of the Hebrew Testament also followed that custom. "The Hebrew consonant ט (tav)," he observes, "when dotted or doubled, (thus: טט) expresses 800, while when standing undotted or single, (thus: ט) it denotes only 400." "How easily," he then exclaims, * "could such a dot be overlooked by Hebrew copyists, and thus 800 be chang-

* Dr. Seyffarth in his : *Zeitrechnung des alten Testaments*, page 52.

ed into 400." From these remarks it is evident, that their author actually believes, or at least wishes his readers to believe, that in the ancient copies of the Old Testament Scriptures the Hebrew consonants were used to express numbers in the same manner as letters of the alphabet are used in ancient Greek and Roman manuscripts for that purpose. Such, however, is not the case. The ancient Hebrews were too particular with regard to numbers, to adopt such a custom. But lest our assertion should be considered gratuitous, we will quote Gesenius on the subject, who tells us,* that "*in the text of the Old Testament the consonants of the Hebrew alphabet are not yet used to express numbers,*" but that "*that practice is of more modern origin*"—a fact in which the humble believer of God's word cannot fail to recognize the jealous care of an ever watchful Providence. While other writers of antiquity were in the habit of expressing numbers by single letters of the alphabet, the holy penmen of Scripture were directed to express their numbers and dates by words, and copyists transcribed them in full. This we ought to bear in mind; for it goes a great way to prove, that to commit mistakes in transcribing numbers and dates was not quite so easy for Hebrew copyists, as Dr. Seyffarth would make it appear. The doctor, however, has a special reason—as we shall see more fully hereafter—why he speaks of dotted and undotted tavs. In the first book of Kings, the 6th chapter and the first verse, he wants the number 880, instead of 480; hence he finds it convenient to assume that in that verse there was originally a dotted tav (ט) to express the number 800, and that the dot was overlooked by copyists, so that now we have got only 480 instead of 880 years for the period from the Exodus of the Israelites to the building of the temple. Very ingenious indeed!

Nor does the fact that the ancient Hebrews wrote their vernacular without the vowel points, as we now have them, give us any solid reason to suppose, that the transcribing of the sacred text did on that account present to them greater

* Gesenius' "Hebrew Grammar," eleventh edition, p. 18.

difficulties than it would have done if they had possessed a regular system of punctuation. For this very fact of their having no regular system of punctuation, such as is now found in the Masoretic text, is proof presumptive that they needed none. Every ancient Hebrew of education and intelligence could read and understand his vernacular without such helps. Even at the present day, although their language is a dead one, there are thousands of Rabbis and other well educated Jews, who read Hebrew just as fluently, and understand it just as perfectly without the vowel points as with them. Their editions of the Talmud have no vowel points. But even assuming, for the sake of argument, that the absence of the vowel points, in the text of the Hebrew Testament, might occasionally have been perplexing to its students and transcribers, this could hardly have been the case with reference to numbers, since it is a well established fact that the genealogical and chronological tables of Scripture, as the frame-work of sacred history, were committed to memory with great care by the ancient Hebrews, so that transcribers of the Hebrew text were as familiar with the contents of those tables, as well informed citizens of this country are with the principal periods and dates of American history.

However, though the ancient Hebrews had no regular system of punctuation, like that of the Masorah, we must not, therefore, conclude that they had no method whatever of distinguishing between words written with the same consonants but differing in pronunciation and signification. *They were no secluded people. Their country formed the very centre of the habitable globe.* They were surrounded by great and powerful and enterprising nations. They had much intercourse with those nations. In the days of David and Solomon that intercourse became more frequent and complicated. Their political relations, their commerce and manufactures became extensive. Treaties had to be formed, and compacts had to be made, and instruments had to be drawn up to make those treaties and compacts binding. Then it certainly was, if not earlier, that the necessity of having some method or system for distinguishing between words written with the same con-

sonants, but differing in pronunciation and meaning, was generally felt. For without some such method how could foreigners have distinguished between כסף, (casàph) *to long for* and, כספ, (cáséph) *silver*; between דבר, (dabàr) *speech* and דבר, [déber) *pestilence*; between קדש, (kadàsh) *holy*, and קדש, (kadèsh) *a sodomite*; between ראש, (ròsh) *head*, and the same word when signifying *a poisonous herb*? In order, therefore, to avoid ambiguity in the pronunciation and meaning of such and similar words, the dash (-) and the dot (·) were early introduced, the former being commonly placed over the word, to suggest the substitution of another vowel for the usual one, and a consequent departure, both in pronunciation and signification, from the common reading, and the latter being sometimes placed over, sometimes under, and sometimes in the centre of a word or consonant for a similar purpose. The exact time when these first beginnings of punctuation were introduced into the Hebrew language, it is impossible for us to determine with certainty at this distant date. The time of Solomon's reign, however, seems the most probable. Equally uncertain is the period when they were first introduced into the sacred text. In our inquiries with regard to this important subject we have but one single fact to guide us. It is the fact, that traces of the dash and dot, as vowel marks, are found in the Samaritan Pentateuch, which was prepared in the fifth century before Christ from Hebrew manuscripts of a still earlier date. How old those manuscripts were, we do not know. They may have been hundreds of years old. They certainly could not have been obtained from the tribes of Judah and Benjamin upon their return from the Babylonish captivity, because the enmity between these tribes and the Samaritans was so great. They or their originals, therefore, must be supposed to have remained in the land of Israel at the time of the Assyrian captivity, (722 before Christ), or been brought thither by the priest, whom Shalmanezar sent to the new colonists, to "teach them the manner of the god of the land." But however that may be, thus much remains certain, that

the dash and the dot, as vowel marks, were introduced into the ancient Hebrew Scriptures either at some time anterior to the destruction of Samaria, or else during the period from that event down to the Babylonish captivity.

But these simple vowel marks, having once been introduced among the Hebrews for religious as well as for secular purposes, soon began to develop into various compound forms, until every sound of the language was represented by a peculiar and distinctive sign.

And here we beg to call special attention to the fact, that every occurrence and circumstance in the subsequent history of the Jews was peculiarly favorable to a rapid development of systematic punctuation. Their transportation to Babylon; the growing prevalence of the Assyrico-Babylonian dialect among the rising generation; a consequent neglect of the Hebrew Scriptures; the appearance of Ezra and Nehemiah as inspired and divinely commissioned reformers; the origin of the *בֵּית הַתְּפִלָּה*, or the “great synagogue;”* the collection and revision of the Sacred Oracles—these and other occurrences rendered the introduction of punctuation in a systematic form not only desirable and necessary, but also comparatively easy.

Bearing this in mind, and considering moreover, that since the time of which we are now speaking, there hath not risen another man like Ezra, who combined in his person to such an eminent degree the rare qualities of profound learning and deep-toned piety, we can easily understand why rabbinical tradition has fixed upon him as the individual who introduced both the present square or Chaldee character,† and the present system of punctuation into the Hebrew Scriptures. We do not maintain that the facts, which this tradition is intended to establish, are incontrovertible, yet we are

* On this institution see: “Ewald’s *Geschichte des Volkes Israel*.”

† Jerome also says: “CERTUM EST, Esdram Scribam legisque doctorem post captam Jerosolymam, et instaurationem templi sub Zerobabel, alias literas reperisse, quibus nunc utimur.” *Prologus Galeatus*.

decidedly of opinion, that no period in past Jewish history was so favorable for the introduction and development of systematic punctuation, as well as for the adoption of the Assyrico-Babylonian* or Chaldee character, as the one to which this tradition refers; and that no person has arisen since then, who was so perfectly authorized and so well qualified for this work as Ezra.

And surely it is no matter of indifference when and by whom the present system of Hebrew punctuation was introduced. For if it was introduced by a divinely inspired and commissioned person or persons, before the canon of the Old Testament Scriptures was completed and arranged, we can with propriety speak of a *plenary inspiration* of the Hebrew Text; but if the present system of punctuation is of comparatively modern origin—if a parcel of uninspired men of the fourth or fifth century after Christ are its authors: then the term: *plenary inspiration is the most unwarrantable expression that was ever invented by theologians, and therefore ought to be erased from our theological dictionaries.*

We will dismiss this subject with the observation, that if the vowel points were not introduced into the Hebrew Scriptures until the fifth century after Christ, it seems somewhat strange, that for half a dozen centuries after that time the prevailing opinion should have been, that they were introduced at the period we have intimated. The first persons who took it into their heads to controvert that opinion, were

* That the Samaritan Pentateuch is written in the original Hebrew character, and that this same character is also found on coins struck in the days of the Asmonean dynasty, cannot be admitted as proof, that the tradition, which ascribes the introduction of the Chaldee character to Ezra, must be false. The Asmonean princes, doubtless, looked upon the old Hebrew character as best adapted for coins and public documents, inasmuch as it bore testimony to the distinct nationality and great antiquity of the Jews. For this reason, if for no other, they perpetuated it; while the Samaritans retained it from sheer enmity to the Jews, and because its possession afforded them a plausible argument in support of their claim to strict orthodoxy. Some of our most eminent divines, moreover, give full credence to the rabbinical tradition to which we have referred, and we can see no reason, therefore, why we should not do the same.

Aben Ezra and Elias Levita, the former a Rabbi of the twelfth, and the latter a Rabbi of the sixteenth century of our era. How did these two men come to find out that the whole Jewish and Christian world had for so many centuries been in the dark upon so important a subject? Did they discover some unquestionable historical testimony concerning it? We answer: none whatever! They came to their conclusion by a chain of argument very plausible to themselves, but not convincing to others. They felt interested in persuading themselves, that the vowel points were of purely human invention. As Hebrew commentators they met with a number of difficulties in the sacred text. To surmount these they had no other alternative than to "take into captivity every thought that exalted itself against the knowledge of God," or else to depart occasionally from the usual reading, and substitute a reading of their own. They preferred the latter; and then in order to quiet their own consciences, and to maintain their reputation as great grammarians and orthodox divines, they found it convenient, both to think and affirm, that the vowel points were of comparatively modern origin, and therefore not inspired.

In their efforts, however, to establish these views on a solid and permanent basis by historical proof and sound argument, Aben Ezra and Elias Levita have most signally failed; and although similar attempts have since been made by Capellus and other distinguished Hebraists of the past and present, yet the number of those who still cling to the good old doctrine of a *plenary inspiration* of the Hebrew Testament, which was so ably maintained by the two Buxtorffs, is pretty considerable, and will probably increase in proportion as the negative and anti-christian tendency of modern criticism becomes more apparent and forbidding.

II.

We are now prepared to examine the question whether the Hebrew Scriptures, though inspired of God, and kept free from important clerical errors by His providence, have also

been preserved from wilful and deliberate corruption. In fact we are under the necessity of sifting this question more thoroughly than we have either time or inclination to do, because there are those who maintain, with a great deal of learned display, and with a confidence and assurance resembling that of eye-witnesses, that such a corruption was effected by the Jews in the second century of our era. To make this assertion is a very easy matter; whether it is quite so easy to prove it, remains to be seen. We, as believers in a plenary inspiration and thorough preservation of the Divine Oracles, are certainly privileged to doubt the truth of any such assertion, so long as our opponents fail to prove it. It becomes *their duty to produce satisfactory and convincing proof* in support of the position which they assume. *If they do that, then their assertion is entitled to credit; but if they fail to show clearly and conclusively, why, and when, and where, and how, and by what person or persons the corruption they speak of was effected, then their assertion falls to the ground, and those who refuse to believe it will be readily excused.* Let us, therefore, proceed to examine the principal arguments brought forward in proof of a wilful corruption of the Hebrew Scriptures, in order that we may be enabled to decide whether they are strong and convincing, so as to defy refutation, or whether they are of a nature to justify the unbiased student of the Bible in doubting the fact which they are intended to establish.

The first argument of our opponents is as follows :

1. BETWEEN THE RECKONING OF THE HEBREW PENTATEUCH AND THAT OF ITS GREEK VERSION, THERE EXISTS A DIFFERENCE OF OVER 1400 YEARS, ACCORDING TO THE FOLLOWING TWO TABLES, PREPARED FROM THE 5TH AND 11TH CHAPTERS OF GENESIS.

FIRST TABLE:

AGES OF THE ANTE-DILUVIAN PATRIARCHS AT THE BIRTHS OF THEIR RESPECTIVE SONS:

Genesis V.	Hebrew Text.	Greek Version.
Adam's age.....	130 years	230 years.
Seth's age.....	105 "	205 "
Enos's age.....	90 "	190 "
Cainan's age.....	70 "	170 "
Mahalaleel's age.....	65 "	165 "

Jared's age.....	162 years.	.....	162 years.
Enoch's age.....	65	"	.....165
Methuselah's age.....	187	"	.....167
Lamech's age.....	182	"	.....188
Noah's age.....	500	"	.....500
Thence to deluge.....	100	"	.....100
		<hr/>	
Year of deluge.....	1656	.....	2242

SECOND TABLE :

AGES OF THE POST-DELUVIAN PATRIARCHS AT THE BIRTHS OF THEIR RESPECTIVE SONS.

Genesis XI.	Hebrew Text.	Greek Version.
Arphaxad's age.....	35 years.	130 years.
	Cainan's age (comp. Luke III.)	130 “
Salah's age.....	30 years.	130 “
Eber's age.....	34 “	134 “
Peleg's age.....	30 “	130 “
Reu's age.....	32 “	132 “
Serug's age.....	30 “	130 “
Nahor's age.....	29 “	179 “
Terah's age.....	70 “	70 “
From deluge to Arphaxad's birth*... 2	“	2 “
	<hr/>	<hr/>
Years.....	292	1172

In the first table the difference between the reckoning of the Hebrew text and that of the Septuagint appears to be: (2242—1656=) 586 years.

In the second table the difference between the Hebrew text and its Greek translation is: (1172—292=) 880 years.

The total difference, therefore, between the chronology of the Hebrew Pentateuch and that of its Greek Version is: (586+880=)1446 years.

This difference, the argument continues, is no accidental one ; for it is clearly impossible for any copyist or translator to commit fifteen unintentional errors of such magnitude and of such striking similarity, as the above, in two short genealogical tables. The whole is evidently the work of design ; it is the result of a wilful and deliberate corruption of the Hebrew text.

In answer to this argument we simple remark, that the chronological difference to which it refers, actually exists.

*Compare the 10th and 12th verses of Genesis xi.

While the Hebrew text counts only 1948 years from the creation of Adam to the birth of Terah's firstborn, the Septuagint makes that period 3414 years long. This plain fact nobody ever has disputed. It is also pretty generally admitted that the difference in question cannot well be the result of carelessness or negligence. Suppose, therefore, we allow it to be the result of a wilful and deliberate corruption,—what then? Does such an assumption prove that *the Hebrew text* has been corrupted? By no means. The only conclusion to be drawn in the meantime is, that if the Septuagint be right, the Hebrew text is at fault, and must have been altered at some time and by somebody, but if the Hebrew text be right, then its Greek translation has been trifled with. But here our adversaries step in with another argument. They say:

2. *Josephus, the great Jewish historian, follows the chronology of the Septuagint, which would not be the case, had he not looked upon the chronology of the Hebrew Testament as false.*

“Josephus follows the chronology of the Septuagint”?! It is strange, nay, it is surprising, that this assertion should ever have been made. For if we take the trouble to examine Josephus, we shall find that he does not always follow the chronology of the Septuagint, but frequently differs from it. In some instances he adopts the reckoning of the Hebrew text, as we now have it, in others he follows that of the Septuagint, and in some instances he differs from both. Besides there are in his statements and computations blunders and contradictions of so ridiculous a nature, that it is really a matter of surprise and astonishment, how historians and chronologists ever came to place any reliance on them at all. So he tells us, for instance, that Methuselah had Lamech for his son, when “he was one hundred and eighty-seven years of age,” and that “Noah was born to Lamech when he was one hundred and eighty-two years old,”* both which statements will be found to agree with the present Hebrew text. In another paragraph, immediately preceding the one from which we

*“Antiquities,” Book I., chap. 3.

have just quoted, he affirms, that the "flood began TWO THOUSAND six hundred and fifty-six years from Adam the first man," while the Hebrew text gives us the year ONE THOUSAND six hundred and fifty-six, and the Septuagint the year two thousand two hundred and forty-two. Here he evidently differs from both the Hebrew text and its Greek version, and besides commits a most ridiculous blunder in adding up his own figures, the sum of which is not two thousand SIX HUNDRED and fifty-six, but two thousand TWO HUNDRED and fifty-six.

For a better illustration of what we have just stated, we now proceed to place the figures of the Hebrew text, of Josephus, and of the Septuagint side by side in a separate table.

AGES OF ANTE-DILUVIAN PATRIARCHS AT THE BIRTHS OF THEIR RESPECTIVE SONS.

Hebrew Text.	Josephus.	Septuagint.
Adam's age.....130 years.	.....230 years.	.....230 years.
Seth's age.....105 "	.....205 "	.....205 "
Enos's age..... 90 "	.....190 "	.....190 "
Cainan's age..... 70 "	.....170 "	.....170 "
Mahalaleel's age..... 65 "	.....165 "	.....165 "
Jared's age.....162 "	.....162 "	.....162 "
Enoch's age..... 65 "	.....165 "	.....165 "
Methuselah's age.....187 "	.....187 "	.....167 "
Lamech's age.....182 "	.....182 "	.....188 "
Noah's age.....500 "	.....500 "	.....500 "
Thence to deluge.....100 "	.....100 "	.....100 "
<hr/>		
Year of deluge....1656	..... 2256	..... 2242

In another place Josephus says,* that "Solomon began to build the temple one thousand and twenty years after Abraham's coming out of Mesopotamia into Canaan, and one thousand four hundred and forty years after the deluge." And again: that "from Adam, the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." Now, if from three thousand one hundred and two years, which he tells us had elapsed from the creation of Adam to the building of the

* "Antiquities," Book VIII. Chap. 3.

temple, we deduct one thousand four hundred and forty years, which he allots to the period from the deluge to the building of the temple, we obtain for the ante-diluvian period ($3102 - 1440 =$) one thousand six hundred and sixty-two years, or only six years more than the present Hebrew Text makes it; so that between the two different statements, which he makes with regard to one and the same period, there appears to be a discrepancy of no less than ($2656 - 1662 =$) nine hundred and ninety-four years!

But lest these ludicrous blunders of Josephus should not be deemed sufficient to prove that no reliance whatever can be placed on his chronological statements, we will now turn our attention to his account of the post-diluvian period from Arphaxad to Abraham, or rather from the deluge to Terah's first-born son, who, as we shall find occasion to show hereafter, must have been Haran. The account Josephus gives us of that period is as follows: * Terah begat Abram in his seventieth year. Nahor begat Haran † when he was one hundred and twenty years old. Nahor was born to Serug at his hundred and thirty-second year. Ragan had Serug at one hundred and thirty; at the same time also Phaleg had Ragan. Heber begat Phaleg in his hundred and thirty-fourth year, he himself being begotten by Selah when he was a hundred and thirty years old; whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge."

According to this account the number of years from the deluge to Terah's first born is nine hundred and ninety-three, and yet in the very same paragraph, in which the above statement occurs, Josephus gravely tells us, that "Abram was born in the two hundred and ninety-second year after the deluge," which is the very year indicated by the Hebrew Text, if we go on the supposition that Abram was Terah's first-born.

The following table, when compared with the quotations just made from Josephus, will enable us to discover at a

* "Antiquities," Book I. Chap. 4-

† Seems intended for Terah.

glance, what relation his statements bear to the statements of the Greek version, as well as to those of the Hebrew Text.

PERIOD FROM THE DELUGE TO TERAH'S FIRST-BORN.

Hebrew Text.		Josephus.		Greek Version.
Deluge to Arphaxad.....	2	12		2 years
			Arphaxad to Cainan...130	"
Arphaxad to Selah,	35	135	Cainan to Selah,....	135
Selah to Heber,.....	30	130		130
Heber to Peleg,.....	34	134		134
Peleg to Reu,.....	30	130		130
Reu to Serug,.....	30	130		180
Serug to Nahor.....	32	132		132
Nahor to Terah,.....	29	120		179
To Terah's first-born,....	70	70		70
Years :.....	292	993		1172

From this table, as well as from the preceding remarks, it appears that Josephus follows neither the Septuagint nor the Original Hebrew, but his own fancy. He omits Cainan, whose name occurs not in the Hebrew Text, yet is mentioned in the Greek version. He puts the name of Haran for that of Terah, and gives to Nahor fifty-nine years less than the Septuagint does. Moreover, he puts the birth of Arphaxad twelve years after the flood, whereas both the Septuagint and the Hebrew Text place its occurrence only two years after that catastrophe. He then makes the sum total of his figures agree with the sum of the figures in the Hebrew Text, thereby involving himself in a contradiction so ridiculous and absurd that the serious reader, however willing to make allowances, can form but a very low estimate of his character as an historian.

Time and patience would fail us, were we to notice all the inaccuracies and blunders that may be found in the works of Josephus. We will mention but one more, and then have done with him for the present. In reference to Nehemiah's first journey to Jerusalem he says:* "He (Nehemiah) came to Jerusalem in the twenty and fifth year of the reign of Xerxes," whereas history informs us that that sovereign

* "Antiquities," Book XI. Chap. 5.

reigned only twenty years, (from 486 to 465 before Christ) and whereas the Septuagint, as well as the original Hebrew plainly affirm, that Nehemiah went to Jerusalem in the twentieth year of Artaxerxes.*

This, then, we trust, will be deemed sufficient to shew, that Josephus is about the poorest authority in chronological matters to which our opponents could possibly refer us, and that their cause, so far from being benefited by such authority, is materially injured by it; for from the quotations which we have given, it clearly appears, that although he generally follows the Septuagint, when giving his figures in detail, yet in summing up he tries to accommodate himself to the original Hebrew Text.

Our adversaries next refer us to Christ, the Evangelists, and the Apostles as authorities, to prove that the chronology of the Hebrew Bible is false, and that of the Septuagint correct. They say:

3. *That the Hebrew Text has been corrupted appears, moreover, from the fact that our blessed Saviour and His holy Evangelists and Apostles frequently quote from the Septuagint, which fact implies an acknowledgment, on their part, of that translation being a faithful one. Hence we conclude that in their day no discrepancies existed between the Hebrew Text and its Greek version, but that both agreed perfectly in every particular. For this reason St. Luke, in his genealogical table,† puts the name of Cainan‡ between those of Arphaxad and Selah, because he found it in the Septuagint and in the original Hebrew. Now if the name of this post-diluvian patriarch, in the days of St. Luke, occurred both in the Septuagint and in the Hebrew text, while at present it is found only in the former, it is evident that the latter must have been corrupted since that time.*

Although the author of the above argument considers the same very strong, so strong indeed, that he exclaims triumphantly: “*Thus the chronology of the Septuagint is confirmed by the New Testament, AND NO CHRISTIAN WILL DEMAND ANY OTHER PROOFS,*”§ we cannot see where its great strength lies, unless

* Nehem. 2 : 1.

† Luke 3 : 23—38.

‡ Luke 3 : 36.

§ See “Seyffarth’s Recent Discoveries in Biblical Chronology,” page 132.

“begging the question” to be proved be considered the chief strength of an argument. We therefore feel inclined to ask for additional proof, even at the risk of being considered “NO CHRISTIAN.” As regards our blessed Saviour, we have always supposed that the language in which *He* conversed and taught, was not the Greek, but the Aramaic. If we are right in this (and we do think that we are), then it is utterly impossible for any person of common sense to conceive, how He could have quoted from the Septuagint; for if He had done so, the very object for which He must be supposed to have made His quotations would have been defeated, the people to whom He spoke being unable to understand Greek. To us the fact appears to be, that our blessed Saviour either quoted in Hebrew, the language in which the Old Testament Scriptures were written, and which differed but slightly from the Aramaic, or else He clothed His quotations in an Aramaic dress, in order to make them intelligible to the very poorest capacity.

As regards the Evangelists and Apostles of our blessed Lord, who (with the exception of St. Matthew) wrote in Greek to individuals and churches using that language, it would have looked strange indeed, if they had given their quotations in the original Hebrew, a language, of which the generality of their readers had no knowledge whatever. They therefore quoted in Greek, either translating from the original Hebrew, or copying from the Septuagint, as occasion required. We could easily prove, if it were necessary, that their quotations are sometimes *literal translations* of the original Hebrew, and that this is more particularly the case in passages where the translation of the Septuagint does not convey the exact and full meaning of the Hebrew word or words. The Epistle to the Hebrews affords numerous instances of this kind, which the attentive reader of the Septuagint and of the Greek New Testament cannot fail to notice, as he passes along.

The argument under review, therefore, so far from proving that the Apostles of our blessed Lord considered the Septuagint as the inspired word of God, rather tends to show that they viewed it in the light of a mere human performance,

defective in many instances, and capable of improvement. They transcribed from it whenever it suited them, and they amended it whenever it was necessary, and there can be no doubt that, if circumstances had permitted it, they would have given their Scripture quotations in the original Hebrew.

That in the days of Christ and his Apostles, the Hebrew text and its Greek version were yet perfectly agreed in their genealogical statements, is a groundless assertion. This will appear when we still further compare the argument under review with some of the plain facts already before us. It is unfortunate for Dr. Seyffarth, that in order to fortify his position he appeals so frequently to Josephus. When speaking about the post-diluvian patriarch Cainan, he again drags in Josephus. He says: "Josephus and the New Testament make mention of the patriarch Cainan (with 130 years) whose name does not occur in the present Hebrew text."* Again he tells us, that "in his list of patriarchs St. Luke even mentions Cainan, the son of Arphaxad, to whom the Septuagint gives 130 years, but whose name is altogether omitted in the Hebrew copies now accessible to us, ALTHOUGH IN THE DAYS OF JOSEPHUS IT WAS STILL THERE."† And in another place he observes: "Josephus assures us that he followed the Hebrew Bible, and yet he gives us not the chronology of the Masoretic text, but that of the Septuagint; this one would suppose to be a palpable proof that at that time both texts contained the same chronology."‡

By no means! we answer. "One would" rather "suppose" something else; "one would suppose," that the author of the above remarks had never read Josephus, for Josephus makes no mention of that patriarch Cainan, whose name occurs in the 36th verse of the 3d chapter of St. Luke's Gospel. With this fact the table of post-diluvian patriarchs, on page 13, has already made us familiar. We have, moreover, sufficiently convinced ourselves that Josephus does not give us the chronology of the Septuagint, but rather that of the Hebrew text. For if he tells us that Solomon's Temple was built in

* "Wahre Zeitrechnung des Alten Testaments," page 3.

† "Wahre Zeitrechnung," p. 29.

‡ Ibid., p. 60.

the year three thousand one hundred and two from the creation, and in the year one thousand four hundred and forty after the deluge, he thereby shows clearly (in contradiction, of course, of what he states elsewhere) that he puts the deluge in the year one thousand six hundred and sixty-two, and therefore differs but six years from the chronology of the Hebrew text. He also informs us plainly, as we have seen already, that Abram was born in the two hundred and ninety-second year after the deluge, which is the precise year of the Hebrew reckoning. "Palpable proof" this, that Josephus follows the chronology of the Septuagint! "palpable proof" this, that in his days both the Hebrew text and its Greek version were yet perfectly agreed!

But leaving Josephus out of the question, does not the fact that St. Luke the evangelist makes mention of Cainan, whose name does not occur in the Hebrew text of Genesis, look very much like a declaration from him, that the Septuagint is correct and the Hebrew text false? We answer: it does not. St. Luke, we believe, had not the remotest idea of endorsing the genealogical statements of the Septuagint at the expense of the Hebrew Scriptures; his object simply was to trace the genealogy of Jesus of Nazareth on the maternal side. For this purpose he used the Old Testament Scriptures in the Greek language, which was then very extensively spoken, and which was probably his own vernacular. In those Scriptures he found the name of Cainan among the post-diluvian patriarchs, and retained it. He may have known that that name was not in the Hebrew text, and yet he did not choose to omit it in his table. Why he did not omit it we cannot tell. He, doubtless, had his good reasons. He may have feared that by the omission of that name he might render his gospel a stumbling-block to such of his readers as were in the habit, from necessity, of consulting the Septuagint in searching after divine truth. Besides, he may have been satisfied in his own mind, that in a certain sense Cainan really was the son of Arphaxad, and the father of Selah. He may probably have known, what we can have no means of knowing, viz. that Cainan was related by marriage to both Ar-

phaxad and Selah, and that for this reason the Septuagint mentioned him as son of the former, and father of the latter, in like manner as he (St. Luke) called Joseph a "son of Heli," whereas he was only Heli's son-in-law. St. Luke, finally, may have known something of those oriental traditions concerning Cainan, which make him the inventor of astronomy, and which affirm, besides, that he was the first man to whom divine honors were paid. But whatever may have been the reasons and motives of St. Luke for inserting the name of Cainan in his genealogical table, we take it for granted, that they would be perfectly satisfactory to us, if we knew them. Hence we cannot see what this fact has to do with the chronology of the Hebrew text. For supposing that this Cainan was Arphaxad's son-in-law, and Selah's father-in-law, and that for this reason, as well as on account of his astronomical celebrity, both the Septuagint and St. Luke inserted his name in their genealogical tables, can that be any reason for us to doubt the correctness of the genealogical tables of the Hebrew Pentateuch, because in those tables the word "son" is used in its primary signification only? Certainly not. Or shall we blame St. Luke for using the word "son" in a wider sense, and inserting the name of Cainan between those of Arphaxad and Selah, as the Septuagint had done before him? Shall we say that he had no right to do so, except for the express purpose of endorsing the chronology of the Septuagint? Shall we contend that if he had no such intention he ought to have told us so, and to have pointed out to us all the instances in which he uses the word "son" in a wider sense than that in which the genealogical tables of the Hebrew Pentateuch use it? We certainly cannot be so foolish. It ought to be sufficient for us to know that *the author of the Hebrew Pentateuch had a chronological object, besides his genealogical one, and therefore was compelled to use the word "son" in its strict sense, while St. Luke, having no chronological object, was at liberty to use the same word in a wider sense.* He stated what he knew to be facts. He knew that Joseph was the son of Heli in some sense, and he also knew that Cainan was the son of Arphaxad in some sense. As to

whether 130 years elapsed between the birth of Arphaxad and that of Cainan, or 135 years between the birth of Cainan and that of Selah, as the Septuagint affirmed, he had nothing to do with that. Hence if fault needs be found somewhere, let it not be found with St. Luke, nor with the Hebrew Pentateuch, but let it be found with the authors of the Septuagint.

The fourth and most important argument of those who labor to sustain the chronology of the Septuagint at the expense of the Hebrew text, is based on quotations from the "Fathers." As this argument requires a discussion of some length, we will leave it to another article.

ARTICLE II.

THE ESSENTIAL ELEMENTS OF TRUE MANHOOD.*

By C. V. S. LEVY, Esq., of Frederick. Maryland.

In attempting to discharge the duty of the evening, I do not propose to discuss anything theoretical or speculative in its nature. Theory, however specious and attractive it may be to the hearer or reader, is of necessity mainly speculative, with comparatively little that is practical. Conducting us hood-winked into some trackless labyrinth of intricate thought, plunging us headlong into some lurid abyss of deep mental research, and as we emerge, flashing upon us some of the brightest scintillations of intellect, sparkling and dazzling in their brilliancy, captivating us by the acumen displayed, often sophistical in its character, and thus in effect, whether intentional or otherwise, ingeniously blending darkness with light, shadow with sunshine, phantom with matter, error with truth, it is after all simply the what-may-or-may-not-be, and probably just as liable to lead the many astray as to set the few aright. Certainly one of the most delightful forms of mental entertainment is to be taken into the midst of some chaotic mass of

*An Address delivered before the Alumni of Pennsylvania College, on Wednesday evening, June 24th, 1874.

material, to see the timber hewed, sawed, planed and sand-papered, to see the stone quarried, cut, dressed and polished, to witness the process by which the rough ashlar is made perfect, to be lost in amazement at the rapidity and delicacy of the operation and the skill and industry of the workmen, to be covered all over with the dirt and dust of the workshop, and thus behold reared before our very eyes a structure grand in its proportions, magnificent in its architectural designs, gorgeous in its splendor. It is a still higher form of intellectual amusement to be one's self the architect who contrives the plan, and at the same time the workman who erects and completes the building.

But, in workmanship of this kind, we are apt to be deceived by appearances, and, in the beauty and grandeur of the edifice, we lose sight of the real nature of the materials employed in its construction, and of the mortar, pins and screws which hold it together; and frequently the keystone of the arch which supports the structure is bright but brittle crystal.

Those of us who have emerged from college walls and have gone forth into the active walks of life, have engaged zealously in its earnest campaigns and have bivouacked upon its tented fields, have become somewhat insensible to the charms of the speculative and imaginary, and have studied, and some at least, I trust, have learned, to grapple manfully and successfully with its sullen actualities and stern practicalities. The real we have to deal with, and it is the real we should strive to be, making it a constant aim to seek truth as opposed to error, fact as contradistinguished from illusion or speculation; for he who wastes his life in watching and admiring the fitful clouds of fancy that may happen to flit over his head, will stumble across many a rough and stubborn fact in his pathway through life, and in the end fall prostrate and unsuccessful amid a storm of bitter realities.

The topic which suggested what thoughts the stolen moments of the last few weeks have enabled me to clothe in words is, *The Essential Elements of True Manhood.*

We all strive to be men, real men, true men, strong men. The result in a given case depends upon the degree of strength

bestowed upon the effort, and the conception of the individual as to in what manhood consists. Each has his aspirations and ambitions, his darling idol at whose shrine he hourly bends and upon whose altar he places his choicest offerings. Every man, at some time or other, generally in early manhood, sketches upon his mental trestle-board his plans for life, lays down a line which he proposes to follow, with a fixed end in view, to the attainment of which he devotes himself as long as life itself lasts. Every one draws his model upon canvas, paints himself just as he would like to be, hangs it upon his heart's wall, in its innermost chamber, looks upon it, studies it daily and hourly, and spends his whole existence in a perpetual and incessant struggle to reproduce in himself just what the pencils of ambition and fancy have delineated in the picture.

In the struggle all are not alike efficient. Some are extremely zealous, others are more indolent. Some exhibit an amount of energy that enables them to approximate the realization of their cherished hopes and schemes, so much so that it might be difficult for one, other than the combatant himself, to distinguish the original from the copy, the prototype from the re-production; whilst others employ so little earnestness in the effort that, to the superficial observer and careless student of human nature, they seem to live without any end in view at all. But even these latter have within them the desire to be something, a certain, fixed, *definite* something. Every man of them has his ideal conception of manhood, which he wants to embody and personate in himself, and whether there be error or not in the conception, the patent, glaring defect is in the execution, and *their* plans and aims for the most part remain mere castles built in air. Thus *all*, either actually or ideally, live among a class superior to themselves, let the superiority consist in whatever it may.

Every sane man may be a true man. No degree of physical development, no fixed standard of mental culture, no circumstance or combination of circumstances extraneous to the man himself, enters into the essential elements. Back in

the iron ages of the past, and to some extent in the chivalric ages of later days, great bodily strength and the ability to perform feats of physical prowess were popularly regarded as the insignia of manhood; but these, when subjected to the criticism of enlightened minds, aided in their investigation by the pure light which is reflected and revealed from the Source of all light, dwindle into mere animal power, which if admitted to be the proper test, instead of making man the climax of created being, sinks him beneath the level of many a brute.

So, too, he who possesses the highest possible degree of intellectual ability, though he may be a benefactor to his race and a perfect adept in his specialty, whatever it may be, may be the falsest of men and the basest of villains.

No! manhood in its highest, purest, noblest and truest forms, is within the grasp of each and all. The strong and the feeble, the bright and the dull, the wealthy and the poor, the lofty and the humble can all make of themselves the highest type of man, and for a failure to do it there can be no reasonable moral excuse.

Manhood then, being dependent upon neither mind, body, nor estate, can contain no essential ingredient which is confined to a given class. The elements that will be noticed, are few and simple in their character.

One of the most important of the essential elements of a manly character is that of *individuality*, in thought and action. The real man thinks for himself and acts for himself. His own brain is the workshop in which he forges his destiny. The thoughts and conceptions evolved in it and by it, are the sole material with which he creates it. Talent, genius, impulse, passion and the heaven born instincts of his nature, are merely the tools and implements which he employs, and wields and controls in its manufacture. He has within himself all the necessary resources, he wants nothing external in its construction, does not look for circumstances to make a man of him, but makes himself, and at the same time, secondarily, makes whatever circumstances may be requisite for the making of himself. In one sense, he acts as if he were the

only man upon the face of the earth, and all the rest of creation a blot or a blank ; not that he ignores his kind entirely, but that he treats them along with the rest of created beings as a subject-matter upon which he must think, and as objects upon which and with relation to which he must very frequently act. The very fact of the existence of beings other than himself, creates at once a system of correlative rights and obligations, and of reciprocal sources and objects of enjoyment and happiness ; rights, which he is authorized to demand from and enforce against others, whether in the relation of husband and wife, parent and child, friend and neighbor, master and servant, the party of the first part, the party of the second and as many other parts as there may be, or whether they be such as are engendered by the universal brotherhood of the race : obligations which involve the duties he owes to others, arising from the same relations, whether they be ties of affection, consanguinity, friendship, business, or of a common humanity : sources and objects of happiness, to the extent to which he aids the feeble, advises the imprudent, instructs the less informed, relieves the distressed, lifts up the fallen, heals the afflicted, shields the innocent, justifies the right ; in short, to the extent to which he derives pleasure from, or bestows it upon the rest of his kind in his contact with them.

Again, to think for one's self does not debar one from taking into consideration the thoughts and opinions of other people. In doing so, however, a proper degree of discrimination is to be exercised. The views of others are useful mainly for the purpose of *suggesting* thought, or calling attention to some material fact which may have escaped one's notice, and thus aiding in the solution of some difficulty or the elimination of truth. To read a book with the deliberate intention of endorsing all that the author may say, or to consult another with the pre-determination of accepting his views and making them one's own, is mere child's play. It is the suicide of a man, the destruction of all that is in him or of him but the physical. On the other hand, a man is at liberty to regard the acts and conduct of other people under

a given state of circumstances, not for the purpose of imitation, but as tending to aid him in forming a correct judgment as to how he should act, by considering the motives, causes and consequences of the various courses pursued by others in similar or approximately similar contingencies. In this consists the practical utility of biography, history, ethics and other branches of human knowledge. Even a knowledge of human nature itself and a study of its almost infinite forms and phases, can be of no real service, other than to afford assistance in determining the propriety, right or necessity of some meditated course of action.

The moral responsibility of an act rests solely with the individual who commits it, the accountability for a wrong is with him alone who is guilty of its perpetration; for an omission in the discharge of duty, or failure to seize upon an opportunity, he only who is derelict is amenable. In morals there is no division of responsibility; there are no joint obligations, no suretyships. In a pecuniary transaction the liability may be divided in any desired proportions; it may be several, joint or conditional, just as the parties may agree. But there is no such thing as a guaranty of safety in case of moral deficiency. No man can indemnify another from loss by reason of an act of moral turpitude, but all are severally responsible for their own acts.

In crimes which are *mala per se*, human law attempts to catch the spirit of the moral law. Under its provisions he who encourages or aids in the commission of a crime is punished as an accessory; he who perpetrates and consummates it as the principal. But in the administration of human law, the *corpus delicti* or gravamen of the offence consists in the consummation of the plot, and unless the overt act be committed there is no offence. In morals there may be an actual crime regardless of the accomplishment of the scheme, and in viewing human action from this standpoint, there are thousands of substantive offences which we find nowhere else. He who incites to the commission of an act, or fails to prevent when in his power, he who neglects to do what duty demands, as well as he who commits an actual, positive wrong,

is, in the estimation of every enlightened mind, to say nothing of the judgment of a higher power as disclosed to us by revelation, guilty of a substantive offence, and is judged, by at least this class of men, and all who follow in their wake, by this standard of responsibility, and treated accordingly. Man's responsibility, then, being, even in the estimation of his fellows, individual, his acts should be likewise individual. There being no partnership liability, no corporate accountability, he should realize his situation and the extent of it, his responsibility and the full measure of it, should assume it freely and meet it like a man, fairly and squarely; not attempting on the one hand to palm off the acts of others as his own, nor on the other to excuse his own conduct by doing precisely what those who surround him have done.

It is in this respect that many of our most common errors, especially among young men, are made. Fear of public opinion and of inciting opposition, undue squeamishness as to offending others, dread of antagonism and a morbid desire to imitate and do what others do, have crushed and prostrated many a man who might have been a leader and even a hero in the battle of life. You have seen some young man in the clerical profession who has selected some popular Doctor of Divinity as his model, and in whose footsteps he attempts to tread. His ascent into the pulpit, the studied poses he assumes, the style of his gesticulation, the tone of his voice, all tell you at once, with unerring certainty, although you may never have seen his model, that he is merely imitating another, that he is a counterfeit and a fraud. Or, if you have ever had the misfortune to be in court, you may have seen some member of the much abused profession to which I belong, with disheveled hair, loosened neck-tie and extended wrist-bands, ranting before a jury, in imitation of some zealous advocate who, amid the glow of eloquence, the fervency of his effort and the enthusiasm and excitement of a hotly-fought case, in which his feelings and sense of right were enlisted, may have, perhaps unconsciously to himself, increased his comfort at the expense of his appearance. But neither of these gentlemen would impress you as very fair specimens of

true manhood. Others, displaying more ingenuity by complicating the process, will select one element of imitation from one man, and other elements from other men, and combining them in very much the same way that a druggist mingles the ingredients of a prescription, represent the compound resulting from the mixture as a man.

The glaring defect of the men of the present day arises from a failure to act upon their individual responsibility. Men who aspire to places high in life, who occupy our most prominent official positions, who are applauded and, in some instances, almost worshiped by the multitude, are really afraid of their shadows. The shrewd and successful politician of this age, is he who has no opinions of his own, and follows public sentiment wherever it may lead. Unwilling to commit himself upon any proposition unless he can do so with perfect safety to himself, watching upon every question the ebb and flow of popular sentiment or prejudice, often times staggering and reeling to and fro, like a drunken man, with it in its fitful and capricious movements, he at last leaps to the front, perhaps at the very moment of victory, becomes the most ardent partisan, the most loud-mouthed champion, seizes the standard, lays hold upon the battle-flags and, while professing to lead, but following in fact, secures what to him are the most valuable trophies of the conquest—the honor, the money, and the chance of getting more of both—and leaves others to console themselves with the idea, sometimes delusive, that they have triumphed in a matter of principle or of right. If he fail to succeed, it is generally attributable to a mere error in calculation, a mistake in determining as to what view a majority will take. Thus in the estimation of many honest persons the very name has become a by-word and term of reproach. In the early days of the Republic, one who was recognized as a politician manufactured opinion, never followed it. When a question of right or public policy arose, he assumed a position from his individual standpoint, planted himself upon it, and fought it out upon that line. If he were recognized as the leader of a party or faction, *he* made the sentiment and forced his followers to adopt it,

and there have been instances in our country's history of men to whom we may well point with pride, who would rather be right than President—a sentiment which it would be well for many of our public men of this day to emblazon in letters of gold upon their political escutcheons. No valid reason can be given why a politician, in the proper signification of the term, and it is only in such that I use it, should not be as honest, as independent, as individual as any one else.

What the present wants, especially in a country such as ours, is true men, men who will be as true to principle as the needle to the pole, who will fix their eye steadily upon a creed they seek to have recognized and adopted, will centre all their energies upon the effort to achieve success, will bend and break down every obstacle that presents itself, and will pursue the end in view utterly regardless of consequences, especially as to themselves. Such men in the vast majority of instances will be successful, and, if fall they must, will fall with their colors flying, with the consciousness of having attempted to do right, and submit to an honorable defeat, sometimes more honorable than a triumph.

There have been various epochs in the past which are designated as golden, silver, brazen and iron, so called with reference mainly to the degree and copiousness of the intellectual ability displayed during the respective periods; but no generation has yet existed that has assumed to itself or had accorded to it by posterity the appellation of the age of steel. Generation has followed generation, each having its own diagnostic form of ambition pervading the entire popular mind and influencing the popular heart, until the whole mass of people existing at the time have seemed to unite in one common effort to stamp the age with some distinctive characteristic; and while in all ages there has been an under-current of public sentiment and a commendable but hampered and fettered attempt to make the age a true one, success has not yet been attained. And though the efforts of good men in this age will form one link in the grand moral chain which binds together all ages, past and future, certain it is, that their cherished hopes will not be realized with our gen-

eration. Fraud and corruption, the appropriation to one's self of property belonging to others or to the public, and dishonesty in general, in its numerous forms, prompted by the desire to amass wealth, to live sumptuously and to squander money with reckless extravagance and fast living, itself induced, not so much by any supposed intrinsic happiness expected to be derived from such mode of life, as by an unmanly propensity to imitate, to do just as others do, and live just as others live, and an inordinate ambition to outdo and excel others in extravagance and folly, are entirely too prevalent in this day ever to permit this age as such to become a true one. If each were to act in accordance with his own proper notions, regardless of the conduct and views of his fellow-men, the display of silliness and tinsel would be diminished vastly indeed.

Though, in many respects, this age cannot be a model worthy of imitation by our successors, still there is every incentive, to all who feel an interest in the moral progress of the world, to use all their energy in the effort to make one link in the chain as strong and as bright as we can. Presuming that those who have preceded us have done what they could in their respective stages in the world's progress, and trusting that those who are to come after us will come up to the full measure of their duty, let *us* realize and discharge ours, each doing what God and society demand and have a right to expect from him.

"The great hearts of the olden time
Are beating with you, full and strong;
All holy memories, and sublime,
And glorious, around you throng.
Press on! and we who may not share
The wreaths and glories of the fight,
At least may ask in earnest prayer
God's blessing on the right."

Here, again, the result of individual effort is not to be underrated. The vast majority of mankind failing to act from their individual sense of right and propriety, and even the best and strongest of men, in many things and at many times yielding to influences emanating from others, the power of the

individual becomes so much the stronger and his responsibility so much the greater. Unconsciously to ourselves, we are all to some extent constantly modifying the opinions, shaping the movements, and moulding the destiny of others, and at the same time are constantly receiving impressions from others which materially affect our own views and our own destiny. The susceptibility arises partly from the weakness of our nature, differing, with reference to the various subject-matters of thought and action, with the individual, and partly from the position in which we are placed by Providence as social beings; the power emanates from the same situation in life and the innate or acquired *strength* of our nature, differing likewise with the individual. Weakness, in some given form, comes in contact with strength, and yields to the superior force. The weaker in the first instance may be the stronger with reference to some other subject of inquiry, and may be the controlling power in that respect. Man can scarcely retain his physical existence independent of his fellows, nor can he live an isolated being, either mentally or morally. The result of his actions and the effect of his words cannot terminate with himself, but will be felt, not only by those in whose presence they are done or uttered, and by those to whom they are directly communicated by others, but mediately, through numberless channels, they will be felt by and imparted to many who have never seen or heard of the source whence they originated. At our every step, influencing the destiny of others, every word we utter, every act we perform, becomes at once a secret reservoir, which distributes its streamlets through hidden conduits, how many, how far, and where, we cannot tell. No kind of power can be negative or inert. The very word implies something active in its nature; and so moral force must be positive in its character, positive for good or active for evil. Thus by our acts and utterances, by precept and example, we are always doing something that aids either in the elevation or degradation of the intellectual and moral condition of others, of the age and of the race.

It is a force which is incessantly proceeding from us, whether we will, or will not, utterly regardless of our own volition. Its existence we cannot prevent, its effect and power we can restrain but little, but its kind and character are thoroughly within our control, and fearful is the responsibility if we fail in this respect to govern it aright. If persistent for good, we may profit those who are strangers to us, and even those who, we feared, could not be influenced. If for evil, we may injure those whom least of all we would seek to harm. So subtle is its influence that if we are brought into frequent personal intercourse with a mind more vigorous than our own, even though it be one whom we despise or hate, it will impart additional strength to ours, and, in spite of ourselves, we will imbibe some of its sentiments. We read of an act of moral turpitude, and instantly, either all the virtue we have within us rushes to the front to guard her citadel and nerve us afresh for a life of purity and rectitude, or additional crevices appear in the ramparts, and the walls become so much the weaker. We hear of an act of personal prowess or valor, either physical, mental or moral, the execution of something beyond which men ordinarily succeed in accomplishing, and the heart bounds, the blood courses more swiftly through our veins, and there is an instantaneous determination to be more earnest and vigorous ourselves. It may be temporary sometimes, but the impression is received and its power felt.

As we are thus *positively* always controlling and being controlled by others, so, *negatively* and by acts of omission, we are constantly affecting others and exercising an influence over them by a failure to speak or act in a given case or with reference to a particular subject.

It is these mutual impressions and these mutual failures to impress, which unite all who constitute the existing generation and bind together inseparably all generations, past, present, and to come. Thus the dead influence the living, and the living influence the unborn. Every generation that has preceded us is partially responsible for what we are, and thus we are responsible for what every generation that suc-

ceeds us will be, down to the end of time; and the individual is responsible preportionably in the same manner.

Man's necessary power over others, whether voluntary or involuntary, coupled with his responsibility, should furnish him with a sufficient incentive to act always with a proper conception and application of his own individuality.

"Alas for the player who idly depends,
In the struggle of life upon kindred and friends,
Whatever the value of blessings like these,
They can never atone for inglorious ease,
Nor comfort the coward who finds with a groan,
That his crutches have left him to 'go it alone.'

In battle or business, whatever the game;
In law as in love it is ever the same;
In the struggle for power, or scramble for pelf,
Let this be your motto: 'Rely on yourself!'
For whether the prize be a ribbon or throne,
The victor is he who can 'go it alone.' "

Without this he can never be a man, and never attain permanent success. The sphere in life for which Providence designed him can never be filled, and the noble mission which he is authorized and delegated by the Omnipotent Monarch to execute must remain forever unaccomplished. Success can only be secured by traveling fearlessly and with conscious strength a rugged road beset with trials and dangers, and by scaling its most difficult heights alone, and independent of human assistance. Just as the oak of the forest surrounded and protected by its fellows, if robbed of its neighbors will yield to the first rude blast that sweeps along, so he that clings to others, breathes their breaths and thinks their thoughts, and is pushed and steamed up the hills of life by a power outside of himself, the moment the power upon which he places his reliance ceases to operate, must fall, and nothing remains but his own weak self. And just as the tree, grown in the open field and continually exposed to the storm and tempest, will resist successfully the force of the elements and become its own protector, so the greater and more numerous the difficulties man encounters, the better and strong-

er he becomes. God and self are the only pass-words to success, the only architects of men.

Among the necessary ingredients of true manhood and somewhat allied to the quality just discussed, is that of *transparency*. Every profession has its peculiar temptations, arising partly from the character of the profession itself, and partly from the willingness, and almost eagerness, of people to be imposed upon with reference to that profession. The cast of education which a lawyer receives, and the nature of human actions and dealings which he is constantly considering, and upon which he bestows all his labor, either by attacking or sustaining the conduct of others, produces a tendency to chicanery, which is encouraged and fostered by a large number of persons who desire a legal opinion when they need none, a long formal instrument, full of "saids" and "aforesaid," when a line would suffice, and a disposition of their fancied rights by a judicial tribunal, when they have scarcely the shadow of a right to protect. Charlatanism is the special temptation of the physician. How many of them exaggerate the disease in order to magnify the cure, and how many people are there who expect and insist upon some unnecessary and noxious drug, when a mere caution as to food, water or exercise is the only proper remedy? With the clergy there is a tendency to priestcraft; and thus all professions, all trades and occupations, and every situation in life, present some one or more peculiar forms of temptation to the individual.

The intellect recognizes and appreciates the personal qualities which bestow honor and strength upon their possessor, and hence there is a tendency in men who are destitute of them to assume them with a view of obtaining the same benefits as if they possessed them; and it is the counterfeit of these qualities, and especially the moral qualities, which enables insincere and designing men to gain the confidence of and impose upon their fellows. Every virtue is simulated, every honorable trait of character counterfeited, and men in the conscious presence of their God and with his very name upon their lips, will even assume the garb of religion in

which to perpetrate their evil designs. How much is the face of man prostituted from its original design, and what an uncertain criterion, what a miserable caricature of the heart it becomes! The man of the world regards language as a veil with which to conceal his thoughts, and mislead as to his designs. He is an index without contents, a title-page and nothing more.

Of course no true man can be insincere. To be insincere is to be false, the false can never be true. The true man is pure in his motives, frank in his manner, candid in his statements. He

“considers
Nature without apparel ; without disguising
Of custom or compliment ; and gives thoughts
Words, and words truth, and truth boldness. He whose
Honest freeness makes it his virtue to
Speak what he thinks, will make it his necessity
To think what is good.”
“His words are bonds, his oaths are oracles ;
His love sincere, his thoughts immaculate,
His tears pure messengers sent from his heart,
His heart as far from fraud, as heaven from earth.”

In the long run the man who is transparent will achieve more than one who is designing. Freed from the restraints and tremors which fetter those who contemplate the perpetration of a fraud, with the intellect unclouded, not wasting half its strength in the effort to conceal his designs, with the heart undaunted, not quivering with fear lest his schemes be disclosed and frustrated, but with steady nerve and unflinching eye, and concentrated will, he boldly avows what he seeks to accomplish and throws his whole undivided self into the struggle to attain it. The infidel is nobler than the hypocrite ; the *blasé* infinitely better than the deceiver ; the open, defiant, transparent villain is a thousand fold higher type of man, than the cowardly, sneaking, designing trickster. Give a man an honest cause to espouse, busy him up with the consciousness that it is free from guile, fire up his passions and ignite his soul with such flames as can be enkindled only when maintaining the right, and he becomes a power almost

invincible. Beauty of language, elegance of style and mannerism, the most vivid flights of imagination, the most skillful master pieces of sophistry and *all* the accomplishments of polished oratory are swept away before him like chaff before the wind. If there be any one vice upon earth worthy of the detestation of the race and the abhorrence of the Deity, it is that of insincerity and deceit. The true man is clear as crystal, because he has nothing foul to conceal, and the streams of influence that flow from him are as limpid as the water that trickles from the mountain's side.

Another essential element of true manhood is *earnestness*. Ours is an age of progress. At no time in the history of the world has there been such a degree of activity displayed as exists in the present century, and the nearer we approach its close, the more incessant that activity becomes. Talk of the past as you will, admire its heroes and the men who made it what it was, read its tremendous struggles and the mighty deeds which it has achieved, but *where* in all the centuries that have preceded us has it been so great and grand a thing to be a man as in the present day?

What history furnishes is but a panorama of the past, seizing upon and exhibiting only those objects which excite some emotion or enthusiasm in the mind of the traveler, and are supposed to be capable of awakening a glow of admiration or interest in the spectator. We see the past, just as we look back upon childhood's sunny hours, shorn of its real trials and asperities, and invested with ideal splendors.

The transcendent virtue of the present, is its earnest, ceaseless, intense activity, permeating alike the world of matter and the realm of mind. In the physical world, the surface cultivated assiduously and stimulated artificially, is forced to yield its emerald products and golden harvests much more abundantly and more frequently than ever before. The secret vaults of the earth, in which have been locked for centuries some of its most precious treasures and most valuable resources, have been sought out with a vigor, and compelled to disgorge their hidden contents with a rapidity altogether unprecedented. Vessels glide more quickly over the billows

of the ocean, horses run faster and trot more swiftly, man moves more briskly, and everything rushes on with an acceleration of speed never witnessed in the past.

Everything, however insignificant, in the material world is pressed into the service of man, and a single thought inspired by inventive genius, or emanating from the developments and researches of science, is seized upon and utilized by thousands. Morse experiments with the electric fluid, and to-day messages are transmitted along miles upon miles of wire and cable, which traverse both land and sea, encircling the globe, with the rapidity of thought itself: and thousands are indebted for their occupations in life, and the means whereby to obtain a livelihood, to a single conception of the human brain. A Frenchman retains the shadow of objects upon a polished plate, and to-day the human face becomes immortal, and the lineaments of those we love, which no limner before could but imitate, are caught just as they are and perpetuated long after those we cherish have mouldered into dust: and from that one conception in the mind of Daguerre, a branch of industry has sprung up, world-wide in its extent, and the sustenance of thousands is attributable to it.

Men of science are making their researches and conducting their investigations with fearful activity, hazarding even life itself in the experiment. One of the most recent instances of martyrdom in the cause of science, is that of an earnest young German physician, named Otto Obermeir. Not quite a year ago the cholera was raging in Berlin. Swiftly it was borne to other cities, and the whole empire was threatened with the pestilence. A commission was issued by the government to make an exhaustive inquiry into its history and mode of propagation, and to investigate as to the germ or poison, and its effectual treatment. This brave young man, scarcely past his thirtieth year, devoted himself to the work and "thought that he had discovered the clew; and with a heroism as far above the heroism of the battle-field as it is nobler to sacrifice one's self to save men than to destroy them, resolved to test his discovery upon himself. Obtaining from one of his patients some of the deadly choleraic germ,

he went deliberately to his room, placed a table with pencil and paper at his bed-side, lay calmly down upon the bed, opened a vein in his arm, and inserted the deadly poison. He thought he had discovered how to neutralize it; if so, man was master of the pestilence forevermore. But he was wrong, and the error was fatal. He lived seven hours, and then died; but, during those seven dying hours, the young hero observed, with scientific exactness, the effects and progress of the disease upon him, and, one after another he noted his observations down, until within the very half hour when the spirit left the body. These notes are pronounced to have the highest value; and so the dying legacy of Otto Obermeir may, after all, lead to the victory which he condemned himself to self-destruction in trying to achieve."

The intellectual and literary activities of the age are just as earnest and spirited as in any other department of human knowledge or research, but upon these we will not dilate.

Man, to be true, must, in this respect at least, catch the spirit of the present age, whatever else he may imbibe from the past. It is the present with which we are to grapple, and in which to act our part; and Providence, by his progressive revelations and gradual development and elevation of his creatures, so ordains. The past has answered its purposes. Let the present fulfill *its* mission. God has spoken to the minds and hearts of those who have preceded us, and has supplied their wants, in a manner which infinite wisdom dictated as applicable to *their* condition. He embodies in the present his divine purposes for *us* to recognize, and by it appeals to our ambition and invokes our energy, and *to-day* is the watchword given us by revelation and the great ensign which floats from the parapets of heaven for us to follow.

Activity, exercised in an unworthy cause, produces wonderful results, but when directed in a proper channel and inspired by the love of truth, its effects are still more astounding. It puts a lightning in the brain which electrifies man's thoughts and words, however simple they may be, and utterly demolishes the power of rhetoric, the dazzlings of fancy, the skill of logic and the music of words. A true man earn-

est in his works, is a tower of strength, and a blessing to all around him.

There is still another necessary ingredient. It is Christianity, the sum and substance of them all. Without it no man can claim to be true. Endow him with all other qualities that you will, there is still one thing lacking, the absence of which must forever stamp him as destitute of true manhood. In it consists the *perfection* of manhood; and it is an element ascertained to be essential, not by any process of human reason, but decreed to be indispensably necessary by the legislative fiat of the Eternal and Perfect Lawgiver.

There are other qualities and traits of character which are worthy of our ambition, but individuality in thought and action, transparency of conduct, energy of feeling, and the love of Christ in the heart, all of which are attainable by all, are sufficient to make man as good, as true, and as great as humanity need aspire to be, and to invest him with an immortality that shall never fade.

At the very inception of our existence, thrust, as we all are, upon the arena of life, we cannot shirk its contests, nor can we avoid participating *somewhere* in its mighty struggle. He who fights a good fight, achieves valorous deeds, and wins a victory, no matter where he may be stationed, whether down in the contests on the plain, or higher up on the hills of life, will secure for himself something more lasting and pure than the world's whitest marble. And long after his name shall have been buried deep in the sea of forgetfulness, his body been covered by the earth and eaten by the worm, after monuments which may have been erected to enshrine his memory, shall have fallen and crumbled into dust, yea, when the sun himself shall have ceased to shine, and the world of matter and of time shall have been dissolved, the record which he has made shall continue to brighten, and he himself to live, and burn, and shine, while the sands of eternity run on to measure out the lifetime of the great I AM.

ARTICLE III.

REV. THEOPHILUS STORK, D. D.

By, Rev. G. DIEHL, D. D., Frederick, Md.

Theophilus Stork was the son of Rev. Charles Augustus Gottlieb Storch (as the name was originally written), a native of Brunswick, Germany, who in 1788 came to this country, at the age of twenty-four, and located in Salisbury, North Carolina. He was a young man of superior learning and preaching ability. He took the pastoral care of Lutheran churches in Salisbury and its vicinity. He was regarded as a minister of deep piety and zeal. He labored with great fidelity in the same field during the whole of his ministerial life, for the space of nearly forty years. A few years before his death he resigned his pastoral charge, and died in March, 1831.

Theophilus was born near Salisbury, where his father then lived, in August, 1814. His mother was the daughter of Lewis Beard, of Salisbury, in whose house Mr. Storch made his home when he first came to Salisbury, and remained with the family until his marriage with the daughter, Christiana, in 1790.

Theophilus was a delicate boy, of gentle disposition, and rather studious habits. He was sent to the best schools—the place afforded. He was rather retiring in his manners, and did not enter with much zest into the plays the school-boys then indulged in. He early showed a fondness for reading. His preference was for books of light literature,—biographies, travels, poetry, and a few works of fiction. His father had a very valuable library, containing standard theological and classical books. As he was a man of profound learning, he purchased chiefly substantial works. The library did not contain a large collection of that class of books that young Theophilus most delighted to read. The heavy tomes

in Greek, Latin and German upon his father's shelves, Theophilus did not often disturb. Neither his age, nor taste, nor his attainments in the ancient classics and languages of modern Europe, fitted him to enjoy the profound books of that library. Had those volumes fallen into his hands in after years, he would have made more frequent use of them. To show the character of his father's studies and scholarship, Dr. Stork relates an incident. In a letter published in Sprague's *Annals*, he says: "My father was regarded as one of the most learned and eloquent of the early German missionaries. He was said to be a remarkable linguist. I remember that Dr. Wilson, a Presbyterian clergyman from Mecklenberg County, used often to visit him, and they sometimes, to vary the scene a little, conversed in Greek. My father could speak some five or six languages fluently."

Soon after the death of his father, in 1831, while in his seventeenth year, Theophilus was sent to Gettysburg, and became a student in the Institution that was then called a *Gymnasium*, but soon afterward erected into *Pennsylvania College*. Several young men from his neighborhood had preceded him to that school, among whom were Simeon W. Harkey and Benjamin Arey.

At an early age Theophilus evinced much seriousness of disposition and expressed an inclination to the ministerial office. But his father considered his delicate health an insuperable obstacle. He believed that his beloved boy would never have the physical stamina requisite for the wear and tear of the pastoral work. While in mental ability, sobriety of character and piety he would be eminently fitted for the sacred office, the father in his tender love for the boy, looked on his frail frame, and fearing that the short life which nature had allotted to him would be shortened still more by the harassing cares of a pastor, gave it as his opinion that Theophilus should not seek the ministry. But upon the death of his father, his inclination to the sacred office revived with greater force than ever. His fixed purpose was soon formed. The mother, brother and sisters now acquiescing, he was sent to the schools at Gettysburg.

THEOPHILUS STORK A STUDENT.

When the writer of this sketch first entered the lower classes of the Preparatory Department of Pennsylvania College, Theophilus Stork had been a student there for several years and was a member of the Sophomore Class. Students always look upward, and know much more about those who are in classes above them, than of those in classes below. The boys who are set to studying the Latin Grammar and Geography, very soon know a great deal about the Sophomores and the Seniors, although the Sophomores and the Freshmen do not know them. Long before the writer had laid aside Kirkham's English Grammar, he knew a good deal about Mr. Stork, for he was prominent; but Mr. Stork probably was scarcely aware that there was such a person as the writer in the Institution. It was in the winter of 1833. Mr. Stork was then in his nineteenth year. He was tall, slender and graceful; always neatly dressed; genial in his association with the students. In boisterous sports he took no part. He belonged to the class of students who went into society, and was quite a favorite. He was well thought of by the citizens of Gettysburg who took most note of the students. Among the students he was equally popular. He was dearly loved by his more intimate associates, and seemed to have no enemies. Even the rivalries incident to college life did not apparently awaken any malicious feeling toward him.

The Preparatory and College classes, all in the same building at that time, met together at the morning roll-call, and for morning and evening prayer. The examinations at the close of the sessions took place before all the students. Mr. Stork was considered a good scholar, holding a respectable place in a class of great talent. He excelled in Belles-lettres; also in mental and moral science. He ranked higher in languages than in mathematics. Probably no class has gone through the course at Pennsylvania College with a larger proportion of talented men, than that of Mr. Stork. In that class were two young men who impressed the students as no others did. Samuel Sprecher by his splendid genius excited an intellectual magnetism, and Ezra Keller by his exalted

and somewhat severe piety, produced a moral impression unequaled. In 1833 they were class-mates of Mr. Stork, although the former did not take the entire course. Some of Mr. Stork's most gifted class-mates were older than he; and this accounts probably for their being more prominent in the public eye, and more frequently spoken of as the young men of transcendent ability. It is, however, reputation enough to have held a fair rank in a class embracing at that day, Samuel Sprecher, with his magnificent intellect sweeping with wondrous rapidity over wide fields of knowledge, Daniel Miller, one of the keenest logicians that ever trod those academic halls, Ezra Keller, a man of strong mind and unconquerable purposes of the most exalted character, David F. Bittle, even then evincing something of the energy that has since made him one of the strongest men of the Church, Hon. M. G. Dale, and others. Sprecher and Miller entered the Theological Seminary before the class had completed the curriculum. At the Commencement in 1835, Mr. Stork was assigned the Valedictory, which was then regarded as the first honor. Ezra Keller was regarded, however, as sharing that honor equally with Mr. Stork. In allotting the two Commencement exercises understood to be due to those who stood first in the class, the Faculty had some regard to rhetorical excellence and graceful delivery. The valedictorian was not necessarily, in the estimation of the Faculty, superior in scholarship to his class-mate to whom was assigned the Latin Salutatory. As an ornate writer and beautiful speaker, Mr. Stork stood unrivaled in his class at the time of graduation. As a charming composition, gracefully delivered, his valedictory has rarely been excelled in the Commencements of his Alma Mater.

A THEOLOGICAL STUDENT.

From September, 1835, to September, 1837, Mr. Stork was prosecuting his theological studies in the Seminary at Gettysburg, under the instruction of Drs. Schmucker and Krauth; his character, his mind and scholarship all the while maturing. During the second year in the Seminary and especially in vacation time, he occasionally preached. His method

at that time was, to write his sermons with much care, and then so familiarize his mind with the discourse as to deliver it without much use of the manuscript. His delivery had all the freedom and force of extemporaneous speaking. Nor did he confine himself to the written sermon. Under the influence of excitement he sometimes burst forth into impromptu eloquence of great power. An incident occurring under his eye at the moment would rouse him into indignation, or melt him into sympathy, that called forth unwonted power of utterance. The people in the towns, in Franklin, Washington and Frederick counties, in which he was accustomed to spend part of his vacation, long remembered some of those impromptu bursts of oratory. One occurred in Jefferson, Frederick Co., Md., where he was spending several weeks with his friends, the Willard family. He was preaching one Sunday evening in the old Stone Church, when he observed a thoughtless young man in the front seat in the gallery talking to his companions in a disorderly manner. It kindled Mr. Stork's indignation. With flashing eye he turned to the young man, and in tones of awful earnestness thundered out, "Young man! I fear the first ray of light that will flash on your benighted soul will be reflected from the flames of hell!" On another occasion, preaching in one of the villages of Washington county, he noticed an aged woman weeping so sorrowfully during nearly all the sermon, that he supposed she must be crushed to the ground by an intolerable weight. His sympathies were deeply moved. He broke from the thread of his discourse, and addressed her with so much pathos and poured into the wounded spirit such a strain of Christian consolation and hope, that the whole congregation was melted.

HIS LICENSURE AND SETTLEMENT.

He was licensed to preach in the autumn of 1837, and immediately called to the church in Winchester, Va. Soon after his settlement, he was married, on the 16th of November, 1837, in Frederick County, Md., to Miss Mary Jane

Lynch, daughter of William Lynch, Esq., and sister to the present Judge Lynch, of Frederick.

The church to which he was called was regarded as a congregation of intelligent and refined people, and as one of the most desirable parishes in the Lutheran Church. It was soon found that the young minister and the flock he served, were eminently adapted to each other. The people had the taste to appreciate his excellent preaching, and the warmth of heart to welcome his genial pastoral visits. He soon felt at home and happy in Winchester. His predecessors in the pulpit were men of ability. The last one, Rev. N. Goertner, had been very popular. It was not long before that intelligent and warm-hearted people found in Mr. Stork quite as much to love and admire as they had before recognized in Mr. Goertner. After Mr. Stork, came able and popular preachers, like J. Few Smith and C. P. Krauth. But the generation of Lutherans that has just passed, uniformly spoke of Mr. Stork's ministry in Winchester, as equal in power and influence for good to that of any of their pastors before or after his time.

Immediately after his settlement he was regarded as one of the rising young men of the Church. His fame spread all through the valley of Virginia, from the Potomac to Augusta county. And his reputation was founded on a substantial basis. Rev. D. F. Bittle remarked to the writer in 1840, "Mr. Stork has all the elements of good preaching—person, voice, manner, magnetism, thought, sentiment, excellent style, practical pungency, pathos and remarkable unction." Eight months' residence in Winchester, during that year, 1840, satisfied the writer that Mr. Bittle's estimate of him was correct. Indeed, those who knew Mr. Stork intimately during the whole of his ministerial life, and are the best qualified to give an intelligent and appreciative judgment, are all of one opinion, that in pulpit power—in all that makes up the best and most effective preaching, Mr. Stork never surpassed his efforts in the Winchester pulpit, during his pastoral life there. All classes of people went to hear him occasionally. Nearly all visitors who spent a Sunday or

two in Winchester and inquired of their friends, or at the hotels, where they could hear good preaching, found their way up the eastern hill on which stood the Stone Church, (afterwards set on fire by a stroke of lightning and burned). Among others, Dr. Skinner, then Professor in Union Theological Seminary, in the city of New York, one Sunday morning heard him. His text on that day was, "The soul that sinneth, it shall die." The New York Theological Professor pronounced it one of the best sermons he had heard. Some years afterward, in Philadelphia, Mr. Stork took lessons in elocution, from some of the most eminent teachers of that art. Those who will recall vividly his delivery of sermons in Winchester, and compare it with his delivery after the elocutionists had tried to improve his mode of speaking, will not be disposed to give any thanks to the professors of that science for their work in behalf of this pupil. No competent judge will question that in the delivery of his sermons, in gracefulness and propriety of gesture, in freedom, in rich and varied tones of voice, in the electric power flashing from his eyes, rarely turned to the manuscript, but ranging over all the audience in gushing thought and emotion expressed in every lineament of his face, Mr. Stork was a better preacher during the first five or six years of his ministry than he was at a later day.

The fruits of his ministry soon appeared. The attendance steadily increased. The congregation had a healthy growth. The second communion was larger than the first. Every year some were added by confirmation and certificate. The congregation having been without a pastor for several years, very few of the young people in the Lutheran families of Winchester were communicants when Mr. Stork took charge of the parish. These young people soon became attached to the young pastor. They felt the power of the religious atmosphere about him. They felt the force of his earnest appeals from the pulpit. Every season for the catechetical exercises found some of them in the class. At every spring communion some of them made a public profession of religion. Lutheran families that had neglected their church

1875.]

Rev. Theophilus Stork, D. D.

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duties, came in again and resumed their proper position in the church. This steady and healthy growth continued during the whole period of his ministry.

HIS CALL TO PHILADELPHIA.

In the spring of 1840, he received a call to the second Lutheran Church of Germantown, Pa., which, after mature consideration, he declined. In the year 1841, July 19th, he was unanimously elected pastor of St. Matthew's Lutheran Church in Philadelphia. After prayerful consideration of the subject and the advice of friends, whose counsel he sought, he decided to accept this call, and removed to Philadelphia in September of that year. In the full possession of his powers as a preacher, and the advantage of four years experience in the ministry, he entered upon a wider field and a more conspicuous post. Under the stimulating influences of a large city, with access to large libraries and constant contact with the active movements of society, association with men of the highest intelligence and largest culture, his progress in general attainments became apparent. In New Street his preaching was as popular as it had been in Winchester, and he was as dearly beloved by his people. The steady growth of the Church encouraged him. His large heart and liberal views led him to take an active part in general religious movements in the city. Ever ready to lend a helping hand to any good cause, he soon became favorably known to the churches of Philadelphia. Soon after his settlement there, the subject of the division of the Pennsylvania Synod, or the organization of a new Synod in Eastern Pennsylvania was agitated. Some of the more active members of that body were not satisfied with the laxity of doctrinal sentiment tolerated in the Synod, and the want of religious life and activity in most of her congregations; and they were also discouraged by the refusal of the mother Synod to unite with the General Synod. These earnest pastors sympathized with the more thoroughly evangelical spirit and active zeal of the churches of the latter body. And when they failed in their effort to

prevail on the Pennsylvania Synod to unite with the General Synod, they took into prayerful consideration the organization of a new Synod. This movement took shape at Lancaster at the meeting of the mother Synod, 1842. Mr. Stork sympathized with this movement and took part in it. Dr. Reynolds, Professor in the College at Gettysburg, may be regarded as the leader. On the 2nd of May, a preliminary meeting was held at which were present, Rev. Messrs. F. Ruthrauff, J. Ruthrauff, W. M. Reynolds, S. D. Finckel, G. Heilig, T. Stork, F. R. Anspach, D. Kohler, J. Wilcox and J. Vogelbach. A memorial was addressed to the Synod asking for a division of the body. A response came from the Synod that the body could not divide, but letters of honorable dismissal would be given to those who desired to withdraw. The brethren above named requested letters, and then organized the East Pennsylvania Synod. The first regular meeting of the new Synod was held in Chester Co., Sept. 1842, and Mr. Stork was elected the first Secretary, which office he held for several years. Afterward he was elected President several times. During the whole period of his residence in Philadelphia, he was one of the most active, influential and popular members of that noble Synod whose influence for good was so widely felt, not only in the prosperity of the congregations under its care, but in its reflex power over the mother Synod. Mr. Stork contributed probably as largely as any other man to the marvelous advance, in spiritual life and activity, of the Lutheran churches in Pennsylvania East of the Susquehanna, within the last thirty years.

THE ORGANIZATION OF ST. MARKS.

Dr. Stork being a progressive man, and having at heart the extension of the Lutheran Church in the city of Philadelphia, began to agitate the project of sending out a colony from St. Matthew's in New Street, as early as 1849. His church was full. The Northwestern part of the city was not well supplied with churches. Many Lutheran families had located in that section. The project soon took shape. A lot was purchased on Spring Garden street above Twelfth,

upon which a church edifice was built. When the basement rooms were finished, a new congregation was organized which elected him their pastor. He was warmly attached to the people of St. Matthew's, and the people were devoted to him. But he felt called by a sense of duty to sever those tender ties, and take the pastoral oversight of the new congregation. His resignation as pastor of St. Matthew's took place August 1st, 1850. At the Synod, Oct. 1851, he reported a communion list of 120 members. In 1852, the number had increased to 205. The following year the list was swelled again by large accessions.

SECRETARY OF THE PENNSYLVANIA TRACT SOCIETY.

In the Spring of 1854, his health having been impaired, he was persuaded by his physician to suspend his pastoral work for one year, and either rest from all ministerial labor, or else take some employment that would demand less devotion to study and afford more open-air exercise. The American Tract Society offered him a secretaryship or superintendency of the interests of that institution, in Eastern Pennsylvania. He concluded that spending his Sundays in visiting churches in Philadelphia and the prominent towns East of the Susquehanna, such as Germantown, Lancaster, Harrisburg, Reading, Easton and Allentown, might give him sufficient exercise without taxing his mind too severely. He requested his congregation to relieve him of pastoral work for a year. The people reluctantly yielded, and he entered upon the duties of the Tract Society. Meanwhile Dr. C. A. Smith, of Easton, was called as temporary supply of St. Mark's. The agency, however, was not to Dr. Stork's taste. He grew weary of the monotony of presenting the same subject every Sunday. A new audience with the same old theme was not satisfactory. Such a system seemed to him to dwarf the intellect. Nor were the frequent journeys and absence from home about one-third of the time, suited to his domestic and studious habits. He was therefore unwilling to continue in that work, so little to his taste.

PASTOR AGAIN.

He resumed the pastoral care of St. Mark's in the summer of 1855. The following year he reported a communion list of 375 members. Indeed the church had a steady growth and uniform prosperity from its organization until his resignation of the pastoral charge. During his ministry in St. Mark's there were some seasons of special religious interest, and the accessions to the church were very large. The latter years here included a period of wide-spread religious interest throughout the country, and were marked by abundant labors and rich results. He left the congregation in a most flourishing condition, strong in numbers, influential in social position, and active in Christian work. Many had been drawn in from the world to engage in the service of Christ, and his warm and catholic spirit had attracted some from other churches to enjoy his ministrations. Devotedly attached to his own church, his warm heart and catholic spirit forbade his being a sectarian or a bigot. It is not saying too much to affirm that among the English portion of the population, no man has done more in the city of Philadelphia for the cause of Evangelical Lutheranism than Dr. Stork. He was well known throughout the city, and among other denominations as well as in his own was loved and honored.

HIS PRESIDENCY OF NEWBERRY COLLEGE.

In 1858 the Institutions located at Newberry, S. C., with much cordiality offered him the chief chair in either the College or the Theological Seminary. The Church in the South put in a claim for his services on the ground of his being a Southerner by birth, and the son of one of the most active and prominent of our Southern ministers of the past generation. In the earlier part of the negotiations the Southern brethren seem not to have been decided as to the institution over which they desired him to preside. Eager to secure his services, they seem to have left it to his own choice, whether to take the Presidency of the College, or the first chair in the Theological Seminary. He was at first reluctant

to leave Philadelphia—a place so well suited to all his tastes and habits. But the friends of the Newberry institutions were urgent. If Dr. Stork had taken counsel with the wisest of his intimate friends in Pennsylvania and Maryland, they would probably have urged upon his consideration their doubt whether a professorship would suit him as well as the pulpit. To the knowledge of the writer, the doctor himself had some misgivings on this point. But so many warm appeals were made to him from the South, that he yielded to their solicitations, and resigned his pastoral care of St. Mark's the latter part of the year 1858. During the winter of 1859 he left Philadelphia for his field of labor in the South. Dr. J. A. Brown, who had been elected Professor of Theology in the Theological Seminary of the Synod of South Carolina, proceeded to his field at the same time, the professors and their families traveling together, arriving at Newberry, February 22nd, 1859. Dr. Stork entered at once upon his duties as President of Newberry College, though he was not inaugurated until the Fall of that year, at the time of the meeting of Synod. By agreement between Drs. Stork and Brown, some interchange of labors took place, the former giving instruction in Church History and some other branches in the Theological Seminary, and the latter rendering an equivalent in Greek in the College. While in Newberry, Dr. Stork was also chosen pastor of the Lutheran Church of the place. He retained the oversight of this flock for about six months, and for about the same length of time Drs. Stork and Brown divided the labors and responsibilities of this pastoral charge.

In March, 1860, his health being again impaired, he left Newberry for a visit to the North, intending to return. This purpose, however, was not carried into effect. It was manifest to his own mind that the drilling of classes of students in the branches of a regular college course, with the harassing cares of the government of a new institution was not suited to his temperament. The executive duties of the Presidency were somewhat distasteful to him. He moreover felt a quenchless longing to give all his energies and cares to the

pastoral work which he dearly loved. Consequently, having deliberated prayerfully on the subject, he determined sometime after leaving Newberry, to forward his resignation as President of the College.

THE ORGANIZATION OF ST. MARK'S, BALTIMORE.

In the autumn of 1860, Dr. Morris having resigned the pastoral care of the First English Lutheran Church of Baltimore, his congregation determined to divide into two bodies. The portion retaining the church in Lexington street called Dr. John McCron. The colony that went out organized a congregation, purchased a church on Eutaw street, giving to the organization the name of St. Mark's, and offered a call to Dr. Stork. This call he accepted, and at once entered with much earnestness upon the work of building up this new church. In Baltimore, as in all his former pastoral work, he was eminently successful. He soon gathered around him a full congregation of active Christians, and had one of the best Sunday-schools in Baltimore. His health being still delicate, he called his son, Rev. Charles A. Stork, as assistant pastor. Under this joint pastoral care the church continued to grow in numbers and efficiency. In 1865 Dr. Stork resigned his charge of this parish, and settled once more in Philadelphia. The Church in Baltimore immediately elected Rev. C. A. Stork.

ST. ANDREW'S MISSION, PHILADELPHIA.

Soon after his removal to Philadelphia he formed the purpose of organizing a new church somewhere about Broad and Arch streets. He was eminently fitted for a city mission, and especially in Philadelphia, where he had numerous and devoted friends. A hall was rented, and regular Sunday services held. Soon a small congregation gathered around him, and he organized them into St. Andrew's Church, January 1st, 1866. This church grew rapidly. A lot was purchased on the corner of Broad and Arch streets, with a view to the erection of a large and elegant church. The foundation walls were built, and every aspect of the project seemed encouraging. But an obstacle arose from an unlooked-for source. It

was found that the title-deed to the ground was defective. Legal hindrances were thrown in the way. After battling with these difficulties for a time, until discouraged by the almost interminable delays of the law, the congregation and the pastor grew weary of the strife, and abandoned the enterprise. At the last communion there were 112 members.

HIS CONNECTION WITH THE MESSIAH.

Some of the members of St. Andrew's, with Dr. Stork as pastor, were invited by the Messiah Mission, then under the pastoral oversight of Dr. F. W. Conrad, to unite with that infant church, under the joint pastoral care of Drs. Stork and Conrad. The arrangement was carried into effect to the entire satisfaction of all the parties for about a year. But it was not considered the best arrangement for the permanent supply of the pulpit of the Messiah. The impaired health and literary labors of the two pastors, made it impossible for them to do the active pastoral work which a mission church in a great city demands. Thus ended Dr. Stork's pastoral labors.

HIS CONNECTION WITH THE PRESS.

Dr. Stork was one of the editors of the *Home Journal* from 1855 till the discontinuance of that magazine. Upon the withdrawal of Dr. Anspach from the *Lutheran Observer*, in 1861, and the resumption of the editorial chair by Dr. B. Kurtz, Dr. Stork was employed as assistant editor. October 28th, 1862, Drs. Diehl and Stork purchased the *Observer* and immediately sold one-third interest to Dr. Conrad. Under the firm of Diehl, Stork and Conrad as proprietors and editors, the paper was published for some time; Dr. Stork, although not the senior editor, being the resident editor, had a large share in its general management. This arrangement continued until his removal from Baltimore, in 1865.

Upon the organization of the *Lutheran Observer Association*, and the transfer of this paper from Baltimore to Philadelphia, January 1st, 1867, Dr. Stork once more became a member of the editorial staff, a position which he held for several years. From this he retired in July, 1869. But he was always

afterwards one of its special contributors, and furnished numerous articles for its columns.

He fully appreciated the power of the press, and was deeply interested in the Board of Publication from its very organization. To promote its efficiency and insure its success he devoted much of his time and attention. His last labors in the interests of the Church were in this connection.

Near the close of the year 1873 he issued a prospectus for a Family Magazine, and issued the first number under the title of "Lutheran Home Monthly," January, 1874. After issuing the second, third and fourth numbers, and getting ready some material for the fifth, he was taken suddenly ill and his earthly labors closed. He died from an attack of pulmonary disease, at his residence on Arch street, Philadelphia, on Saturday morning, March 28th, and was buried on Tuesday the 31st. The funeral services, conducted by a number of Lutheran ministers, were impressive. He was followed to the grave by a large number of ministers of the gospel of different denominations, and a great concourse of friends. His remains sleep amid those of relatives on the burial ground of St. John's Lutheran Church, Philadelphia. His death produced a profound impression throughout the community and the Church.

Dr. Stork was twice married. His first wife died near Germantown, August, 1846. Her remains sleep in the burial ground of one of the Lutheran churches of that city. He was married again, August 31st, 1848, to Miss Emma Baker, of Philadelphia, who survives him. She is the mother of his youngest son, Theo. Stork. His children by the first wife are Rev. C. A. Stork, D. D. and Capt. Wm. L. Stork, both of Baltimore, Md.

Pennsylvania College conferred on the subject of this sketch the degree of D. D., 1851

In addition to the numerous articles contributed by his orate pen to the several journals with which he had an editorial connection, Dr. Stork was the author of a number of books among which may be named, "Home Scenes: or Christ in the Family;" "Luther at Home;" "Children of the New

Testament." "Luther and the Bible." "The Unseen World." "Jesus in the Temple." "Luther's Christmas Tree," and "Afternoon."

GENERAL REMARKS.

The preceding sketch shows that the ministerial life of Dr. Stork extending from September, 1837, to March, 1874, was both active and successful. Notwithstanding his apparently frail constitution in childhood and frequent seasons of impaired health afterward, into those thirty-six years he crowded a large amount of useful labor. His eloquent voice in the pulpit, his warm-hearted ministrations in the sick room, and the chaste productions of his elegant pen, have been a great blessing to the Lutheran Church.

Dr. Stork was gifted by nature with a good mind, which was carefully cultured through the whole of his life. He had a literary taste. He was a man of books. Without collecting a large library of his own, he was a constant reader. His situation, from the time of his first location in Philadelphia, gave him access to almost any volume he might wish to examine. His friends do not claim for Dr. Stork the credit of profound and extensive erudition. Yet his scholarship was highly respectable, and he had taken a wide range of reading in English literature. He did not possess the logical faculty in a large degree. His discourses were not always constructed after the method of a rigorous logician. Yet he always furnished arguments in support of his opinions, and put a large amount of truth into his sermons. The basis of his discourses were thoughts around which beautiful sentiments ever bloomed. His style was terse, accurate, clear, and ornate; but that beautiful drapery always enrobed substantial ideas.

He did not always hold with pertinacity to his opinions, and hence some regarded him as deficient in the strength of his convictions. Yet in matters involving moral or religious principles, his conceptions were usually clear and strong; and having taken a position on a great and vital truth, he stood immovable as a rock. In practical matters, in schemes for

the promotion of the interests of society and the Church, he paid marked deference to the opinions of those with whom he was associated. He confided so largely in the wisdom and goodness of his friends, that he trusted less to his own judgment than theirs. He was easily influenced by a friend of strong and determined will. This gave to some of his movements the appearance of vacillation or lack of firmness. His warm attachments, confiding disposition and modest opinion of his own judgment, were of course inconsistent with the bold decisions of a stubborn will. Nature did not endow him with the bold qualities that fit men to be great leaders in stormy times. Yet whenever he was fully persuaded that duty and the interests of Christ's kingdom demanded a bold stand, his firmness was equal to the emergency. An example of this may be seen in the organization of the East Pennsylvania Synod. None of that noble band of Christ's servants, with whom he was associated in that movement, stood more firmly than he in 1842, when he felt that the interests of vital godliness demanded a forward movement in Eastern Pennsylvania.

He was not strictly an extemporaneous speaker in practice or ability. He was not gifted with the peculiar characteristics of mind that make a man an off-hand orator. Yet some of the best things he ever uttered were strictly impromptu. To be at ease and have confidence in himself in his public addresses and sermons, he required a clear outline, in advance, of his thoughts and the thread of his discourse either in manuscript, or mapped out in his mind.

He was not a first rate debater. Yet he was one of the most valuable members of every Synod and convention he attended. His remarks were frequently suggestive and pertinent. By an idea flashing into his mind at the moment he often illumined a dark point in the subject. His home-staying disposition interfered with his taking an active part in some of the movements of the Church. He was rarely seen at College Commencements, although living the greater part of his life within half a day's journey of his *Alma Mater*. He was a delegate to the General Synod re-

peatedly, and one year its secretary. Yet his name is not so prominently connected with the great measures of that body, as those of cotemporaries who were less eloquent in the pulpit than he.

The image of his character and life will always be an attractive picture in the gallery of portraits, which the annals of the Lutheran pulpit of this country are hanging up. That life and character shine most brilliantly in the pulpit. The true image of his character is one clearly defined. It has very distinct outlines. A correct portrait of Dr. Stork could never be taken for any one else. No man can be named precisely like him. As Carlyle says of Luther, "he was one of our most precious and loveable men." The prominent features in any true painting of him must ever be, his fine intellect, his exquisite taste, his lively and rich imagination, his sound thoughts, his appeals to the conscience and the heart, his eminently practical reflections, his deep earnestness, his manifest sincerity, and the unction of his religious spirit. Look at his portrait, and no one will wonder that the transparency of his character, the attractiveness of his mental gifts, his rich culture and exalted goodness, won the love of every flock he fed, and made him always a successful and popular minister. As the great painter, who was asked what made his colors so wondrously bright, replied, because he mixed his brains with them, so we, in looking for the cause that made Dr. Stork's sermons and prayers so dear to our souls, need only remember that he mixed his large heart with them.

Having known Dr. Stork somewhat intimately for nearly a quarter of a century, and having been for a time closely associated with him in labors, it may not be presumptuous for us to append a note to the sketch presented by Dr. Diehl. This is done not with any design or hope of improving what has been said, but simply to add our individual testimony to his talents and worth as a minister of Christ. Such a testimony, indeed, may not be necessary after the record of his life is given, but it affords us a melancholy pleasure to be

allowed thus to express our appreciation of the character of our departed friend and brother. Dr. Stork possessed a heart in an unusual degree free from guile. He was naturally confiding, and hence more easily imposed on than many others of a more suspicious nature. His sympathies were tender and easily excited, and he trusted, at times, more to his feelings than to his judgment. His errors, for he was prone like other men to err, were rather those of the head than of the heart. His talents and taste peculiarly fitted him for the pulpit. By nature and grace he was richly endowed to preach salvation to perishing sinners. He was not a man of patient, untiring study in one particular field, but loved to roam at large, admiring what was most attractive and beautiful in every department, and culling, wherever he could find them, the choicest flowers. Endowed with a quick and tender sensibility to the true, the beautiful and the good, his soul was readily fired by the grand themes of the Gospel. He disliked all shams in religion and worship. He was deeply in earnest when dealing with divine things. We have heard him at Synods, and on other public occasions, as well as in the ordinary ministrations of the sanctuary. Like all men of his temperament, his preaching was very unequal. To be truly eloquent he needed to be aroused; and never was he more truly in his element or more deeply in earnest, than when holding up Christ as the Saviour of the lost. Though not of a strictly theological cast of mind, he delighted in the great doctrines of grace, and presented them with great unction and power. There was a fervor and a glow, at times, that thrilled the heart. He was emphatically a heart preacher. Of all our ministers whom we have heard, none ever impressed us as Dr. Stork did, in his most touching and impassioned appeals. We have heard more learned and more logical discourses than he preached, but none that were better adapted to move the heart, or to stir the very depths of the soul. If we should attempt to analyze his preaching and to say in what his power consisted, it would not be difficult to point out the more prominent elements, but there was a hidden fire, a mysterious magnetism that must be felt to be appreciated.

His eloquence was that of divine truth coming from a soul fired with the love of Christ, and intensely in earnest in the work of his Master. His poetic imagination, his tender sympathy, his earnest zeal, all contributed to give his utterances in the pulpit attractiveness and power. The eloquence was in the man and in his themes. The pulpit was his place of greatest strength. It was here that his influence was most felt. Whilst he will be loved and cherished as a friend, and a Christian, it will be as an ambassador of Christ, as a preacher of the gospel, that he will be best known and longest remembered. As such this feeble tribute is offered by one who loved and admired him.

J. A. B.

ARTICLE IV.

THE HEAVENLY CITIZENSHIP.

By REV. WILLIAM HULL, Hudson, N. Y.

St. Paul, in writing to the church at Ephesus, said, "Now therefore ye are no more *strangers* and *foreigners*, but *fellow-citizens* with the saints and of the household of God." The members of the church which he had founded in that city, were no doubt principally Gentiles, for he remarks, "Wherefore remember that ye were in time past Gentiles in the flesh, who are called uncircumcision." In further describing their former condition he said, "That at that time ye were without Christ, being *aliens* from the commonwealth of Israel, and *strangers* from the covenants of promise."

Originally they were not citizens of the commonwealth of Israel, and they had no right to the ordinances and sacred feasts of the Jews. It was only by going through a certain initiation, that the Gentile became a proselyte and entitled to the privileges of the people of God. The mode of initiation is thus described, "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it: and he shall be as one born in the land." (Ex. 12 : 48.

A renunciation of idolatry and a submission to these conditions changed his *status*, so that he was no longer a *stranger* and a *foreigner*, but a *citizen* of the Jewish commonwealth.

Mankind are divided into a large number of nations, and a citizen of one particular country has rights and privileges in his own nation, which he cannot claim in another country, unless he become a citizen of that country. In ancient times *foreigner* and *enemy* were, in a great measure, synonymous terms. Captives taken in war were reduced to a state of slavery, and mariners shipwrecked on a foreign coast were made bondmen.

These harsh practices have become obsolete among civilized nations, yet each man, according to the law of nations and universal custom, is a citizen of some particular government, to which he owes allegiance; and when living within its jurisdiction, he has rights, privileges, immunities and duties which he has nowhere else.

In all countries except his own, he is regarded as an *alien* and a *foreigner*, and he is subject to restricted privileges. While away from his own native land he is regarded wherever he goes as a citizen of the land of his birth, unless he have acquired a new citizenship on the conditions demanded by the country of which he becomes an adopted citizen.

An alien coming to this country has no right to hold real estate except under conditions contemplating his naturalization—he is not permitted to vote nor to be elected to any office, and consequently he has no part in the government of the country. In the eye of the law he is merely a stranger sojourning among us.

In England the doctrine, until recently, has been held, “once a British subject, always a British subject.” The chief cause of the war of 1812 was, because Great Britain persisted with her war vessels in overhauling our merchant ships, and taking from them native-born British subjects, who had renounced their allegiance to their own country, and had become citizens of this by adoption. The statesmen of Great Britain persisted in holding that a citizen could never release himself

from the allegiance to his native land. It is only recently that this claim has been abandoned.

In Germany all male citizens are required to serve a certain number of years in the army, and frequently those approaching the requisite age have left their native land, and have come to this country, where by conforming to the naturalization laws, they have become citizens by adoption. After having done so, and passed many years of residence here, on returning to their native land they have been claimed as subjects there—arrested, and required to serve the military term, as though they were still citizens of Germany. It is only recently that a treaty has been negotiated with that country, which recognizes these no longer as subjects of Germany, but by a new allegiance as citizens of the United States, and as such free from military service.

It is, therefore, now acknowledged by the most prominent nations that a person may renounce his citizenship and allegiance to one country, and that by a new allegiance he may become a citizen of another nation, and hold the relation of alien to his native land. The very extensive migration from the old world to the new, necessitates the adoption of this doctrine. It is but reasonable that a person shall have a choice as to what nation he shall belong, and not to be compelled by the accident of birth to always remain a citizen of a particular country.

An individual born in another land may acquire citizenship here by declaring on oath before a court of record, either state or federal, at least two years before his admission to citizenship, that it is his intention to become a citizen, and to renounce his allegiance to his own sovereign. When finally admitted to citizenship, he must prove by the oath of two citizens that he has been a resident of the United States for at least five years, and at the same time he must take an oath to support the constitution the United States; and he must also on oath renounce and abjure his native allegiance and any title or order of nobility which he may bear. He must also satisfy the court that, during the five or more years of his residence here, he has behaved as a man of good

moral character, is attached to the principles of the constitution of the United States, and well disposed to the happiness and good order of the government.

Having gone through these solemn and impressive ceremonies—having his oaths and proofs recorded, he becomes a citizen of the United States, and entitled to all the rights, privileges and immunities of citizenship, except that he must be subject to longer probation before he can hold certain offices; and not being a native-born citizen he cannot aspire to the Presidency.

By these solemn acts and forms he has renounced his allegiance to his *native* country and sworn allegiance to his *adopted* country. Until he did this he was accounted an alien, a foreigner and a citizen of the land of his birth.

St. Paul, in his epistle to the Ephesians, applies these same principles to man in his spiritual relations and citizenship.

Man was originally created a citizen of the kingdom or realm of which God is King. For a time he acknowledged his allegiance and submitted himself to the divine laws. But he rebelled at length against the Great King—threw off his allegiance, and voluntarily became a vassal of satan and a citizen of the kingdom of darkness. By nature, men have been born ever since, lacking the qualifications necessary for citizenship in the heavenly kingdom, and hence as regards that kingdom they are aliens and foreigners. St. Paul in writing to the Colossians, refers to this relation where he says, “And you that were sometime *alienated* and *enemies* in your mind by wicked works, yet now hath he reconciled” (Col. 1 : 21.)

This world is in a state of revolt against the King of Heaven. Comparatively few are loyal subjects of the Almighty, and living subservient to the Divine law. The great majority are living subject to the principles of satan’s kingdom; hence Christ called satan the prince of this world. Men are born citizens of that kingdom just as fully as children born in the United States are born American citizens.

Some, however, have changed their allegiance and citizenship from the kingdom of darkness to the kingdom of God—

though *in* the world they are not *of* it. They acknowledge God as their King—they obey His laws, and they expect to be removed, when this brief life closes, to another land where satan has no subjects, no authority, no jurisdiction, no power. They greatly lament that the world is in such an insubordinate condition, and they are laboring to persuade their fellow-men to become fellow citizens like themselves of the household of faith, and of the kingdom of God.

A citizen of one country may sojourn in a country other than his own. A European may reside here all his life and never become a citizen—he is merely an *alien* and a *foreigner*—he acknowledges allegiance to another country, and regards that as his home. So too with the Christian. The Apostle Paul says the patriarchs considered themselves but pilgrims and sojourners on the earth—they were seeking another country, even a heavenly—a city which hath foundations: whose builder and maker is God. Here the citizen of the kingdom of heaven is not at home. He sees the prevalence of the works of darkness, and like Lot in Sodom, his righteous soul is vexed by what he sees. He has a desire to serve God, but on every hand he sees insubordination to the Great Sovereign of the universe.

When citizens of the kingdom of darkness leave this world they are removed to another part of the realm of darkness—they are subjects of the same kingdom, and have the same sovereign. By the mere act of removal they do not cease to be citizens of the kingdom of satan, and do not in the unseen land beyond become citizens of the kingdom of light. The mere crossing of boundary lines of countries in this world does not change the citizenship of an individual. The American who crosses the Rio Grande does not by that act become a Mexican citizen. The analogy holds good spiritually.

We are all born citizens of the kingdom of darkness. All have sinned and come short of the glory of God. The Apostle Paul says to the Ephesians that by nature we are “the children of wrath even as others.” (Eph. 2 : 3.)

This, then, is our citizenship by nature, and such citizenship remains until it is changed. A citizen of Great Britain who comes here cannot be *presumed* to be an American citizen—to be such he must take certain steps and accept of certain conditions. Our government has graciously made provision that he may become an American citizen if he desire—it is a matter of *favor* not of *right*. If he fail to take the steps and accept of the conditions, he will never be an American citizen, though he live here scores of years and to his dying day.

So, too, in the spiritual kingdom. We are born as citizens of the kingdom of darkness, and if we become the citizens of another and a better kingdom, it is not a matter of *right* on our part, but of *grace* and *favor* on the part of Jehovah.

God who is rich in mercy has graciously provided that we who by nature do not possess the heavenly citizenship, may become citizens of His kingdom, and he has established naturalization laws to effect the change.

In the first place, there must be a *will* to secure the advantage on the part of the individual. A halting between two opinions—an indecision will not bring the result. An alien in this country may consider the subject until his dying day, and yet if he do not come to a conclusion, he will die an alien and be buried an alien.

A foreigner here must declare his intention to become an American citizen before he is naturalized. He who would become a citizen of the kingdom of God must also declare his intention.

Before being admitted to the rights and privileges and immunities of citizenship, the alien goes to the place which the government has appointed, viz., a court of record, and there he makes his declaration of intention to become an American citizen. God has appointed His Church as the court where the declaration of intention is to be made, that the individual is desirous of the heavenly citizenship.

The foreigner here in the court of record renounces his allegiance to his former sovereign, preparatory to accepting a new allegiance. The penitent goes to the house of God, and

there in the presence of the congregation, he renounces the devil and all his works and ways—the vain pomp and vanity of this wicked world. In a *public* manner he abandons and renounces the former allegiance.

The alien takes an oath that he will support the constitution and laws of the United States. This he does in public, before a public officer, as the representative of the government, and this oath becomes a matter of record.

Where an individual applies for citizenship in the kingdom of God, he promises in the presence of the Great King, (which is really an oath) that he will live in accordance with the constitution and laws of God's kingdom—that he will be an obedient and faithful citizen and subject, and conform his life to the new relations he sustains.

This he does in a public manner before the congregation, and at the hands of an ambassador of Jesus Christ, who is there as the agent and representative and officer of the divine government.

After the alien does all that is required, his name stands on the record of the court as that of a citizen, and he becomes entitled to all the rights and privileges and immunities of a citizen, and he also becomes liable to the duties which citizenship imposes. He is no longer an alien and a foreigner, but he becomes a full citizen in the country of his adoption.

After the name of a person has been enrolled upon the records of the Church of Christ, he is considered no longer as an alien and a foreigner, but a fellow-citizen with the saints and of the household of God. His relations are changed—he is no longer a citizen of the far country, but he has been adopted as a citizen of God's kingdom. The prince of darkness has no jurisdiction over him, although he may strive to entice him to renounce his new allegiance and return to the old.

When an alien applies for naturalization it is presumed that he is sincere, and that he has honorable intentions, that he is not playing a hypocritical part, that his heart and his sympathies are with the land of his adoption.

The same presumption is entertained when one *born* in the

kingdom of satan proposes to throw off his allegiance to that kingdom, and applies for citizenship in the kingdom of God. If he be not honest and sincere in his action, the Great Sovereign will detect this, and though the name be entered upon the records of the Church here below, it will not be entered upon the Lamb's Book of Life, which contains a list of the names of the true citizens of the heavenly kingdom.

This new citizenship gives a person the assurance of the protection of the Great King. To be a Roman citizen assured the individual that the full power of the empire would be wielded for his protection. All the power of Omnipotence is pledged for the protection of the Christian by Him who has said, "I will never leave thee nor forsake thee."

Citizenship in the kingdom of God is of endless duration. The Great King will ultimately remove citizens living here to another part of his realm, much more desirable than this, where the most exalted privileges and pleasures will be enjoyed. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2 : 9.)

To be a citizen of the New Jerusalem is the highest possible distinction, and the position brings advantages beyond the scope of human computation. Man only reaches his true dignity and nobility, and meets the design of his Creator, when renouncing allegiance to the kingdom of darkness and swearing fealty to the Great King, he attains the heavenly citizenship.

ARTICLE V.

INAUGURAL ADDRESS BEFORE THE BRITISH ASSOCIATION.
BY PROF. JOHN TYNDALL, D. C. L., LL. D., F. R. S., PRES-
IDENT.

We have hesitated to make this Address of Prof. Tyndall the subject of criticism in the REVIEW. The author seems to labor under the hallucination that he is engaged in a great warfare for the truth, and that the friends of the Bible and religion are arrayed against him. He speaks as though he

and his friends were enduring a kind of martyrdom, or at least were suffering persecution for the truth's sake, and alternates between the notes of courageous endurance and victorious achievement. He declares in reference to religion: "What we should oppose, to the death if necessary, is every attempt to found upon this elemental bias of man's nature a system which should exercise despotic sway over his intellect." And in the same breath he asks: "Where is the cause of fear? We fought and won our battle even in the middle ages, why should we doubt the issue of the conflict now?" After advancing, in the name of science, views which it is admitted "may be wrong," and "certain" that they "will undergo modification," he most earnestly urges, "that whether right or wrong, we claim the freedom to discuss them. The ground they cover is scientific ground; and the right claimed is one made good through tribulation and anguish inflicted and endured in darker times than ours, but resulting in the immortal victories which science has won for the human race."

Now it is simply ridiculous for Prof. Tyndall to be enacting any such part before the British Association. Doubtless many of its members must have felt constrained to smile at the mock heroic displayed by their distinguished President. Who questions the right of Prof. Tyndall, or any one else, to discuss scientific truths, or even to maintain, if need be, with extreme dogmatism, the exploded errors of "science falsely so called?" We repeat, "Where is the cause of fear?—unless perchance it be among those advancing the wildest speculations in the name of science, lest they bring reproach upon a sacred cause. Surely no candid lovers of truth need be afraid, if Prof. Tyndall has some misgivings and alarms. Long before the victories of which he boasts, a braver man than Prof. Tyndall exhorted his readers "to prove all things, and hold fast that which is good."

We would not willingly say or do anything to give occasion to Prof. Tyndall, or any like minded with him, to think that they are martyrs to the cause of truth. Such martyrdom is too cheap to make much impression on sober minds,

and the sooner all cant and pretence in science, as well as in religion, are laid aside, the better for truth. We should consider it a matter of regret to write anything that might help to strengthen the impression sought to be made, that Christianity is in anywise unfriendly to true science, or to freedom of thought and discussion. If necessary, we might modestly point to some little "tribulation and anguish inflicted and endured in darker times than ours," and to some humble victories achieved over error, superstition and groveling idolatry by Christianity, in the name of truth and freedom and righteousness. But we think the world knows the story of the persecutions and sufferings endured for conscience sake by Christians, and the stereotyped examples brought forward by Prof. Tyndall in the name of science, might have been spared, without much loss to a learned British audience.

There are, however, some reasons why we feel constrained to offer some criticisms on this somewhat famous Address. These reasons are suggested by the author, or contained in the Address itself. He very truly tells us that, "When the human mind has achieved greatness, and given evidence of extraordinary power in one domain, there is a tendency to credit it with similar power in all other domains. Thus theologians have found comfort and assurance in the thought that Newton dealt with the questions of revelation, forgetful of the fact that the very devotion of his powers, through all the best years of his life, to a totally different class of ideas, not to speak of any natural disqualification, tended to render him less instead of more competent to deal with theological and historic questions." We admit the truth of the "tendency" here stated, and grant that perhaps some have been disposed to place an undue stress upon the opinions of such men as Newton, in religious matters. It is quite certain, however, that neither in the beginning, nor at any time since, was Christianity dependent upon the good opinion of the great and learned. It has gladly accepted the homage of the greatest minds the world has ever known; but rests its claims on a surer foundation. Prof. Tyndall not only has the discernment to notice this "tendency," but shows himself very will-

ing to take advantage of its aid to further his aim. He knew very well that he would receive credit for his opinions on religious subjects based on his reputation in an entirely different department of thought and study; and whilst seeking to depreciate the value of Newton's judgment in such matters, is quite innocent of any suspicion that he himself might labor under the very same "disqualification." The great Newton is not to be trusted when he ventures to "deal with theological and historic questions," because of the devotion of his powers to a totally different class of ideas, but for the very same reason Prof. Tyndall is to be trusted when he undertakes to enlighten his fellows on religious subjects. It is doubtful whether a discerning public will think Prof. Tyndall entitled to any more credit, on the score of candor and ability, than the immortal Newton. He is credited with great attainments in some departments of science, and has acquired reputation both at home and in this country as a popular lecturer on scientific subjects, but we are not aware that he has any reputation for attainments in the departments of metaphysics and religion. Yet he is not in the least deterred from uttering his sentiments, where he intimates it would have been wise for Newton to hold his peace.

Prof. Tyndall took advantage of his very position to give currency to his views. He says, "I have touched on debatable questions, and led you over dangerous ground—and this partly with the view of telling you, and through you the world, that as regards these questions science claims unrestricted right of search." He knew very well that what he there said would have special prominence and weight. He deemed it as telling his views to "the world." Whether it were courteous and fair for Prof. Tyndall to take advantage of his position to obtrude his views on these "debatable questions" upon the world, we leave others to decide. We only refer to it as showing the publicity he sought and gained thereby. For his Address has been printed in various forms and scattered far and wide. Many will appeal to it as the utterance of one of the most distinguished scientists of the age, and as given forth on the most public occasion. Had

Prof. Tyndall confined himself to strictly scientific subjects, or had he chosen to express the views he entertains on other subjects of universal interest to his more intimate friends, we might have been spared the pains of criticising them. But the distinguished position he occupies, the publicity of the occasion, and the pains taken to let all "the world" know what he thinks, furnish reasons enough for devoting some attention to what he has been pleased to say.

It may be proper to observe, as the Address has appeared in different forms, and somewhat modified in sentiment, that we have used it as printed in the *Eclectic* for November. And coming to the Address itself, it presents, at first sight, rather a medley, both as to matter and method. On a hasty reading it might seem to have no very definite subject, nor any clear order of movement. The author roams over a very wide field, and passes rapidly from topic to topic. But a closer study will show an end and purpose in all that is said, and the apparent want of method is perhaps the very best method to compass the object designed. The aim evidently was, and this is never lost sight of, to show the conflict between science and religion; and by all the aids of a pleasing style, agreeable narrative, striking facts, use of great names, with subtle insinuations and earnest appeal, the author seeks to gain his end. His presentation of his subject at times partakes of a dramatic character, and he must be credited with adroitness and ingenuity in seeking to commend his views to the public favor. He keeps back the grand truth he wished to utter until near the close of his Address, and when he had reason to suppose the audience were prepared to receive it. In all this he shows a carefully arranged plan, and has only partially concealed it by his apparently rambling manner.

Notwithstanding the boldness assumed by Prof. Tyndall, when at last he comes out with his "confession," he seems to have been frightened at his own temerity; for he hastens to explain, and, as we learn, soon after published an edition of the Address, in which he modified some of his statements, and apologized for what he had uttered in an unhappy mood. Unfortunately for him he had committed himself against any

plea on the score of rashness or hasty utterance, by declaring in the Address: "With more time, or greater strength and knowledge, what has been here said might have been better said, while worthy matters here omitted might have received fit expression. *But there would have been no material deviation from the views set forth. As regards myself they are not the growth of a day.*" So after all, we are left in some doubt as to exactly what are Prof. Tyndall's views on these "debatable questions." This does not look well under the pretence of science. Sober, thoughtful men may make mistakes, but this looks very much as if Prof. Tyndall's zeal had outstripped both his knowledge and judgment, and exposed him to the necessity of apologies and explanations.

We are impressed at once, in reading the Address, at the lack of any thing very original. It is largely a reproduction of what must be more or less familiar to intelligent readers. The historical part is drawn largely from a few modern authorities, and these not on all points the most reliable. A general indebtedness is acknowledged to Lange's "*History of Materialism*," both "to the spirit and the letter." This may possibly be considered sufficient to cover the not very small appropriations from that author to his own account. But the manner of referring to Dr. Draper would hardly warrant the large indebtedness to the "letter" of that American author. Prof. Tyndall has given ample proof of his expressed "entire confidence in Dr. Draper" by the manner in which he has availed himself of parts of his writings, not excepting some rather ludicrous mistakes. A public man, who is so severe in his treatment of the ignorance and credulity of all who happen to believe in the writings of prophets and apostles, should not follow quite so blindly these modern apostles and prophets of materialism, as Prof. Tyndall has done. The learned members of the British Association must have been greatly entertained to hear their distinguished President rehearsing, as his own, from Lange and Draper for their benefit.

If disposed to be minutely critical, exceptions might be taken to the accuracy of some of Prof. Tyndall's historical

statements regarding the ancient philosophers. But we are willing to let them pass and stand for what they are worth. His treatment of Plato and Aristotle, especially the latter, and all that school of philosophy that advocated something better and higher than simple materialism, might perhaps have been expected. Such treatment is not original with Prof. Tyndall, or with the authorities on which he relies. Cicero tells us that "Epicurus treated Aristotle with great contumely," and that "Zeno called Socrates the Attic buffoon." Still, we were hardly prepared for the wholesale denunciation of the great Grecian naturalist, philosopher, rhetorician and logician, in connection with the praise bestowed on his opponents. The zeal in decrying Aristotle and praising Democritus and his school, savors of the spirit of the narrowest partisanship. After charging the great Stagyrte with "sheer natural incapacity," he proceeds after this fashion. "As a physicist, Aristotle displayed what we should consider some of the worst attributes of a modern physical investigator—indistinctness of ideas, confusion of mind, and a confident use of language, which led to the delusive notion that he had really mastered his subject, while he as yet had failed to grasp even the elements of it. He put words in the place of things, subject in the place of object. He preached induction without practicing it," etc., etc.

It is no part of our office at present to defend the name of Aristotle, or to vindicate his reputation as a philosopher, or "physicist." But we place along side of this sweeping statement of Prof. Tyndall the estimate of another distinguished physicist—Prof. Agassiz. He says, in his Lectures on "the Method of Creation," "Aristotle knew more of certain kinds of animals, and their general relations, than is known now. For instance, he never confounded sharks and skates with ordinary fishes, while all modern naturalists would put them in one and the same class. Strange to say, I have studied the Selacians on the South American coast by the light of Aristotle's researches upon them in the Mediterranean Sea, made by him more than 2,000 years ago. I can fairly add, that the knowledge of Aristotle on these topics

“is so far ahead of the current information recorded in modern works of natural history, that his statements can only be understood by one who has made a special study of these animals. * * My aim is to give you in this course a comprehensive though very condensed sketch of zoölogical science in our own day and generation, attempting to do what Aristotle did in his zoölogy. *I wish I could handle my subject with the same mastery.*” This is the man whom Prof. Tyndall attempts to stigmatize with “a sheer natural incapacity,” and as displaying the “worst attributes of a modern physical investigator.” We shall not undertake to decide between Professors Tyndall and Agassiz, but surely one of whom the latter speaks in such terms of deference and praise, both as to his attainments and masterly treatment of subjects, deserved something better than the sneering contempt of the former, before the British Association for the Advancement of Science.

The testimony of Coleridge is scarcely less emphatic than that of Agassiz, and his intimate acquaintance with Greek literature and philosophy, as well as with the views of scientific men in his own day, entitles his opinion on the subject to the highest respect. After mentioning “the injustice of the aspersions on the name and works of that philosopher,” he adds: “The most eminent of our recent zoölogists and mineralogists have acknowledged with respect, and even with expressions of wonder, the performances of Aristotle, as the first clearer and breaker-up of the ground in natural history.” As Prof. Tyndall acknowledges his indebtedness to others for his knowledge of Bacon, it might have been well for him to read what such a scholar as Coleridge thought of the very quotation from Bacon which he parades with so much self-complacency and gratification.

One cannot avoid the conviction that much of the prejudice shown against Aristotle rests on the very grounds for which others have commended him. Cudworth says: “That which we commend him for, is chiefly these four things: first, for making a perfect incorporeal intellect to be the head of all: and secondly, for resolving, that nature, as an instru-

“ment of this intellect, does not merely act according to the
 “necessity of material motions, but for ends and purposes,
 “though unknown to itself: thirdly, for maintaining the
 “naturalness of morality; and lastly, for asserting the *τὸ ἐφ’*
ἡμῖν, autexousy, or liberty from necessity.”

Prof. Tyndall would have his hearers believe that it was through the influence of the “growth of scientific notions among the ancients,” that the “mob of gods and demons” was driven from the field of human thought. But he overlooks some very plain and stubborn facts. First, that some at least of the very men whose names he parades with so much zest, as Epicurus, according to good authority, “did notwithstanding, profess to hold a multifarious rabble and democracy of gods.” Secondly, that he cannot point to any people, small or great, who were even freed from idolatry of the most grovelling sort, by “the growth of scientific notions.” We challenge Prof. Tyndall to produce a single instance in historic, or pre-historic times, of which he talks, of any people freed from this “mob of gods and demons” by any other agency than that which he treats with so much scorn and contempt—a divine revelation. We place plain historic facts against his scientific theories and gilded rhetoric. He draws upon his imagination for the facts, and presumes on the credulity of his hearers and readers, when he says: “In fact, the “science of ancient Greece had already cleared the world of the “fantastic images of divinities operating capriciously through “natural phenomena. It had shaken itself free from that “fruitless scrutiny, ‘by the internal light of the mind alone,’ “which had vainly sought to transcend experience and reach “a knowledge of ultimate causes.” When about the close of the period referred to, and just when science had completed this grand achievement, Paul, on visiting Athens, the centre of this great light, found “the city wholly given to idolatry.” It would be very easy to corroborate the truthfulness of this representation, but if Prof. Tyndall and his friends do not like this authority, perhaps they will accept that of the historian Gibbon. In his glowing picture of the “union and internal prosperity of the Roman Empire” before the tri-

“umphs of Christianity, he says: “The deities of a thousand
“groves and a thousand streams possessed in peace, their local
“and respective influence; nor could the Roman who depre-
“cated the wrath of the Tiber, deride the Egyptian who pre-
“sented his offering to the beneficent genius of the Nile. * *
“Every virtue, and even vice, acquired its divine representa-
“tive; every art and profession its patron, whose attributes,
“in the most distant ages and countries, were uniformly de-
“rived from the character of their peculiar votaries.”

The conduct of Prof. Tyndall is not in harmony with his philosophy. He complains of the homage the world has bestowed on Aristotle, and its lack of appreciation of the merits of Democritus. He speaks of Socrates, Plato and Aristotle as “the three men, whose yoke remains to some extent unbroken to the present time.” He holds that Democritus was a “man of weightier metal than either Plato or Aristotle, though their philosophy ‘was noised and celebrated in the schools amid the din and pomp of professors.’” He offers as an explanation of the ill fate of his hero, that his philosophy was destroyed by Genseric and Attila and the barbarians.” With approbation he quotes from Bacon: “For, at a time
“when all human learning had suffered shipwreck, these
“planks of Aristotelean and Platonic philosophy, as being of a
“lighter and more inflated substance, were preserved and came
“down to us, while things more solid sank and almost passed
“into oblivion.” Now, he professes to believe in the doctrine of “natural selection,” and “the survival of the fittest.” There is a sense in which we hold the same doctrine, and believe it to be illustrated by the case in hand. For more than two thousand years there has been a struggle, sometimes quite fierce, between these opposing systems, as represented, to some extent, on the one side by Socrates, Plato and Aristotle, and on the other by Democritus, Epicurus and Lucretius. According to Prof. Tyndall, in the struggle for existence, the former gained the ascendancy, while the latter “sank and almost passed into oblivion.” It was simply “*the survival of the fittest*,” in a long and severe contest, and it is surprising

to find men repudiating their own philosophy, and indulging in such complaints over its practical working.

It cannot be said that there have been no vigorous efforts to revive and restore this sunken and almost forgotten system. The seventeenth century witnessed zealous efforts in its behalf, with the usual amount of pretence and boasting. But it had no better success than before, although there was no invasion and overrunning of "barbarians" to account for its discomfiture. It was soon seen to possess the character given it by Cudworth — "Atheism openly swaggering under the glorious "appearance of wisdom and philosophy." We hardly think that the present efforts in behalf of the same system will be any more successful. In the process of "natural selection" and the "survival of the fittest," it has been doomed.

After disposing of ancient worthies, Prof. Tyndall must run a tilt with Bishop Butler, author of the famous "Analogy of Religion." He treats the learned Bishop with more courtesy and respect than he does the heathen sages. He manages to give us quite a pleasant and entertaining dialogue between the Bishop and a disciple of Lucretius, alias, the Professor himself. Here he displays ingenuity and a great deal of prudence, if not so much of candor and bravery. He selects the weakest chapter in all that great work, and makes it the subject of critical objections. Long ago the friends of religion had felt and expressed the conviction that this chapter was open to criticism. Among others, who had called attention to its defects, we find Dr. Chalmers saying: "This chapter * * we hold to be the least satisfactory in the work." Of course it was not very difficult and not very perilous for this "disciple of Lucretius" to suggest objections which had been felt and acknowledged even by the greatest admirers of Bishop Butler. We commend his sagacity in this case in selecting this part of the Analogy rather than some of the succeeding chapters. To seem to be very fair and impartial, the Bishop is allowed to present some of his difficulties with the system of Lucretius, and the sage conclusion is, as there are difficulties on both sides, there should be mutual forbear-

ance and charity. It may, however, be asked whether this is not, after all, a triumph for Bishop Butler, since it admits that his weakness is equal to the strength of "the disciple of Lucretius."

We must now turn to examine a little more specifically some of these "debatable questions" of Prof. Tyndall. They are confessedly vital questions, and we need offer no apology for dwelling upon them at more length. These questions belong to the department of religion, philosophy and science.

Prof. Tyndall cannot and does not attempt to ignore the religious element in man's nature. It is too deeply implanted and too universally felt to admit of any denial or of being treated lightly. Whether what Prof. Tyndall has advanced amounts to anything more than empty words, or has any more substance than "the shadow of a dream," is another matter. He is compelled to acknowledge this great, universal need of humanity. In surveying the different parts and powers of the human system, he says: "There is also that "deep-set feeling which since the earliest dawn of history, and "probably for ages prior to all history, incorporated itself into "the religions of the world. You who have escaped from these "religions in the high-and-dry light of the understanding, "may deride them: but in so doing you deride accidents of "form merely, and fail to touch the immovable basis of the "religious sentiment in the emotional nature of man. To "yield this sentiment reasonable satisfaction is the problem of "problems at the present hour. * * It is vain to oppose "this force with a view to its extirpation." This sounds well, and there is more in the Address of similar import. Thus: "I would set forth equally the inexorable advance of man's "understanding in the path of knowledge, and the unquench- "able claims of his emotional nature, which the understand- "ing can never satisfy." And: "We cannot read history with "open eyes, or study human nature to its depths, and fail to "discern such a requirement. Man never has been, and he "never will be satisfied with the operations and products of "the understanding alone; hence physical science cannot "cover all the demands of his nature."

We gladly accept this open and frank testimony of Prof. Tyndall to the depth and strength of the religious element in man's nature, and the necessity of its being met by some adequate provision. Coming from such a quarter it should silence much of the senseless clamor against all religion. It should at least teach those who denounce all religion as superstition, and all pious worshipers as silly dupes or hypocrites, that they are warring against their own nature as well as fighting against God.

But we are very far from being satisfied with Prof. Tyndall's utterances on this deeply interesting subject. Indeed, with all his ample confessions to its importance, it is very apparent that he has no clear or well-defined views to present. It is to him "the problem of problems at the present hour" how "to yield this sentiment reasonable satisfaction." According to this distinguished authority, then, we have as yet made little or no progress in solving the great problem of our relations to a divine Being, and how to satisfy the deep yearnings of the soul. We are still, under this clear light of science, groping our way in the dark, awaiting a settlement of the question as to just what place religion is to hold, or how we shall render to this part of our nature its due. This sounds very much like what Paul told those boasting Greeks, whose science Prof. Tyndall eulogizes, that "the world by wisdom knew not God."

Upon some points, if not very clear, he is quite dogmatic—his dogmatism being in proportion to the want of light. Religion is to have nothing to do with the understanding. It must, under no pretence, be allowed to "intrude into the region of knowledge," or to meddle with the "knowing faculties." It belongs exclusively to another department, "to the region of emotion, which is its proper sphere." So long as religion confines itself to this sphere, and is content to remain in "blissful ignorance," Prof. Tyndall "would affirm this to be a field for the noblest exercise of what, in contrast with the *knowing* faculties, may be called the *creative* faculties of man."

He may, or may not, be aware of the fact that this—the

essence of religion—has been a point of much discussion by those who have made the philosophy of religion a special study, which he probably has not. Others have, after the most thoughtful examination, expressed themselves with becoming modesty, where Prof. Tyndall speaks with so much assurance. It is by no means so clear that religion has nothing to do with the understanding, or that our intellectual powers must be put under ban, when the religious element is to be exercised. Not to quote from theologians, who ought to be as good authority on this subject as scientists, we refer to one or two authorities that may be supposed free from theological bias.

Morrell, who so far agrees with Prof. Tyndall as to give the emotions the most prominent part, is by no means willing to admit that religion has nothing to do with the other powers of the soul. He says: "The term emotion is altogether generic. If religion be essentially speaking an emotion of the mind, then it must be an emotion possessing some peculiar and distinctive character. In order to arrive at a definition of religion, we must specify the differentia as well as the genus; that is, we must not only identify it with the phenomena called emotional, but we must point out the specific nature of the emotion in question. * * * Every emotion presupposes a mind aroused or excited, and an object arousing or exciting it. * * * The purity, the excellence, the real elevation of the religious life, will depend mainly upon the intuition we have of the absolute object on which we depend, and towards which all our thoughts, energies, and hopes are directed."*

Coleridge, who had profoundly studied religion in its philosophical aspects, has borne strong testimony against this theory of blind emotion in religion. He has pictured how, "even religion itself," disregarding or forsaking the truth, "changes its being into superstition, and becoming more and more earthly and servile, as more and more estranged from

*Philosophy of Religion.

“the one in all, goes wandering at length with its pack of amulets, bead-rolls, periapts, fetishes, and the like pedlery, on pilgrimages to Leretto, Mecca, or the temple of Juggernaut, arm in arm with sensuality on the one side and self-torture on the other, followed by a motley group of friars, pardoners, faquirs, gamesters, flagellants, mountebanks, and harlots.” And this, it may be added, all under the influence of “*emotion*.” Our readers will recall a very different picture in his familiar representation of genuine religion as including the light of divine truth. “Religion herself, through her sacred oracles, answers for me, that all effective faith presupposes *knowledge* and individual conviction. * * It is highly worthy of observation that the inspired writings, received by Christians, are distinguishable from all other books pretending to inspiration, from the scriptures of the Brahmins, and even from the Koran, in their strong and frequent commendations of truth. I do not here mean veracity, which cannot but be enforced in every code which appeals to the religious principle of man ; but *knowledge*. * * Not that knowledge can of itself do all ! The light of religion is not that of the moon, light without heat ; but neither is its warmth that of the stove, warmth without light. Religion is the sun, the warmth of which indeed swells, and stirs, and actuates the life of nature, but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on which it looks, and by that very glory visible to all others.” He truthfully says : “Spread but the mist of obscure feeling over any form, and even a woman incapable of blessing or of injuring thee shall be welcomed with an intensity of *emotion* adequate to the reception of the Redeemer of the world.”

We have quoted from such authorities, rather than from approved theologians, to show the uncertainty of this purely emotional religion—or a religion that excludes knowledge from any place in its exercise. It must be apparent to every one, on a very little reflection, that emotion without intelligence or knowledge of the object inciting it, is nothing but blind feeling or impulse, and quite as likely to lead astray, as

to conduct to pure and holy enjoyment. There is a virtual admission of this by Prof. Tyndall in his Address, when he says, "the problem of problems is to yield it a reasonable satisfaction." It is a problem that we are very sure he will never be able to solve, with the data on which he relies.

If Prof. Tyndall would turn to the Bible and Christianity, he would there find a system of religion, which, whilst it provides for the enlightenment of the understanding, fully meets every demand of our emotional nature. It is a system of grace and truth. The great prominence given in the Bible to true knowledge, to know the truth that the truth may make free, does not in the least diminish, but rather increases the importance attached to our religious emotions. There is not an emotion of the soul, of a pure and noble character, that does not find in Christianity its grandest object and end. The love which passeth knowledge, the hope which is as an anchor to the soul, the joys unutterable, the peace which flows as a river, all belong to this holy religion. "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*"

But we must look a little more closely at the religion here commended to our consideration, and which is to take the place of our Bible Christianity. Of so dark and shadowy a thing, shunning as it does the light, without any real substance or fixed form—"free to fashion the mystery in accordance with its own needs," "which varies as we vary, being gross when we are gross, and becoming, as our capacities widen, mere abstract and sublime"—of such a religion, it is not easy to gain any very clear conception. But we will try and examine some of its features.

As to its origin, it owes its existence to an "*elemental bias of man's nature.*" Where this bias springs from, or whether it is good or evil, we are left in uncertainty. On the theory, urged in the Address, of man's origin, "in his totality, from the interaction of organism and the environment through countless ages past," or that he has been developed by a natural process out of original atoms, it is very difficult to account for this "*elemental bias,*" or to show why we should be

more religiously disposed than any other organizations of matter. Nor is it easy to assign any good reason why we should concern ourselves to make special provision for any such tendency or bias. We do not see why man should be any more religious than the ox, or the tree, or the "prepotent elements" from which he is evolved. Religion has usually been supposed to belong to man as a spiritual being, or as possessing a spiritual nature, but if his essential nature is the very same with that of the material world around him, we are at a loss to explain this "elemental bias," or to interpret the real meaning of this characteristic of human nature.

As to the object of this religion we are equally in the dark. Prof. Tyndall, we believe, repels the imputation of Atheism. He is not willing to be held as to denying the existence of a God. He is quoted as saying elsewhere: "Do I 'in my ignorance represent the highest knowledge of these 'things existing in this universe? The man who puts that 'question to himself, if he be not a shallow man, if he be a 'man capable of being penetrated by a profound thought, 'will never answer the question by professing the creed of 'Atheism, which has been so lightly attributed to me." We are glad to give Prof. Tyndall the benefit of this disavowal of Atheism. It can afford us no gratification to call any man an Atheist, or to know that any rational mind holds so blank and cheerless a creed. We think better both of his head and heart for his unwillingness to be considered as belonging to such a school. Still, we are bound in candor to say, that so far as this Address is concerned, we find no place, either in the views set forth of the origin of the universe, or of the essence of religion, for the presence or agency of the Divine Being. God, the Creator, Preserver, and Redeemer seems to be left entirely out. There is no requirement of any such Being in the system. The object of what is called the mind's religious emotions is simply "the mystery from which it has emerged." To this "mystery" it is to pay its homage, or render whatever service may yield a "reasonable satisfaction." We are not sure that we comprehend the meaning, or understand all this talk about the grand "mystery," but we feel

safe in saying thus much—if Prof. Tyndall erects any altar, or offers any praise or any prayer, or any kind of religious worship, according to this creed, it must be “*to the unknown God.*” The object of religious emotion is to him a mystery in a very different sense from that in which the Christian recognizes the awful mystery of that Being who dwells “in the light which no man can approach unto; whom no man hath seen, nor can see.”

On one point he is tolerably clear. We are to expect nothing in the way of blessing, or recompense, from God for our religious service—no profit in serving Him. At least no gain except what the service itself yields. We are not to suppose that God will in any way interpose to show His approbation, or to bestow reward. We are told that his favorite Epicurus “neither sought nor expected, here or hereafter, any personal profit from his relation to the gods,” and it is added, by way of commending such religion, that “it is assuredly a fact that loftiness and serenity of thought may be promoted by conceptions which involve no idea of profit of this kind.” The exercise of the religious emotions is to be for personal gratification, a kind of agreeable play of this element in our nature for its own enjoyment. Every idea of reward “here or hereafter,” any favor to be asked or received, any “help in trouble,” any succor in distress, should not be thought of. It is a base idea of religion to serve God for reward or hope of gain. Religion is to be wholly subjective in its origin and in its ends. It is a thing that belongs to man and to this life. Indeed we do not know that Prof. Tyndall believes in any “hereafter” for man. His closing words—“after you and I, like streaks of the morning cloud, shall have melted into the infinite azure of the past”—may be intended only as a rhetorical flourish, or a poetic sentimentalism. We would not be severe in judging such language, but we fail to find in it, or any where else in this Address, which treats so freely of man and religion, any hint of the soul's immortality, or of any conscious existence after death. There is a seeming assent to the views of Epicurus: “Death he treated with indifference. It merely robs us of

“sensation. As long as we are, death is not ; and when death “is, we are not.”

We have thus offered us, instead of Christianity, a religion which discards all genuine knowledge of divine things, with no fixed belief, no God, no divine rewards or favor here or hereafter, no immortality. This may do to parade before a Scientific Association as a curiosity worthy of wonder and admiration, or to talk glibly about when the solemn realities of religion are farthest from the mind, but we venture to tell Prof. Tyndall, that he “cannot read history with open eyes, “or study human nature to its depths,” without learning the utter insufficiency and worthlessness of such a religion to satisfy the need of the soul. It is no better than mockery—a cruel mockery of what is most sacred and dear to rational immortal beings—to call it by the name of religion. It cheats the earnest yearnings and immortal desires of the soul after God with a vain show of some empty shadow. Millions of hungry souls ask for the bread of life, and he offers them a stone: they thirst for living water, and he points them to cisterns empty and dry. They ask for eternal life, and are pointed to the grave as the goal of human existence. The sorrowing, the weary, and heavy laden are all comforted with the gracious assurance, that “Life has no more evil for “him who has made up his mind that it is no evil not to live.” We know of nothing in all history—and we say it deliberately and sorrowfully—more hollow or heartless than this godless, soulless, hopeless thing which Prof. Tyndall would dignify with the name of religion. We turn with a sense of infinite relief from this gospel of evolution to the glorious gospel of the Son of God.

We are treated to a choice bit of philosophy in this Address. It is not very much in quantity, but no doubt deemed sufficient for the purpose, and cannot be passed by in this criticism. After skillful maneuvering and gradual approaches, and when the audience might be judged well prepared, Prof. Tyndall comes forward with his grand conclusion, in the shape of an oracular announcement: “*Abandoning all “disguise, the confession that I feel bound to make before you is*

“that I prolong the vision backward across the boundary of the
“experimental evidence, and discern in that matter, which we in
“our ignorance, notwithstanding our professed reverence for its
“Creator, have hitherto covered with opprobrium, the promise and
“potency of every form and quality of life.” This is the key
note to the whole performance, and all the parts are arranged
in fitting harmony. From the opening sentence to the close
all is adjusted to produce this one impression.

This statement seems to be plain enough, and taken in connection with what goes before and follows after, can admit of but one intelligible meaning. It means to deny the existence of any substance or agency in the universe but that of matter. It is *materialism*, and *materialism* in its most positive and naked form. It teaches “that all around us, and all we
“feel within us—the phenomena of physical Nature as well
“as those of the human mind—have their unsearchable roots
“in a cosmical life, an infinitesimal span of which only is offered to the investigation of man.” It ignores the existence of mind or spirit in any sense different from matter, and attributes everything to the “prepotent elements in the
“measurable past.” There can be no doubt as to the impression the language made on the learned audience, and of this Prof. Tyndall seems to have been fully conscious, for he makes haste to offer some explanation, as if to break the shock to their minds and feelings.

Here is the manner in which Prof. Tyndall attempts to quiet the apprehensions of his audience, and to relieve himself of the opprobrium of advocating gross *materialism*.

“The ‘materialism’ here enunciated may be different from
“what you suppose, and I therefore crave your gracious patience
“to the end. ‘The question of an external world,’ says Mr.
“J. S. Mill, ‘is the great battle-ground of metaphysics.’ Mr.
“Mill himself reduces external phenomena to ‘possibilities of
“sensation.’ Kant, as we have seen, made time and space
“‘forms’ of our own intuitions. Fichte, having first by the
“inexorable logic of his understanding proved himself to be
“a mere link in that chain of eternal causation which holds
“so rigidly in Nature, violently broke the chain by making

“Nature, and all that it inherits, an apparition of his own mind. And it is by no means easy to combat such notions. “For, when I say I see you, and that I have not the least “doubt of it, the reply is, that what I am really conscious of “is an affection of my own retina. And if I urge that I can “check my sight of you by touching you, the retort would “be that I am equally transgressing the limits of fact; for “what I am really conscious of is, not that you are there, but “that the nerves of my hand have undergone a change. All “we hear, and see, and touch, and taste, and smell, are, it “would be urged, mere variations of our own condition, beyond which, even to the extent of a hair’s breadth, we cannot go. That anything answering to our impressions exists “outside of ourselves is not a *fact*, but an *inference*, to which “all validity would be denied by an idealist like Berkeley, or “by a skeptic like Hume. Mr. Spencer takes another line. “With him, as with the uneducated man, there is no doubt “or question as to the existence of an external world. But “he differs from the uneducated, who think that the world “really is what consciousness represents it to be. Our states “of consciousness are mere *symbols* of an outside entity which “produces them and determines the order of their succession, “but the real nature of which we can never know. * * There “is, you will observe, no very rank materialism here.”

We hardly know by what name fitly to designate this kind of legerdemain, but will venture to call it *philosophical jugglery*. Prof. Tyndall entertains his audience for an hour or two with the history of “materialism,” from Democritus down to the present time. He eulogizes without stint the apostles and high-priests of that system. He seeks to turn to ridicule “the lighter and more inflated substance” of a more refined and spiritual philosophy. He goes into a rhetorical glow over the “Lucretian grandeur of the steadfastness of the atoms”—“the foundation stones of the *material universe*.” But now he lets them know that he has all the time been sporting with words, and that what he has been exhibiting before them, and urging on their acceptance, is all a delusion—or a thing of their own imaginations. Whether

these atoms, so indestructible, have any existence at all or not, or whether "anything answering to our impressions exists outside of ourselves is not a *fact*, but an *inference*." To corroborate this, Berkeley and Hume, along with others, are cited as witnesses. Thus Prof. Tyndall can be *materialist*, *idealist*, and *nihilist* in turn, and to suit convenience. It would be difficult to find a more notable instance of scientific and metaphysical acrobatics than was displayed on this occasion before the admiring gaze of the British Association.

We do not propose to attempt any formal refutation of the views advanced by Prof. Tyndall in reference to the existence of matter or an external world. He surely, however, could not be unacquainted with the fact that what he advances with so much satisfaction and confidence is not at all in harmony with the best and soberest thinking of the present times. He ought assuredly to know that what he states as being "not a *fact*, but an *inference*," is affirmed by others; and among them the greatest philosophers of modern times; to be a matter of *fact* of the most direct and positive knowledge; and that what he represents as only an "*inference*," is denied to be an *inference* at all, but an immediate cognition. An idealist may attempt to perplex and confound with philosophical difficulties, but the educated and "uneducated" alike agree in accepting the testimony of the senses. What we call attention to, however, in this connection, is not the error of any particular system of philosophical opinion in regard to matter or mind, or whether materialism or idealism may be true or false, but that Prof. Tyndall plays *materialist*, *idealist*, and *nihilist* in turn—and this not in a metaphysical club, but before the British Association for the Advancement of Science.

Prof. Tyndall would have done well, at least in this case; to have profited by the spirit of the advice given by his acknowledged leader, Hume, to commit to the flames such "school metaphysics," as containing "nothing but sophistry and illusion." The "sophistry and illusion" are too transparent here to present even a decent show of plausibility.

We come now to what should perhaps have been first or chief in this criticism—certain views set forth as belonging to the department of science. So much space has already been occupied with other topics touched upon in this Address, that this point must be treated with more brevity than its importance and the assumption of scientists demand.

On strictly scientific subjects we would deal with becoming deference, and speak with modesty when canvassing the opinions of such men as Prof. Tyndall. We admit the right of scientific men to be heard, and wherever science has uttered a clear and distinct voice, it should be heard as the very voice of God. But what we object to most of all in this case is, that certain bold speculations, if not worse—crude fancies of men—are put forth in the name of science, and then the cry raised of conflict between science and religion.

Some of the views referred to are currently known under the titles of the "*conservation and correlation of forces, spontaneous generation, or abiogenesis, and evolution, with their kindred doctrines.*" To these Prof. Tyndall devotes a considerable part of his Address, and by all the arts of which he is master recommends them to popular favor. They are deemed a sufficient explanation of all the wonders in the universe around us, and the agency of an all-wise and omnipotent Being is rejected as superfluous—an impertinent intrusion into the realms of pure scientific investigation. The champions of the theories claim for them the honor of the grandest achievements of modern science. Prof. Tyndall says: "In our day great generalizations have been reached. The theory of the origin of species is but one of them. Another, of still wider grasp and more radical significance, is the doctrine of the Conservation of Energy, the ultimate philosophical issues of which are yet but dimly seen—that doctrine which 'binds Nature fast in fate' to an extent not hitherto recognized, etc."

Now, we find nothing in these theories, or "great generalizations of our day," so very new or wonderful after all. The wonder rather is that they are again offered to the world with so much parade and assurance. Not to go further back,

they may all be found, in substance at least, in Lucretius' "Nature of things," nearly two thousand years ago. Dr. Dawson, an acknowledged authority in scientific matters, truly says: "This evolutionist doctrine is itself one of the "strangest phenomena of humanity. It existed, and most "naturally, in the oldest philosophy and poetry, in connection "with the crudest and most uncritical attempts of the hu- "man mind to grasp the system of nature; but that in our "day a system destitute of any shadow of proof, and sup- "ported merely by vague analogies and figures of speech, and "by the arbitrary and artificial coherence of its own parts, "should be accepted as a philosophy, and should find able ad- "herents to string upon its thread of hypotheses our vast and "weighty stores of knowledge, is surpassingly strange. It "seems to indicate that the accumulated facts of our age "have gone altogether beyond its capacity for generalization; "and but for the vigor which one sees every where, it might "be taken as an indication that the human mind has fallen "into a state of senility, and in its dotage mistakes for sci- "ence the imaginations which were the dreams of its youth."

Dr. Draper, in whom Prof. Tyndall says, "I have entire "confidence," admits in his very latest publication, "The con- "flict between Science and Religion," that "the doctrine that "every living form is derived from some preceding form is sci- "entifically in a much more advanced position than that con- "cerning Force." That is to say, the doctrine of develop- ment or evolution is scientifically much better established than that of the Conservation and Correlation of Forces. Prof. Tyndall himself admits that the doctrine of the correla- tion of Forces, if established, explains nothing, proves nothing; but leaves us just where we are, so far as furnishing any solution of the mysteries of life are concerned. Of the "ma- terialist" he confesses, "I do not think that he is entitled to "say that his molecular groupings and his molecular motions "explain everything. In reality they explain nothing. The "utmost he can affirm is the association of two classes of phe- "nomena of whose bond of union he is in absolute ignorance.

* * * * The passage from the physics of the brain to the

“corresponding fact of consciousness is unthinkable. Grant-
 “ed that a definite thought and a definite molecular action in
 “the brain occur simultaneously, we do not possess the intel-
 “lectual organ, nor, apparently, the rudiment of the organ,
 “which would enable us to pass by a process of reasoning from
 “the one phenomenon to the other. * * The problem of
 “the connection of the body and soul is as insoluble in its
 “modern form as it was in the pre-scientific ages. * * On
 “both sides of the zone here assigned to the naturalist he is
 “equally helpless. If you ask him whence is this ‘matter’ of
 “which we have been discoursing; who or what divided it
 “into molecules, who or what impressed upon them this ne-
 “cessity of running into organic forms, he has no answer.
 “Science also is mute in reply to these questions.”*

The doctrine of evolution, according to Dr. Draper, “in so
 “much more advanced position than that concerning Force,”
 cannot be considered so well established as to entitle it to a
 scientific recognition. Let us hear Prof. Tyndall again on
 this subject, “What are the core and essence of this hypoth-
 “esis? Strip it naked and you stand face to face with the no-
 “tion that not alone the more ignoble forms of animalcular or
 “animal life, not alone the nobler forms of the horse and lion,
 “not alone the exquisite and wonderful mechanism of the hu-
 “man body, but that the human mind itself—emotion, intel-
 “lect, will, and all their phenomena—were once latent in
 “a fiery cloud. Surely the mere statement of such a notion
 “is more than a refutation. But the hypothesis would prob-
 “ably go even further than this. Many who hold it would
 “probably assent to the position that at the present moment
 “all our philosophy, all our poetry, all our science, and all our
 “art—Plato, Shakespeare, Newton and Raphael—are potential
 “in the fires of the sun.

“We long to learn something of our origin. If the evolu-
 “tion hypothesis be correct, even this unsatisfied yearning
 “must have come to us across the ages which separate the un-
 “conscious primeval mist from the consciousness of to-day. I

*Lecture on the Methods and Tendencies of Physical Investigation.

“do not think that any holder of the evolution hypothesis
“would say that I overstate it or overstrain it any way. I
“merely strip it of all vagueness, and bring it before you, un-
“clothed and unvarnished, the notions by which it must stand
“or fall.

“Surely these notions represent an absurdity too monstrous
“to be entertained by any sane mind.”*

“The *origination* of life,” we are told in the Address, “is a
“point lightly touched upon, if at all, by Mr. Spencer.” But
where his authorities fail him, he ventures alone. He says,
“We need clearness and thoroughness here. Two courses,
“and two only, are possible. Either let us open our doors
“freely to the conception of creative acts, or, abandoning
“them, let us radically change our notions of matter.” He
shuts the door on all creative acts, “or abandoning them,”
“discerns in matter the promise and potency of every form
“and quality of life.” In this he is unsupported by a single
fact, and confronted by all observation and all the labored
experiments of the advocates of the theory. He himself has
admitted elsewhere, as already quoted, “the absurdity too
“monstrous to be entertained by any sane mind.” Huxley
admits the entire failure to furnish any proof of spontaneous
generation, or abrogenesis; and thus far it is destitute of the
shadow of support.

To give plausibility to the theory of development, the oft
repeated idea of this school of scientists is presented. “The
“general fact soon became evident that none but the simplest
“forms of life lie lowest down—that as we climb higher and
“higher among the superimposed strata more perfect forms
“appear.” “The general fact,” with some important qualifi-
cations, is not denied; but the theory attempted to be built
up, in disregard of exceptions and insuperable difficulties, is
repudiated by the most distinguished scientists. Prof. Agas-
siz says: “While it may be said, on the whole, in a general
“way, that lower forms have preceded higher one, and that
“embryonic development follows the same progress from the

*Lecture on the Scientific use of Imagination.

“simpler to the more complex structure, it is not true in detail that all the earlier animals were simpler than the later. “On the contrary, many of the lower animals were introduced “under more highly organized forms than they have ever “shown since, and have dwindled afterwards. * * That “presentation of palæontological phenomena which would “make it appear that the whole animal kingdom has been “marshalled in a consecutive procession, beginning with the “lowest and ending with the highest, is false to nature. There “is no inevitable repetition, no mechanical evolution in the “geological succession of organic life. It has the correspondence of connected plan. It has just that kind of resemblance in the parts, so much and no more, as always characterizes intellectual work proceeding from the same source. “ * * It has that freedom of manifestation, that independence, which characterizes the work of mind as compared “with the work of law. * * So great is this freedom, so “unlike the mechanical action of evolution, that we find endless discrepancies, endless incongruities, appalling anachronisms in the would-be uninterrupted series of progressive “events as advocated by the supporters of the transmutation “dogma.”

Equally decided is Agassiz against the doctrine of the great variety of species now existing having been developed from one or a few “primordial forms.” Discussing the three methods of multiplication, he says: “Never since the world “began did the egg of any one animal produce an animal differing from the parent in essential features, or the seed of “any plant produce anything differing essentially from the “plant which bore it. * * There is not a solitary instance “on record of a deviation from that ever-recurring cycle of “development which shows a succession of specifically identical individuals as the result of reproduction, whether “through eggs, budding, or division. There are no modes of “multiplication known except these three. * * The more “we examine these various processes of multiplication among “animals, the more are we impressed with the fact that the “maintenance of kind, the fixedness of features in the or-

“ganic world is their primary object and inevitable result. “At least, that is the conclusion to which all my own studies “in embryology have brought me.”*

So far from this theory receiving any credit for scientific value from this distinguished naturalist, he speaks of it as a “certain theory propounded by some very learned, but rather “fanciful scientific men,” and in his “endeavor to show the “fallacy of it,” points out its conflict with the well established facts of observation in various departments. We quote one other passage: “I have already alluded to the domestic “animals as furnishing no evidence whatever of any such “theory. And I introduced the subject of corals with a view “of showing that we have positive evidence that outside of “the direct fostering care of man, animals do not change during immensely long periods. And now geology furnishes “us the most direct evidence upon the same point. It shows “that there has been no such gradual transformation, but on “the contrary that there has been the same diversity, which “we observe now, in all times.”

Some years ago Hugh Miller exposed the pretensions of the Lamarckians, who advocated the same theory of evolution so popular with a certain class at the present day. As the record in the rocks has not changed we may cite from his testimony. Prof Tyndall says: “The riddle of the rocks has “been read by the geologist and palæontologist, from sub-Cambrian depths to the deposits thickening over our sea bottoms of to-day. And upon the leaves of that stone-book “are, as you know, stamped the characters, plainer and surer “than those formed by the ink of history.” Let us hear how it has been read by such a master of the subject as Hugh Miller. “Regarding this development hypothesis,” he says, “that while the facts of the geologist are demonstrably such, “that is, truths capable of proof, the hypothesis is a mere “dream, unsupported by a shadow of evidence. * · * When “the Lamarckian affirms that all our recent species of plants “and animals were developed out of previously existing plants

*Lectures on the Method of Creation.

"and animals of species entirely different, he affirms what, if true, *would* be capable of proof; and so, if it cannot be proven, it is only because it is not true. * * All geologic history is full of the beginnings and the ends of species—of their first and their last days; *but it exhibits no genealogies of development.* The Lamarckian sets himself to grapple, in his dream, with the history of all creation: we awaken him and ask him to grapple, instead, with the history of but a few individual species—with that of the mussel or the whelk, the clam or the oyster; and we find from his helpless ignorance and incapacity what a mere pretender he is."*

Other distinguished geologists and palæontologists have read the same lessons from "the leaves of that stone-book," whose "stamped characters are plainer and surer than those formed by the ink of history." Dr. Dawson says: "Barande, the great palæontologist of Bohemia, has recently, in an elaborate memoir on the Trilobites, traced these and other points through all their structures and their whole succession in geological time, thereby elaborating a most powerful inductive argument against the theory of evolution, and concluding that so far from these creatures favoring such a theory, it seems as if expressly contrived to exclude its possibility."†

We have purposely dealt largely in quotations on this point. It is not a question on which we presume to speak on the ground of any personal or original investigations. Our knowledge of scientific facts we take at second hand from the best authorities we can find. The theories based on these facts are legitimate subjects for criticism; and when we find eminent scientific men differing so widely in their conclusions, we must weigh their arguments and determine what to accept for ourselves. Sometimes little more can be done than to put the opinions of one class of scientists against those of another class. If in this case we have done little more than this, we have at least presented enough to show that we need not be

*"The Testimony of the Rocks.;"

†Story of the Earth and Man.

in haste to cast away long cherished views for the purpose of adopting notions that the most eminent scientists regard as fanciful or visionary. We might have given a more careful analysis of the argumentative part of Prof. Tyndall's Address, and shown from his own admissions and assumptions how perfectly gratuitous are the conclusions he seems to have reached. But we prefer to place before our readers the views of men whose judgment will command respect. Science would have little to boast of, if it presented nothing better than these speculations of Prof. Tyndall.

After such testimony to the teaching of geology and palæontology, we must, before closing, furnish a specimen of Prof. Tyndall's dealing with the Bible and supposed opponents of science. Claiming that "for aeons embracing untold millions of years, this earth has been the theatre of life and death," he proceeds: "the book of Genesis had stated the question in a different fashion, and science must necessarily go in pieces when it clashed with this authority. And as the seed of the thistle produces a thistle, and nothing else, so these objectors scatter their germs abroad and reproduce their kind, ready to play again the part of their intellectual progenitors, to show the same virulence, the same ignorance, to achieve for a time the same success, and finally to suffer the same inexorable defeat."

We cannot help contrasting with this, the modest and respectful manner of Agassiz on the very same subject. Whilst insisting that the study of science must be independent of every other influence, and that we must not allow other and antecedent considerations or convictions to interfere, to avoid any seeming entrance on a field which he left for others, he says; "Let me not be understood as supposing that there is any conflict between the narrative in Genesis and the results of scientific investigation. "In the beginning God created the heavens and the earth." When that beginning was, Genesis does not say."

It just so happens that according to the very best authorities on the subject, the Book of Genesis says nothing of the

kind imputed to it; and before Prof. Tyndall knew anything about geology, devout students of Genesis were humbly and reverently studying also "the riddle of the rocks," and comparing the lessons in these two volumes of nature and revelation. In applying the epithet, "loud-tongued denunciators," Prof. Tyndall will hardly conciliate opponents, real or imaginary, or commend his cause to those who weigh arguments instead of words.

In the criticism of this address we have been conscious of no unfriendly feeling towards the author. He cannot complain of his treatment while in this country, even by the friends of the Bible and Christianity. They know how to honor science in the person of one of its popular expounders. Many, we believe, were pained at the attitude Prof. Tyndall assumed in relation to religion. But still, as long as he forbore any open assaults upon their cherished faith, they were willing to hear him on strictly scientific subjects, without prejudice. But now that he has come forward to instruct us, not in science, but in religion, and on "debatable questions," and demands the submission of our religious views to the speculations of "science, falsely so-called," we dare not be silent. Our reverence for science, in whose name he professes to speak, as well as for religion, whose paramount importance he avows, impels us to protest against the perversions of both, in this address. As Prof. Tyndall shows a consciousness of having advanced and advocated what all the world understand by *materialism*, we cannot better close this review than by repeating the words of his friend, Prof. Huxley. "The 'man of science, who, forgetting the limits of philosophical inquiry, slides from these formulæ and symbols into what is commonly understood by materialism, seems to me to place himself on a level with the mathematician, who should mistake the x 's and y 's, with which he works his problems, for real entities—and with this further disadvantage as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life."

ARTICLE VI.

THE LORD'S DAY, OR CHRISTIAN SABBATH.

By Rev. Prof. S. L. HARKEY, A. M.

It seems remarkable that diversity of opinions should exist among Christians upon the subject of the Lord's day. Several views have obtained among theologians, the practical results of which, it seems to us, have not been satisfactory in any case. The whole truth has evidently not been brought out upon the subject, or there would be no more room for controversy. We purpose to examine it independently of the opinions of those who have written against each other, and only allude to them incidentally. It shall be our aim to ascertain, if possible, from the most authoritative of all writings, the truth as it is in God's Word. If the Holy Scriptures are given by inspiration of God, they are an infallible guide; and as no other writings can claim inspiration, we will do well in disputed matters to lay them aside, until we have appealed to "the law and the testimony." The Holy Scriptures are "profitable for doctrine," and indeed the only source from whence it can emanate. They are "profitable for instruction," and the only means of imparting correct knowledge on the subject of religion. They are profitable for the furnishing of the man of God with all that is necessary to both faith and good works. Now what is the teaching of the Bible as to the origin, character and proper observance of the Christian Sabbath? Is it the same in any respect as the seventh day, appointed at the creation as a day of rest, and to be a perpetual memorial of the work of Almighty God, the Father, creator of all things in heaven and earth? These questions, if properly solved by Scripture history, example, and command, will settle the matter beyond any possibility of exception or objection. In order to arrive at a correct conclusion, we must begin at the very beginning of the divine records. In the first chapter of the book of Genesis, we have an ac-

count of the creation, day by day, with the declaration of the excellency and divine approval of the specific work of each natural day comprehended in the limits of the evening and the morning. The sixth day ends with the great Architect's last crowning work, man, made in the likeness and image of God. When all was complete, and there was nothing more to do, "God saw everything that he had made; and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and the host of them." "And on the seventh day,"—a natural day, like the sixth that had preceded it, marked likewise by evening and morning—"God ended his work, which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all His work which God had created and made." Now mark, the distinction was given to the seventh day by the action of the Creator Himself, who first made it a day of rest by His example, in consequence of the continuous work of creation until all was complete.

The assumption of those who maintain that the days of creation were not natural days, but long periods of time, falls to the ground at the very outset. For the seventh day was the regular succession, as we have seen, to the sixth, as the sixth was to the fifth and so on to the first. And from the first Sabbath, or seventh day, upon which God rested, every succeeding seventh day was kept holy by man in commemoration of the first, and in imitation of the example of God, as well as by His express command subsequently given. Now why did God give the seventh day a specific character and distinguish it from all the rest in number? We cannot, of course, fathom the purposes of the divine mind in this matter, any more than we can understand his motives in a thousand other events and circumstances that appear in nature and providence, and that are utterly mysterious and inexplicable to us. Nevertheless there are a few well developed facts and peculiarities attached to the original Sabbath, that will cling to it always, and that can never be set aside or superseded.

These characteristics are such, we may affirm, as to make it impossible that any other day commemorative of any other event, could ever be substituted for it. It had a character of its own, so marked as to continue forever. As well might you attempt to compound men and angels, night and day, summer and winter, or anything else of the most opposite and dissimilar constitution and design.

Let us, at this place, observe attentively the peculiar traits belonging to the original Sabbath, so that we can refer to them hereafter as occasion may require. 1. It was the day in number that succeeded six previous days, given to the work of creation. 2. It was the day that heralded, designated, and celebrated the completeness of the work of creation. For it is said that on the seventh day, "The Lord ended his work which he had made." 3. The Lord himself rested on this day from the work of creation. That is, he ceased to create or produce; engaged in no active operation with respect to this world; and his example furnishes the first rule to his creatures, which in due time was embodied in human language. 4. God blessed the seventh day and sanctified it. This day in the seven, and no other, is blessed of God. Not the day upon which he created light, not the day that gave existence to man in God's image, who was to be lord of creation, but the day upon which He rested. This he exalted above the others, and made it the best of all. For he did not bless the other days as he did the seventh. The blessing which he gave this day was that of sanctification. He made it holy. No other day was thus made holy. Man was expected to keep it as God made it, and hence the command from the top of Mount Sinai: "Remember the Sabbath day, to keep it holy." 5. The cause of giving the seventh day this great distinction above the others, blessing it alone, and passing the others by, making it holy like its great Author, was, because it was the day upon which God rested from the work of creation. These are the points established by the history of the first appointment of a Sabbath day and evermore characteristic of it. It will be exceedingly difficult we imagine, to make any change in these traits, so as to ac-

commodate an entirely different set of circumstances, a different author, a different work, a different day of the week, and a different design.

But to be sure of this, we will now pursue the history of the seventh day down to the time of Christ, and the ending of the old dispensation. In Ex. 16 : 23—30, we have the next mention of the day. Here the usual quantity of manna was withheld on the Sabbath day, but twice the quantity was gathered on the sixth day. All baking and seething were done for two days on the sixth, so that there might be rest on the seventh day. The great object of Moses seemed to be to prevent the people from working even so much as the kindling of a fire on the Sabbath day. This shows that the grand object was still to do as God did on the first Sabbath, and thus remember Him in His example and authority. The way of keeping the Sabbath at this time was by refraining from all kinds of unnecessary bodily labor. And as more than two thousand years had now elapsed, and it was still observed according to its original design, we may clearly infer that it was so well understood that no alteration could be made in it without at once destroying it altogether. Change the day, or change the method of its observance, and there would be an end of the Sabbath. Could the first day of the week, for example, represent the great work of creation, which was finished on the *seventh*, and which required six consecutive days to accomplish? Assuredly not. Neither the first, nor any other number could answer instead of the seventh. It must be the seventh day specifically and no other. So with the manner of keeping it. If it was wrong to gather manna on the Sabbath day, or to bake and seethe, or do any kind of work on it, could it be right for Christ and His disciples to travel, and on their passage through the fields, pluck the corn and eat it? No wonder that the Jews were offended with the Saviour for the liberty He took with their holy day of rest, kept sacredly for this purpose, now above four thousand years, even from the beginning of the world. And this is not the only instance in which the Jews were offended at Christ for substantially the same

thing. No other explanation can be given of the Saviour's treatment of the day than that He regarded it as having accomplished its mission, to be set aside in a short time by a new dispensation and an entirely different day, as well as a different way of celebrating it and keeping it holy. Hence the expression, "The Son of man is Lord even of the Sabbath day."

The next period in the history of the day, is the enactment of the law given from Mount Sinai, and engraven on stone: "Remember the Sabbath day to keep it holy." It is not now for the first time appointed, but has existed from the beginning, and hence is simply to be "remembered." It was not to be remembered, however, merely in the mind, but in the deed. It must be *kept* holy. It was different from the other days because it was holy. It was made holy by the example and blessing of the Almighty at the time of its first occurrence. And now it must pass into a law that could not be annulled, so long as the object it had in view was one of the principal features of the only true religion of the world. But how was it to be kept holy? Let us hear the whole of the command. "Six days shalt thou labor and *do all thy work*; but the seventh is the Sabbath of the Lord thy God, in it thou shalt not *do any work*; thou, nor thy son, nor thy daughter, thy man servant, thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." All labor of every description is forbidden, even the least, with the greatest emphasis and clearness, and the law is to affect both man and beast. The labor of the cattle even would be a profanation and defilement of the day; showing that actual cessation from physical exertion was the great aim in its observance. *Rest* was the object. Cattle were not capable of worshiping God, but they were capable of rest, and so far they were put upon an equality with mankind. Not a word is said in the command about any religious services or ceremonies, or the worship of God as necessary to sanctify it, but simply quietness and repose. But we also have in this command the reason for its appointment, and the manner of its observance pointed out. "For in six days the Lord made

“heaven and earth, the sea, and all that in them is, and rested “on the seventh day; *wherefore* the Lord blessed the Sabbath “day and hallowed it.” Now what is the cause here assigned for the command as it applies to man? Very clearly, the fact that God made heaven and earth in six days, and Himself rested on the seventh day. The command was to do as the Lord Jehovah did. It was to be a perpetual rehearsal of the work of God as Creator. That men might be reminded of Him who made all things, who was the Almighty Maker of heaven and earth, and not fall into idolatry and heathenism, this law was given. It was to be a memorial of creation. Fifty-two times in the year, the sublime transaction of the creation was to be memorially set forth and commemorated by man. It was, however, not simply to be a *memorial* of the work of God the Father, and thus keep up a continued remembrance of the living and true God in the world; but it was to be sanctified perpetually by man, as God had sanctified it. But the point of perhaps most importance in the command is the reason given for the appointment of the seventh day as the Sabbath, which marks it with an unchangeable character from the beginning. “Wherefore the Lord “blessed the Sabbath day and hallowed it.” To what does this word “wherefore” refer? The words immediately preceding, where God is said to have made all things in six days and rested on the seventh. Both the duty then of man to keep the seventh day holy by cessation from labor, and the reason of its appointment, together with its sacredness, flow from the act of the Almighty Father in creating, and His example in resting. Is there any other day than the seventh, that by any possible enactment could be made a substitute for this Sabbath as to its design and the manner of keeping it holy? Could any other day represent the resting of God and the completion of the work of creation? Most assuredly not. Could any other way than an entire cessation from all labor rightly keep the Sabbath so as to make it holy? By no means. Several points have now been so clearly established as to give their statement the force of demonstration. They may be taken as settled points from which we may start out

anew and come down to modern times. 1. That the seventh-day Sabbath is a memorial of the work of creation and is intended to honor God the Father. 2. That the reason of its appointment and the method of its observance are taken from the example of God in creating for six consecutive days, and resting on the seventh. 3. That there can be no substitute for the number of the day, and that it can only be properly sanctified by man, by an entire cessation from all labor.

The effort has been made, and still continues to be made, by nearly all Protestants outside of the Lutheran Church, to put the first day of the week, now commonly called the Christian Sabbath, but more properly the Lord's Day, in the place of the ancient Sabbath. They speak of the resurrection of Christ as the reason of the transfer. But they fail to recognize any change except in the number. They maintain that the first day of the week is in all respects the same as the seventh, and to be observed precisely in the same way—that all the force of the third command has been divinely appropriated to the first day of the week. But when asked for scriptural proof of such an assumption, they are reduced to beggary and want. For, alas, for them, there is not the shadow or skeleton of a word, much less of a sentence, in the Bible that supports such an absurdity. Not until you could make the work of redemption to be identical with the work of creation, and lose the history of the Redeemer in the primitive six days that gave existence to all earthly things, could you ever succeed in exchanging the seventh for the first day of the week. It is no wonder that creed-makers have brought such disrepute upon themselves, when they have made such wholesale and gratuitous forgeries of doctrines as in the case before us. If none of the peculiar tenets of the multitudinous sects that have sprung into existence since the days of the Reformation, out of doctrinal vacuity or personal ambition, can make a better show of reason or divine authority than the doctrine held by most of them, that the old Jewish seventh-day Sabbath is still in existence, having leaped over to another day, then the very name of such denominations is destined to be

blotted out when once the truth of God has free course and is glorified. That the difference may be made fully manifest between the truth and its perversions and caricatures, we will continue our investigations.

The command of God is amplified and made still more definite in Ex. 31 : 13—17 : “Verily, my Sabbaths ye shall “keep ; for it is a *sign* between me and you throughout your “generations.” What is a sign, and of what was the Sabbath to be a sign ? A sign is a token or a memorial of something else. What was that something else, of which the Sabbath was to be the sign, and so important in its nature that it must be remembered under penalties the most severe ? God knew the tendency in fallen men to forget him, and depart from his knowledge and worship. Hence it is added, this day is appointed in order “that ye may know that I am the “Lord that doth sanctify you.” The Israelites, being the chosen people of God, were required to know him in all their generations. They were to know him as superior to all other gods and the highest Being in the universe, by the work which he had performed. They must know him for the purpose of grateful appreciation and adoration. They must know him as the Creator of man, and of all things visible and invisible, for man’s benefit. Hence the penalty of forgetting or profaning the day which was the sign of that divine workmanship which gave existence to the heavens and the earth. “Ye “shall keep the Sabbath, therefore, for it is holy unto you. “Every one that defileth it shall surely be put to death. For “whosoever doeth any work thereon, that soul shall be cut “off from among his people. Six days may work be done, “but the seventh is the Sabbath of rest ; holy to the Lord ; “whosoever doeth any work therein, he shall surely be put to “death. Wherefore the children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant. “It is a sign between me and the children of Israel forever ; “for in six days the Lord made heaven and earth, and on the “seventh day he rested and was refreshed.”

What could be plainer than this ? Had any one attempted to substitute another day for the seventh, working on the

seventh, for example, and resting on the first, as we now do, he would have been put to death, It was to be a sign of the creation, and was to distinguish the people of God from all nations, as believing in and worshiping the Lord Jehovah; and was to have the same effect upon the Israelites as circumcision and other observances, that kept them separate from other nations and made them a peculiar people. All these signs were to continue just as long as His purpose and covenant were to continue; that is, until the appearance of the Shiloh, in whom all signs, symbols, shadows and ceremonies were to have their fulfillment; and for whose sake the Israelites, together with all their civil, social and religious peculiarities, were defended and preserved. But all God's plans and purposes were accomplished with Israel when Christ was born. Hence their abandonment, their infatuation against the man of Nazareth, their final overthrow and destruction, and the termination of their nationality, together with all their laws, including the Sabbath day. We need not refer to every mention that is made in the Scriptures of the Old Testament of the seventh day as a day of holy rest; for we find it inseparably connected with the history of the Jewish people, always invested with the same importance and significance as when it appears in the Decalogue. It is taken up even by the Prophets, and insisted upon as one of the distinguishing characteristics of God's ancient people. In Ezekiel, for instance, (20: 14) it is said: "I gave them my Sabbaths to be a sign between me and them, that they may know that I am the Lord that sanctify them." There is an uninterrupted observance of the day, for the same purpose and for the same reasons, all along from the beginning of the world to the days of Jesus Christ, by all that ever knew anything of the true God. When the New Testament history begins the day is still in existence, and honored by all who make any pretensions to the worship of Almighty God. The seventh day is still the reputed Sabbath when the Son of God appears upon the theatre of our world, and heals the sick, travels about from place to place, and with his disciples plucks the ears of corn, to the great dissatisfaction and horror of the Jews. The day was, however, honored to a certain extent by

Christ and his disciples up to the time of Christ's death and burial, after which it is no more observed by the disciples, either as a day of rest or a day of worship. It is henceforth blotted out, along with the handwriting of ordinances, as St. Paul teaches, being taken out of the way and nailed to the cross. "Wherefore," continues the Apostle, "let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2: 18. Its mission was accomplished both with respect to its signal and memorial character. Even its prophetic significance, if it had any, was fulfilled, and hence it was buried with Christ and the old dispensation, to rise no more. It had subserved all its distinctive purposes, and must be set aside, to make room for something better. The whole system of legalistic, symbolic and ceremonial religion was to be ended and superseded by the substantial, literal, real and evangelical dispensation of Christ. With the resurrection of Jesus all things became new. What pertained purely to the moral or spiritual part of the law of God might be the germ of the ordinances and requirements of the new covenant. When the essence and vitality of the law had been reduced to love, by Christ, it might enter into new relations and combinations and so live on. That is to say, the soul of the Law and the Prophets might be immortal, and live to the end of the world, and then inherit everlasting life. But the body must die. The mortal part, the temporal, the corruptible, becoming old and worn out, and having subserved its purpose, must die with Christ upon the cross. The law, like man, for whom it was intended, needed an atonement by death, a death brought about by the shedding of blood, not merely of bulls and of goats, but the precious blood of the Son of God. Hence the law, or the body of it, was nailed to the cross of Christ. It was the sign of sin, the token of guilt, the evidence of depravity. When, therefore, sin and guilt and the punishment of sin were laid upon Christ, the sign and token of sin were laid on him also, and all perished together. When Christ arose, behold, everything became new; not only new but en-

tirely different in character from what it had been before. There was a new creation, not now physical altogether, but moral. "What the law could not do in that it was weak "through the flesh, God sending His own Son in the likeness of "sinful flesh, condemned sin in the flesh," Rom. 8 : 3. It will not be necessary to offer proof, that after the resurrection of Christ no mention is made of the Sabbath day except in connection with the Jews, and that it was never observed by Christians as a day of rest. This fact is admitted by all.

But what became of the Sabbath? If it was abolished, why was it abolished? If the first day of the week was religiously observed and celebrated by the disciples, and finally adopted by the Christian Church, as a holy day, why was it adopted, and upon what great work does it rest as a foundation, from whence does it derive its authority, and what relation does it bear to the ancient Sabbath day? How is the Christian Sabbath to be kept holy? These questions, if properly answered, ought to set the matter at rest. In the New Testament, after the resurrection of Christ, we find a reference to the ancient Sabbath in Acts, 13 : 14, where Paul went to preach on the Sabbath day, because it was the day still observed by the Jews as a day of rest, and for the assembling of the people to hear the reading of the law. Paul embraced the occasion, to speak in behalf of Him whom they had crucified for claiming to be the Son of God and the promised Messiah. The same circumstance is farther referred to in the 42d verse of the same chapter. So again the disciples, Acts, 16 : 13, found themselves upon the Jewish Sabbath in the city of Philippi, and resorted to the place of prayer by the river side, where they became the instruments of the conversion of Lydia of Thyatira. Again, Paul finds himself in Corinth at the house of a Jew who was of the same craft with himself, and he reasons every Sabbath day in the Synagogue, both with the Jews and Greeks. All these instances are cases where the Jews still observed their ancient customs, and with them the seventh-day Sabbath, and the Apostles made use of these opportunities to do good and to preach the Gospel. They were not assemblies of Christians; nor is their

sanction or approbation obtained for the day more than any other day. They would employ any and every opportunity that was favorable for the preaching of the Gospel; and the Jewish Sabbath in many places furnished them occasions of being heard by many at one time, as well as of confuting the Jews respecting the Messiah and the true interpretation of the Prophets. With the exception of these cases we find no mention of the old Sabbath in the New Testament, and no use of the day for any other purpose. There is especially no use or mention of it in connection with any thing that was distinctively Christian. It is safe, therefore, to say in view of these circumstances, that the Apostles and primitive Christians laid aside forever the observance of the seventh day as a day of rest and a sign or token of any thing yet to come. Christ arose on the first day of the week; and not until His resurrection was His work of redemption complete. His sufferings were indeed finished upon the cross, but He had yet to lead "captivity captive," to rob death of its sting, and the grave of its victory, to abolish death and bring life and immortality to light. He had to descend into hell and preach (or rather declare, *κηρύσσειν*), the authority of His office and the efficacy of His work to the devils, and spirits that perished for their disobedience in the days of Noah, confined in prison in chains of everlasting darkness till the judgment of the great day. Only when this was done was His work of redemption and atonement complete. Hence on the day of His resurrection He could survey His work with the same complacent satisfaction as did the Almighty Father the work of creation, and rest from all His labor and sufferings for the recovery of a world that was lost. This day must henceforth and forever be the memorial day, to celebrate the great work of human redemption. It must have a specific character and purpose of its own, confined as strictly to the honor of God the Son, as formerly the seventh day was to the honor of God the Father. Hence we find after the resurrection, that the Saviour no longer goes into the Synagogues on the Sabbath day as formerly, but during all the forty days of His continuance upon the earth in the state of His exal-

tation and triumph, he met with the assembled disciples on the *first* day of the week, and not upon the seventh. If the seventh day was to be perpetuated as the Sabbath it might have been so ordered that Christ should arise on the seventh day. Then indeed would there have been a continuance of the Sabbath of the Decalogue. But there was evidently a design in the time of the resurrection. A far more glorious work than that of creation, must have a day of its own as a monument. It was not a work secondary to the creation in importance, and could not be attached to it as a mere appendix. When Christ lay in the sepulchre on that memorable Sabbath day, the whole band of Christian disciples were in mourning and distress. It was impossible for them to call that "Sabbath a delight," as once it was to the people of God. But when the Sabbath was past, early in the morning on the first day of the week, the holy women came to the sepulchre and found it empty, because the power of God had robbed it of its prey. On the same day, the risen Saviour appeared to His anxious followers and talked with them, and filled their hearts with joy. The first day of the week was chosen as the day of triumph, of gladness, of thanksgiving, of praise, joy, and delight. After appearing to various individuals, He stands in the midst of the assembled disciples, and says, "Peace be unto you, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself." Luke, 24 : 38, 39. "Then," says John, "the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, 'Peace be unto you.' And when He had so said He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord." But Thomas, at this first appearance, was not present. So, after eight days, again on the first day of the week, "came Jesus, the doors being shut, and stood in the midst and said 'Peace be unto you.'" This time the apostles were all within, Thomas being with them. He now saith to Thomas, "Reach hither thy finger, and behold my hands ;

“and reach hither thy hand and thrust it into my side; and “be not faithless, but believing.” Here is an assembling of the disciples upon a particular day, twice in succession, and that the *first*, instead of the seventh day of the week, and Christ honoring the selection of this day. Now they had not been together all the time, but had departed to their ordinary secular pursuits, until the recurrence of the first day of the week. The resurrection of Christ and his appearance to the disciples on two successive first days of the week, taught them to expect His presence on that day. From this time on all Christian assemblies were held on the first day of the week; and were honored accordingly, not only by the appearance of the Saviour, but by the outpouring of the Holy Ghost, and the most wonderful tokens of the divine approval.

“There remaineth, therefore, a rest unto the people of God,” says Paul, “for he that is entered into his rest, he also hath “ceased from his own works, as God did from His.” This compares the work of redemption to the work of creation, and makes the proper distinction between them as to the author, the work, and the rest which was to be commemorative of redemption as well as that of creation. The two were not combined, or united, or confounded, and one day could never answer for both purposes. The proper distinction in the character of each grand work required a different day as a memorial, and a different mode of its observance. From henceforth, it is not surprising to hear the Apostle say to the Colossians, 2: 16: “Let no man judge you in meats or drink, “or in respect of an holy day, or of the new moon, or of the “*Sabbath days*, which are a shadow of things to come; but the “body is of Christ.” Here the Sabbath days of the Jews are placed along with meats and drinks, new moons and other festivals, among the the shadows of things to come. He calls them the “handwriting of ordinances, which was taken out “of the way by Christ, with whom it was nailed to the cross.” Still stronger language is used by Paul concerning the sacred rites and days of the Jews, in his epistle to the Galatians, (4: 9—11): “But now after that ye have known God, or “rather are known of God, how turn ye again to the beggarly

“elements whereunto ye desire again to be in bondage. Ye “observe days and months and times and years. I am afraid “of you, lest I have bestowed labor upon you in vain.” Here-with he puts aside all the religious observances and requirements of the Jews, including the Sabbath. For it cannot be disputed that the Sabbath in its legalistic character was a Jewish institution appointed as a sign between the Jews and Jehovah, so long as they should be his people. Paul calls these observances weak and beggarly elements that tend to bondage; utterly contrary to the spirit of the Gospel and of the new dispensation, which was a spirit of liberty.

Next we find the Apostle settling a dispute between the Jewish and Gentile converts, in his Epistle to the Romans, 16 : 15. Here he makes the observance of particular days of no importance, indicating that the old economy had passed away. In the first Epistle to the Corinthians (16 : 1), it is said : “Now concerning the collection for the saints, upon “the first day of the week let every one lay by him in store “as the Lord has prospered him, that there be no gatherings “when I come.” This is an indication of the assembling of Christians upon that day for religious purposes. It is also significant that the first day of the week is not called *Sabbath* by the Apostles, but “the Lord’s day.” This is a clear manifestation of the care which the Apostles exercised to prevent a confounding of the first and the seventh day of the week. It gives the first day a distinction and an individuality, that must forever separate it from the seventh day and its requirements. “I was in the spirit on the Lord’s day,” says the Apostle John, writing from his little island in the sea. No dispute can arise as to which day of the week was to be understood by “the Lord’s day.” The day of His resurrection, the day of His appearance to His disciples after the resurrection, the day of the assembling of His disciples, the day of the outpouring of the Holy Spirit, the day of communion or of the breaking of bread, the day of the collection for the saints, the day held sacred by the churches of Troas, Corinth and Galatia, the first day of the week, this was the Lord’s

day. We must bear in mind, too, that this testimony of John comes in near the close of the first century, after the ending of the Jewish economy, of their nationality, and the establishment of the Christian Church. It is hardly necessary to go any farther into the proofs of the origin of the first day of the week as the Christian Sabbath, and the entire abrogation of the seventh day as a day of rest. All must admit these facts. The great dispute is rather as to the character of the Lord's day and its relation to the Jewish Sabbath. Let us come then directly to the consideration of this aspect of the subject.

Is it true that the two days are identical in their nature and all their requirements, and that the third commandment of the Decalogue has undergone no change except the substitution of one numerical sign for another? So those would have us to believe who hold to the legalistic theory. On the contrary, we hold that the Bible teaches the same distinction in the days and their appropriate celebration, as between the works of creation and redemption, respectively ascribed to God the Father, and God the Son. Let us keep in mind the history of the appointment of the seventh day as a day of physical rest, as its first and most important object, and the sign that it was made to be of the worship of the true and living God, over against all the idolatry of the world. It had a most sublime origin and a most glorious mission. But no other day could ever take its place, from the very nature of the case. It might have lasted till the end of the world, if another and superior work had not called for the attention of God's people. If Christ had never appeared upon earth in human form, then the seventh day would still be the "Sabbath of the Lord thy God." It was by Christ that it was put away, or rather by the work and mission of Christ. Hence he says, "The Son of man is Lord even of the Sabbath day." But in the fulness of time, God sent forth his Son in whom the fullness of the Godhead dwelt bodily, and he fulfilled both the law and the prophets. He became the head over all things to the church. He had all power in heaven and earth, and he made all things new. Everything sacred

and churchly underwent a change. Four thousand years were occupied with prophecies, and signs, and ceremonies, foreshadowing the work of human redemption and salvation from sin. When, therefore, all had come to pass and was fully accomplished, shadows and emblems ceased ; and realities, together with the practical means of obtaining these realities, took the place of whatever had belonged to the former system. Everything after Christ must lead to Christ. Every religious rite, ordinance, sacrament, privilege or duty must have Christ for its centre and substance, or it can have no significance or value. It is unfortunate that so many well meaning men, and well informed men, are in our day, still laboring under the shadows and burdens of the old dispensation. Indeed they seem to fear and flee from the bright sunlight of the Gospel, and cover themselves with the drapery of an effete ceremonial system. The light of the Sun of righteousness is too dazzling for the eyes of those who are yet toiling in the wilderness of prefigurative symbols and ordinances. We will not say that all such love darkness more than light because their deeds are evil, but nevertheless it seems to require a supernatural power to dissolve their fetters and make them free.

Those who hold to the transfer of the seventh-day Sabbath to the first day of the week, because they imagine that the command to keep holy the seventh portion of our time, by physical rest is still binding on us in the covenant of grace, had far better keep the seventh day as it was kept from the beginning. There is not the shadow of a word anywhere that intimates a transfer. And yet with these Judaistic Christians, the change of the old to the new dispensation with respect to the Sabbath day is merely the alteration of a numerical sign, and nothing more. The Lord's day, with these men, is identical with the Sabbath of creation, the Sabbath of the Decalogue, the Sabbath of the Jews, and derives all its significance from its first appointment, and receives no distinctive character by the exchange of days. Such a view has the great fault of disparaging the work of Christ, and putting it under such disadvantages as to make it a mere addition or

appendage to the work of creation. But we think the whole New Testament in all its history, doctrines, precepts and ordinances justifies us in giving the work of Christ a prominence and value to us above everything else. Hence the sacraments of Baptism and the Holy Supper, as well as the memorial of the resurrection, are disconnected with everything that had gone before, and derive their existence and importance from the great author of human salvation. We must be jealous of our Lord and of His work. We must not allow Him to be robbed of His office and His glory. See how the Apostles defended His doctrines against the Judaizing tendencies that arose in their day! Christ by His redemption made us absolutely free from the law of sin and death. It has been said that the moral law could never be set aside in its substance and application. We admit this. But the moral law was incorporated into the teachings of Christ as well as fulfilled by him. It has been used to make up the summary of the precepts found in the New Testament; and as we find it in the New Testament so we are to obey it; amplified, spiritualized and practically applied. As far as Jesus Christ, the great Prophet, Priest and King, makes the law binding upon us, so far it is binding, and no farther. We acknowledge no authority but that of Christ. Neither do we dishonor God the Father by honoring God the Son. "I and the Father are one." "He that hath seen Me hath seen the Father." "He that honoreth not the Son, honoreth not the Father that hath sent Him." We maintain, therefore, *that the Lord's day or Christian Sabbath is a great institution of its own, far above the Jewish Sabbath, and requiring a different mode of observance and celebration.*

It consummated the whole plan of salvation when it first dawned upon the earth. It saw the fulfillment of all prophecy, it witnessed the completion of the recovery of a lost world, it beheld the capstone but upon the work of atonement. It saw death subdued and destroyed, it saw the grave made tributary to man's full salvation, it saw hell and the powers of darkness put under the feet of an almighty Conqueror and Saviour. No wonder that this blessed day has a

character of its own, All our hopes centre in the sublime history of this day. "Without the resurrection of Christ all our preaching is in vain," says the Apostle, "our hopes are vain, and we are yet in our sins." The word Sabbath does not fully express the character of this day. For convenience we may call it the *Christian Sabbath*, so as to distinguish it from the Jewish Sabbath. But it is far better to call it what it is called in the New Testament. It is the Lord's day, and such it is called by the Apostle John after he had lived to see many hundreds of such days.

We will now endeavor to add something on *the proper observance of the Lord's day*. As it is the day that commemorates the resurrection, it is self-evident that its celebration must correspond with its character and design. The resurrection furnishes us the occasion for the greatest joy and gratitude. "Then were the disciples glad when they saw the Lord." So must we be glad when we see the day that reminds us of His resurrection. It ought to be a day of pious rejoicing. All our actions, services and duties should partake of this spirit of gladness. The idea of putting on long faces, and solemn, funereal countenances on the Lord's day, when we go to the services of the Lord's house, is wholly unbecoming and absurd. The practice of shutting up our houses and sitting in a dark room, and perhaps even lying down to rest literally, as the Jewish Sabbath seemed to require, is still more absurd. The Lord's day cannot be kept holy according to its own peculiar character by physical rest; that is, by merely refraining from secular pursuits. The rest to be observed is merely incidental. The great object of the Lord's day is not rest, but the celebration of the Gospel ordinances, that remind us of the work of Christ, and especially of the resurrection, which is His crowning work. A person may work hard all day and still keep the day holy; as, for example, the minister who preaches two or three times, instructs several classes of catechumens, baptizes, visits the sick, traveling from morning till night, until his physical strength is utterly exhausted. The cattle, instead of profaning the day by labor, actually sanctify it when they are employed in carrying us to the house of God, and out upon the performance of

Christian work and duty. Luther has given us the key in his explanation of the third commandment, as to the proper observance of the day. He tells us to "so love and fear God "as not to despise His word and the preaching of the Gospel, "but deem it holy, and willingly hear and learn it." The disciples assembled themselves together for prayer, praise, the preaching of the Gospel, the breaking of bread, and everything that belonged to the Christian system. Now there is a cessation from our ordinary secular pursuits and business required in order to keep the day as a day of worship and rejoicing. And as our minds ought to be occupied with thoughts of divine things, they must not be pre-occupied with secular and worldly thoughts. It is with the heart that we keep the Christian Sabbath holy, and not alone with the hands. We might sit with our hands idly folded together, as many do, the livelong day, the mind and heart occupied with anything and everything besides the things of God, and thus profane the day. And again our hands and feet may be busy all the day and yet our hearts be suitably engaged, so as to make the Lord's day "a delight, the holy of the Lord, honorable." In itself physical rest upon our Sabbath is no virtue, neither is labor in itself a sin, as it was upon the seventh-day Sabbath of the Jews. But some contend that this view opens the flood gates of general or universal "Sabbath desecration," and would, if encouraged, set aside and destroy entirely the Christian holy day or day of worship. We think differently. We observe the Lord's day from far more worthy and important considerations than the Jews and ancient people of God did their Sabbath. We observe it for a higher and more glorious purpose. We observe it out of love and joy in our Christian liberty; they out of fear under the lash of legalistic enactment, dreading as they did the temporal punishments and eternal displeasure of God. Has the Christian Sabbath then a divine origin or is it merely the appointment and institution of men? It has in one sense a divine origin, because it originates in the resurrection of the divine Son of God, and is made holy by that great and wonderful transaction which was a part of the glorious work of the Saviour of the world. But there is no specific command of

Christ or of God as to its observance, and in this respect it is an institution of man. But neither did Christ Himself organize the Christian Church, and yet it is acknowledged to be divine. He laid the foundation and provided the elements, added His sanction, and, by His blessing, secured the final and complete success of the Christian Church. Hence it is divine, though brought into life and power by human agency. Just so it is with the Gospel Sabbath. He laid the foundation for it in His resurrection. He gave it the seal of His approbation by appearing to the disciples whenever they were assembled together for the holy purposes of worship. He crowned the observance of the day by the outpouring of His Spirit and the success of the Gospel preached upon this memorable day. Hence it is divine in its whole character and design though put into perpetual observance by the human instrumentality of the Apostles and primitive Christians without a command. It is true that every day is holy and should be characterized by the worship and service of God. And it is also true that no day of *rest* has been set apart either by Christ or His Apostles, as a Sabbath similar to the one set apart from the beginning of the world. But it is equally true, that but one day of the week can commemorate the resurrection of Christ, and that the *first* day of the week can never be divested of its holy, sublime and glorious significance. *It is the Lord's day* ; and hence it is not man's for secular and worldly purposes as the other days of the week. It is a part of a grand whole which may be accepted or rejected by the freedom of the human will. Those who accept it in its true character also accept what it embraces, and thus become the children of God and the heirs of immortality. Those who reject it, reject its subject and will have it as a witness against them in the judgment. Those who legalize it and take away its evangelical character may make as fatal a mistake as those who eat and drink damnation to themselves in the holy supper, because they eat and drink unworthily, not *discerning* the Lord's body. At all events it is time that the truth should be boldly maintained, let come what may. It is just as important to have correct scriptural views upon this subject as upon any other.

Our opponents insist upon it, that we have low views of the Christian Sabbath, because we do not pervert it, legalize it, Judaize it, and unchristianize it altogether. On the other hand we charge them with degrading it to a purpose and a character that dishonors Christ, dishonors God who hath made Christ head over all things to the church, and dishonors the great work of redemption and the whole Gospel system. We say they must come up from the horrible pit and the miry clay of justification by works, to the liberty wherewith Christ hath made us free, or they will perish without a sacrifice for sin. All this eulogizing of the "American Sabbath," as Dr. Schaff has done, in contradistinction from the "Continental Sabbath," as he is pleased to call the Lord's day, is but the weakness of child's play. For we find no intimations of either an "American" or a "Continental Sabbath," in the word of God. But we do find a day of rejoicing, observed by the Apostles and the whole primitive Christian Church called the Lord's day : which was a day of sublime revelations, glad assemblages, Gospel ordinances, and evdout Christian worship. Safe in following the example and footsteps of the Apostolic and early Christian fathers, let us "not despise God's word and the preaching of the Gospel but willingly hear, learn, and obey."

It would indeed be a most glorious achievement if all mankind should be brought to honor the day as its purpose and character demand. But this would require devout and believing hearts, which the smallest number now possess. Persons may indeed refrain from labor: the plow may stand still in the furrow, the mechanical implements be put by, the factories, furnaces and Rail Roads all pause in their almost perpetual motion. Men may encourage the building of churches, frequent them themselves, and not only throw no obstacle in the way of Christian worship, but patronize and support it, and yet all fail utterly in the proper appreciation of the day ; and therefore fail in its sanctification. Those who have no higher regard for it, than the Jewish Sabbath required, treating it merely as a legal day of rest, rob it of all its glorious qualities and design, take away its influence and power for

good, degrade it below the truth of the blessed Gospel, and dishonor the great Subject of its memorial, the Divine Author of human salvation. Instead of the evangelical view of the Lord's day as held by the Lutheran Church being a "low view" of the day, it is the very opposite. Ours is the only high, true, scriptural, and sublime conception and celebration of the day, whilst all others are degrading. It is no wonder that Luther is quoted by Dr. Schaff as saying, "If any where "any one sets up the observance of the Lord's day upon a "Jewish foundation, then I order you to work on it, to ride "on it, to dance on it, to feast on it, to do any thing that "shall reprove this encroachment on the Christian spirit and "liberty." Luther was another Apostle Paul, who labored with might and main to throw off the influence of Judaism. He knew that it would destroy Christianity, and with it the hope of the world, the great salvation of Christ. See how Paul labored with the Galatians in this matter: "Stand fast "in the liberty wherewith Christ hath made us free, and be "not entangled again with the yoke of bondage." Gal. 5 : 1. "The Law was our schoolmaster to bring us unto Christ, "that we might be justified by faith, but after that faith is "come, we are *no more under a schoolmaster.*" Gal. 3 : 5.

Let us then rejoice in our inheritance. Let us thank God for our Christian privileges. Let us hold fast our Gospel liberty. Let us cling firmly to the covenant of grace. Let us live, as the just are required to do, by faith. Let us honor the Son of God, our Holy Redeemer. Let us show ourselves glad in Him who has wrought out perfect salvation for us. Let us keep the day holy that celebrates His triumph over death and finished the work of human redemption. Let us not despise the "word and Gospel of God, but willingly hear, learn and obey it." Let us keep the Christian Sabbath holy, with praise, prayer and rejoicing, until its hallelujahs are blended with the harps of angels and the new song of Moses and the Lamb.

NOTE.—In giving a place in the REVIEW to the foregoing Article, the Editors disclaim all responsibility for the views it presents. Eds.

ARTICLE VII.

THE PAST SUCCESS OF MODERN MISSIONS.

By Rev. JOHN BRUBAKER, Gettysburg, Pa.

An intelligent British writer near the close of the first quarter of the present century took occasion to say, "It is "a matter of regret, and perhaps surprise, that the efforts "which have been made by this and other countries, to prop- "agate true religion, have been comparatively so very unsuc- "cessful. Our large and numerous Missionary Societies have "not found the reward of their beneficence, in the results "that have been effected abroad." This sentiment, uttered when Protestant Missions were exhibiting a fresh zeal and an increased activity in the great cause to which they are devoted, has been echoed from that day to this, in the opinions of many who have been disposed to take a discouraging view of this phase of Christian work. There are always some to be found, even among those claiming to be "of the household of faith," who look with a distrustful eye upon the operations of the Church in this respect, and who are continually apprehensive lest the good accomplished should not justify the expenditure of the means employed.

In view of these facts, we propose to consider briefly, at this time, the past success of modern Missions, and the particular aspect of the subject to which we desire to call attention is, that this success has been, at least, commensurate with the efforts made, and has, therefore, equaled, if not surpassed, all reasonable expectation.

That grander results than those we have witnessed are desirable, and could have been achieved by the right use of the proper instrumentalities, no one will deny; but that enough has been accomplished to encourage further effort, and to reward Christendom for its labors in behalf of the heathen, must also be admitted. There have been instances,

it is true, in which particular missions seemed to be a failure, and were accordingly abandoned; but the same experience meets us in every period of missionary enterprise, and the possibility of like events attends every undertaking, and must be expected in all departments of work. These failures, however, are often only apparent, and underlying the outward appearance is frequently a real success. Thus it has been often found that the reverses which have come upon our missions, like those which Paul encountered, "have fallen out rather unto the furtherance of the Gospel." Many causes, we all know, have conspired to retard the missionary work, but of the general success there can be no doubt to the careful observer. The vicious practices of many adventurers from nominally Christian lands among the heathen, the incompetency of those who are frequently sent thither as heralds of the Cross, the shortness of the time many remain in the field, the want of a larger native agency, the lack of the requisite funds, and other things, have checked and crippled the growth of modern missions, but they have not prevented those results which we had reason to expect as a reward of the efforts that have been made.

One mistake to which we are liable in judging of the success of the missionary work, is in looking for immediate results. We forget that in all great enterprises, like this, it is one generation that sows and another that reaps. "Christianity," it has been truly said, "is slow and gradual in its progress, like the great operations of nature." We must, therefore, wait long and patiently sometimes, to see the fruit of our labors; and what at the time appears only as a succession of failures, is often the slow preparation for a rich spiritual harvest which comes in those great awakenings of human souls, when "a nation is born in a day." It is thus that we have seen large neighborhoods, and, in some instances, whole countries given to Christ for His inheritance. Their inhabitants resisted the truth in every possible manner. They killed those who were sent among them to teach them the way of life. There seemed to be no hope of turning them from their idols to the worship of the true God, and yet, after years of

apparently fruitless endeavor on the part of missionaries, they suddenly renounced their heathenism, and with a universal voice acknowledged Christ as their King. This is one of God's methods of accomplishing His purposes. He frequently brings about great results in ways unexpected by us. The brave-hearted Egede struggled for ten weary years amid the regions of the North with but little appearance of success. Judson toiled among the Hindoos for seven years before the first convert was baptized. The early missionaries to the South Sea Islands had not a solitary conversion to report after sixteen years of untiring zeal; and yet these heroic Christian men laid the foundation of a work, in these respective countries, which was destined soon afterwards to bring forth glorious fruits. This fact, then, must be duly considered in estimating the success of the missionary work. We must remember that there are secret influences engendered by Christian activity in this direction, which are silently at work where we least expect it, and which, although presenting no visible effects now, will, under the providence of God, contribute largely to the spread of the Gospel and the conversion of souls among the benighted nations of the earth.

That modern missions have not been a failure may be seen by comparing them with those of the primitive Church. We are accustomed to regard the missionary labors of the Apostles as abundantly successful, and we may safely assert that where we find equal devotion to the cause in our own times, we also find corresponding results. Our facilities for the promulgation of the truth are as great, if not greater, than theirs were. If they had the gift of miracles to aid them in the work, we enjoy other advantages which they did not possess, which more than supply the place of that power. On the other hand, they had many of the same difficulties to contend with which meet us now. They were driven from city to city by the persecution of those whose good they sought. They encountered disasters, and had to face discouragements; but they labored on, and triumphed gloriously. In their day, too, there were doubtless some who were ready, in many instances, to pronounce their work a failure. They aban-

doned stations after having occupied them for a time in the hope of success, as we have been obliged to do at the present day, and the number of cases of this kind now, we think, is not greater comparatively than it was then. This similarity of character between the two periods may be seen, still further, in the fact, that there have been men in modern times who have gone forth to labor among the heathen with apostolic zeal, and they have been hardly less successful than the missionary heroes of the early church. The history of the Mayhews, of an Eliot, a Brainerd, a Swartz, a Martyn, a Coke, a Morrison, a Carey, a Marshman, and others, tells of kingdoms that have been subdued through faith to the obedience of Christ. If, then, we are accustomed to speak with so much praise of primitive missions, why should we regard modern ones in the light of a failure, when they exhibit equal results with the former, where there has been corresponding devotion to the cause.

Again, if we should measure our missionary success in heathen lands by the progress of Christianity at home, we would be compelled to admit that the triumphs of the cross have been as great there, in proportion to the means employed, as they have been here. Statistics, we believe, so far as they can determine the question, will bear us out in this assertion. A brief reference to the most recent reports will suffice for our present purpose. Let us take India as a representative of the class of heathen nations. The number of Foreign Missionaries in that country in 1850 was 339, in 1861 it was 479, and in 1871 it was 488. The number of native ordained agents in 1850 was 21, in 1861 it was 97, and in 1871 it was 225. The number of native Christians in 1850 was 91,092, in 1861 it was 138,731, and in 1871 it was 224,258. On an average we may say, therefore, that the rate of increase of the native Christians is about sixty per cent. during a decade, while the rate of increase in other respects is still greater. Now, take into consideration the small increase of the Foreign Missionary force during these twenty-one years, and the number of laborers and superior advantages which Christian lands possess for the spread of the truth at

home, and you will discover that the progress of Christianity here is not much greater, if any, comparatively, than it is in heathen nations. In this view of the matter we have, therefore, no reason for regarding the missionary enterprise of our day as a failure. If we demand better results than have been produced, without increasing our means for the work, we expect more than the circumstances of the case allow.

Again, at a glance at the comparative growth of Christianity and the other great religions which it has encountered on foreign soil, will show that, if the progress of the former be estimated by that of the latter, it will be seen to have been more successful than they. It has planted itself in the midst of them, and, in the course of time, has proved more than a match for their decaying strength. We might cite the province of Madras, with its population of more than thirty-one millions as a good illustration of this fact. By the last census we find that the Christians of this province, during the fifteen years, from 1856 to 1871, "increased at the rate of fifty-one per cent. as against thirty-seven in the case of the Hindoos and thirty-three in that of the Mohammedans." If Christianity continues to gain on the other two creeds in this proportion, which is not improbable, their doom is fast approaching, and the victory of the cross there is sure.

But, in the absence of all other evidence, we might be assured of our success, in the missionary enterprise, on the authority of God's word alone. It is His work, instituted and carried forward at His command, and He has promised to bless and prosper it. On this ground, therefore, we may conclude that every sincere effort made in this cause will receive its reward. Christ has commissioned His church to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and, as an encouragement to the discharge of this duty, He has given us a guarantee of success in what immediately precedes this command, where He says, "All power is given unto Me in heaven and in earth." If, then, we follow His directions in this great work we cannot fail.

But the visible effects and known results of the past dem-

onstrate of themselves the success of modern missions. If all the instrumentality already employed had resulted in the conversion and salvation of but one soul, judging by Christ's estimate of that soul, which makes it outweigh the whole world in value and importance, the missionary work could not be pronounced a failure; but instead of one soul being won for the kingdom of God, hundreds and thousands have been turned from darkness to light and have been made partakers of the heavenly inheritance, and in comparison with this result the means expended in the cause have been as nothing. Besides, the temporal condition of the heathen among whom the Gospel has been preached, has been infinitely improved as a consequence. The benefits which have accrued to them in this respect are incalculable. Christian civilization, with all its attendant blessings, has followed in the footsteps of the missionaries of the cross, and this, too, has been a powerful witness to their success.

With such a record as this before us we have no reason to be disheartened. Instead of seeing, in the past history of the enterprise, a cause for disappointment and regret, we only find the sure pledge of future triumph, if we will perform our part and co-operate with the divine will in the matter. The influence, therefore, which this fact should have upon us is that of encouragement. It should lead us to continued and nobler endeavor. We have not done all we could in this great work. There has been, and still is, a general lack of entire consecration to this part of the Master's service, and here is where the difficulty lies. It does not arise from unrewarded toil. Our labors have met with a rich compensation; but what has been done is in very meager ratio to our ability to do, and, since our success has been at least, commensurate with the efforts made, and has equaled the highest expectation which the circumstances of the case will allow, we should go forward with a greatly increased activity in the cause, and with a deeper devotion to all its interests.

ARTICLE VIII.

THE VATICAN DECREES IN THEIR BEARING ON CIVIL ALLEGIANCE: A POLITICAL EXPOSTULATION. BY THE RIGHT HON. W. E. GLADSTONE, M. P. WITH THE REPLIES OF ARCHBISHOP MANNING, LORD ACTON, AND THE RIGHT REV. MONSIGNOR CAPEL. NEW YORK: D. APPLETON AND COMPANY. 1874.

The Right Honorable Gladstone's pamphlet has produced a sensation in the religious world. It is doubtful if any document in this generation has made a deeper impression, or caused so much uneasiness throughout the Catholic Church. Not only in England, but in this country and in Europe, the acknowledged leaders of the church have felt themselves constrained to come to the rescue in the way of explanation or defence. Already the replies called forth would make a clever volume. Different publishers have issued editions of Gladstone's "*Expostulation*," together with some of the other papers connected with the discussion. *Messrs. D. Appleton & Co., New York*, have published it on heavy paper and with large, clear type, at the low price of twenty-five cents. From this edition we propose to make liberal extracts, so as to put our readers in possession of the main points in the discussion.

In the October number of the "*Contemporary Review*," Mr. Gladstone, speaking of "the question whether a handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanize the Church and people of England," uses the following language: "At no time since the bloody reign of Mary has such a scheme been possible. But "if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth: when Rome has substituted for the proud boast of "*semper eadem*" a policy of violence and change in faith; when "she has refurbished, and paraded anew, every rusty tool she "was fondly thought to have disused; when no one can "become her convert without renouncing his moral and men-

“tal freedom, and placing his civil loyalty and duty at the
“mercy of another; and when she has equally repudiated
“modern thought and ancient history.”

As might have been expected, such language aroused deep feeling among Catholics. The author says: “Displeasure, “indignation, even fury, might be said to mark the language “which in the heat of the moment has been expressed here “and there. They have been hastily treated as an attack “made upon Roman Catholics generally, nay, as an insult “offered them.” Disclaiming any intentional insult or wrong, Mr. Gladstone proceeds, in a wonderfully calm and open manner, to vindicate his action, and presents such an indictment and array of proof as may well cause thoughtful Catholics to pause and consider. His position is, that the ecclesiastical party in the ascendancy in the Catholic Church have, in the name of the Church, “laid down principles adverse to the “purity and integrity of civil allegiance.” It is not at all with the theological aspects of the “Vatican Decrees,” that Mr. Gladstone deals, but with their civil or political bearings. In the discussion he takes back nothing he had written, but, in reference to the charges made, says, “the question is now about their substance, from which I am not in “any particular disposed to recede.”

There is a straight forwardness, a freedom from all ambiguity and all superfluous words, an evident candor and frankness, that makes the reading of this pamphlet refreshing as an exercise. It must be regarded as a model in the way of grave discussion. The author begins by a statement, or rather re-statement, of the points at issue. The paragraph already quoted is divided into separate and distinct propositions, thus :

“My propositions, then, as they stood, are these :—

“1. That “Rome has substituted for the proud boast of “*semper eadem*, a policy of violence and change in faith.”

“2. That she has refurbished and paraded anew every rusty “tool she was fondly thought to have disused.

“3. That no one now can become her convert without re-

"nouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.

"4. That she ("Rome") has equally repudiated modern thought and ancient history."

The first and fourth of these propositions are discussed very briefly, as belonging rather "to the theological domain," upon which Mr. Gladstone does not wish to intrude. Yet, he does not fail to point out the very marked change in the policy of the Catholic Church during the last forty years, bringing her into quite a different relation to the state. From her former boasted position as a historical witness for the truth, the Church has assumed "principally that of a judge, if not a revealer of doctrine." The Decrees of the Immaculate Conception, 1854, and of Papal Infallibility, 1870, are styled "deadly blows at the old historic, scientific, and moderate school," as has in part been confessed by her own most distinguished theologians.

In discussing the second proposition, "that Rome has refurbished and paraded anew every rusty tool she was fondly thought to have disused," he brings forward the proofs. In the text of the pamphlet references only are given, but the original citations are furnished in Appendix A. By these citations he shows that Rome has, "within the last twelve or fifteen years," announced the most proscriptive policy, and that "the right to employ physical force is even undisguisedly claimed."

The third proposition: "That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another;" is argued at greater length. The dealing of the government with the Catholic question is discussed, and it is shown that the policy of the government is shaped somewhat in accordance with the more liberal views of the Church which were acknowledged in former years. But everything in the Church has been reversed, The decree of Infallibility in its application puts matters in quite a different light. "The Pope's infallibility, when he speaks *ex cathedra* on faith and morals, has been declared, with the assent of the Bishops

“of the Roman Church, to be an article of faith, binding on
“the conscience of every Christian; his claim to the obedi-
“ence of his spiritual subjects has been declared in like manner
“without any limit or reserve; and his supremacy, without
“any civil rights, has been similarly affirmed to include every-
“thing which relates to the discipline and government of the
“Church throughout the world. And these doctrines, we
“now know on the highest authority, it is of necessity for
“salvation to believe.”

After a careful arguing of the case, the conclusion to which he says, “we should appear to be led, nay driven, by just reasoning,” is the following:

“1. That the Pope, authorized by his Council, claims for
“himself the domain (a) of faith, (b) of morals, (c) of all that
“concerns the government and the discipline of the Church.

“2. That he in like manner claims the power of determin-
“ing the limits of those domains.

“3. That he does not sever them, by any acknowledged or
“intelligible line, from the domains of civil duty and allegi-
“ance.

“4. That he therefore claims, and claims from the month
“of July 1870, onward with plenary authority, from every
“convert and member of his Church, that he shall ‘place his
“loyalty and civil duty at the mercy of another:’ that other
being himself.”

The balance of Mr. Gladstone’s part of this pamphlet is occupied with discussing the several additional points: “Being
“true, are the propositions material? Were the propositions
“proper to be set forth by the present writer? On the Home
“Policy of the Future.” The two questions, we think, are
answered in a most satisfactory manner. It is not without
good reason, that one who has occupied so high and responsi-
ble a position in the government, and whose whole policy has
been of so liberal a character, has thus spoken out. Had the
same language been employed by a divine, however learned
and impartial, it would have been ascribed to partisan bigotry
and intolerance. But it should cause serious concern when
we find a statesman, of such large and liberal views as Mr.

Gladstone, deliberately giving to the world the following: "When the tone of these denunciations and complaints is compared with the language of the authorized and favored Papal organs in the press, and of the Ultramontane party (now the sole legitimate part of the Latin Church) throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected on the ashes of the city, and amidst the whitening bones of the people."

In the replies of Archbishop Manning, Lord Acton, and the Right Rev. Monsignor Capel, we find nothing worthy of special note. They fail to meet the issue so clearly made by Mr. Gladstone. The closing part, "*On the Home Policy of the Future*," is so admirable that we are tempted to give it entire.

"I could not, however, conclude these observations without anticipating and answering an inquiry they suggest. 'Are they, then,' it will be asked, 'a recantation and a regret; and what are they meant to recommend as the policy of the future?' My reply shall be succinct and plain. Of what the Liberal party has accomplished, by word or deed, in establishing the full civil equality of Roman Catholics, I regret nothing, and I recant nothing.

"It is certainly a political misfortune that, during the last thirty years, a Church so tainted in its views of civil obedience, and so unduly capable of changing its front and language after Emancipation from what it had been before, like an actor who has to perform several characters in one piece, should have acquired an extension of its hold upon the highest classes of this country. The conquests have been chiefly as might have been expected, among women; but the number of male converts, or captives (as I might prefer to call them), has not been inconsiderable. There is no doubt that every one of these secessions is in the nature of a considerable moral and social severance. The breadth of this gap

“varies, according to varieties of individual character. But
“it is too commonly a wide one. Too commonly, the spirit
“of the neophyte is expressed by the words which have be-
“come notorious: ‘a Catholic first, an Englishman afterward.’
“Words which properly convey no more than a truism; for
“every Christian must seek to place his religion even before
“his country in his inner heart. But very far from a truism
“in the sense in which we have been led to construe them.
“We take them to mean that the ‘convert’ intends, in case of
“any conflict between the Queen and the Pope, to follow the
“Pope, and let the Queen shift for herself; which, happily,
“she can well do.

“Usually, in this country, a movement in the highest class
“would raise a presumption of a similar movement in the
“mass. It is not so here. Rumors have gone about that the
“proportion of the members of the Papal Church to the popu-
“lation has increased, especially in England. But these ru-
“mors would seem to be confuted by authentic figures. The
“Roman Catholic marriages, which supply a competent test,
“and which were 4.89 per cent. of the whole in 1854, and 4.62
“per cent. in 1859, were 4.09 per cent. in 1869, and 4.02 per
“cent. in 1871.

“There is something at least abnormal in such a partial
“growth, taking effect as it does among the wealthy and noble,
“while the people cannot be charmed, by any incantation, into
“the Roman camp. The original Gospel was supposed to be
“meant especially for the poor; but the gospel of the nineteenth
“century from Rome courts another and less modest destina-
“tion. If the Pope does not control more souls among us,
“he certainly controls more acres.

“The severance, however, of a certain number of lords of
“the soil from those who till it, can be borne. And so I trust
“will in like manner be endured the new and real ‘aggres-
“sion’ of the principles promulgated by Papal authority,
“whether they are or are not loyally disclaimed. In this mat-
“ter, each man is his own judge and his own guide: I can
“speak for myself. I am no longer able to say, as I would
“have said before 1870, ‘There is nothing in the necessary

“belief of the Roman Catholic which can appear to impeach
“his full civil title; for, whatsoever be the follies of ecclesi-
“astical power in this Church, his Church itself has not re-
“quired of him, with binding authority, to assent to any
“principles inconsistent with his civil duty.’ That ground
“is now, for the present at least, cut from under my feet.
“What then is to be our course of policy hereafter? First let
“me say that, as regards the great Imperial settlement,
“achieved by slow degrees, which has admitted men of all
“creeds subsisting among us to parliament, that I conceive it
“to be so determined beyond all doubt or question, as to have
“become one of the deep foundation-stones of the existing
“constitution. But inasmuch as, short of this charter of pub-
“lic liberty, and independently of all that has been done,
“there are matters of comparatively minor moment which
“have been, or may be, subjects of discussion, not without in-
“terest attaching to them, I can suppose a question to arise
“in the minds of some. My own views and intentions in the
“future are of the smallest significance. But, if the argu-
“ments I have here offered make it my duty to declare them,
“I say at once the future will be exactly as the past: in the
“little that depends on me, I shall be guided hereafter, as
“heretofore, by the rule of maintaining equal civil rights irre-
“spectively of religious differences; and shall resist all at-
“tempts to exclude the members of the Roman Church from
“the benefit of that rule. Indeed I may say that I have al-
“ready giving conclusive indications of this view, by sup-
“porting in Parliament, as a Minister, since 1870, the repeal
“of the Ecclesiastical Titles Act, for what I think ample rea-
“sons. Not only because the time has not yet come when
“we can assume the consequences of the revolutionary meas-
“ures of 1870 to have been thoroughly weighed and digested
“by all capable men in the Roman Communion. Not only
“because so great a numerical proportion are, as I have be-
“fore observed, necessarily incapable of mastering, and form-
“ing their personal judgment upon, the case. Quite irre-
“spectively even of these considerations, I hold that our on-
“ward even course should not be changed by follies, the con-

“sequences of which, if the worst come to the worst, this
“country will have alike the power and, in case of need, the
“will to control. The State will, I trust, be ever careful to
“leave the domain of religious conscience free, and yet to keep
“it to its own domain; and to allow neither private caprice
“nor above all, foreign arrogance to dictate to it in the dis-
“charge of its proper office. ‘England expects every man to
“do his duty;’ and none can be so well prepared under all
“circumstances to exact its performance as that Liberal party
“which has done the work of justice alike for Nonconform-
“ists and for Papal dissidents, and whose members have so
“often, for the sake of that work, hazarded their credit with
“the markedly Protestant constituencies of the country
“Strong the State of the United Kingdom has always been in
“material strength; and its moral panoply is now, we may
“hope, pretty complete.

“It is not then for the dignity of the Crown and people of
“the United Kingdom to be diverted from a path which they
“have deliberately chosen, and which it does not rest with all
“the myrmidons of the Apostolic Chamber either openly to
“obstruct, or secretly to undermine. It is rightfully to be ex-
“pected, it is greatly to be desired, that the Roman Catholics
“of this country should do in the Nineteenth century what
“their forefathers of England, except a handful of emissaries,
“did in the Sixteenth, when they were marshalled in resis-
“tance to the Armada, and in the Seventeenth when, in de-
“spite of the Papal Chair, they sat in the House of Lords un-
“der the Oath of Allegiance. That which we are entitled to
“desire, we are entitled also to expect: indeed, to say we did
“not expect it, would, in my judgment, be the true way of
“conveying an ‘insult’ to those concerned. In this expectation
“we may be partially disappointed. Should those to whom
“I appeal, thus unhappily come to bear witness in their own
“persons to the decay of sound, manly, true life in their
“Church, it will be their loss more than ours. The inhabi-
“tant of these islands, as a whole, are stable, though some-
“times credulous and excitable; resolute, though sometimes
“boastful: and a strong-headed and sound-hearted race will.

“not be hindered by either latent or by avowed dissents, due
 “to the foreign influence of a caste, from the accomplishment
 “of its mission in the world.”

ARTICLE IX.

LITERARY INTELLIGENCE.

The publication of holiday books has occupied the chief attention of publishers during the last quarter, so that but few original works of value have been brought out. Among the most noticeable of these are the following :

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Baptizing of Infants Defended*, by R. S. Mason, D. D., rector of Christ Church, Raleigh, N. C.; *The Mode of Christian Baptism*, by Rev. Samuel Hutchings, new edition, against the exclusive claim of immersionists, and giving several engravings of ancient paintings representing the Baptism of the Saviour; *The Builders of Babel*, by Dominick McCausland, LL. D., to utilize the results of modern research in substantiating Scripture narratives; *Alleged Discrepancies of the Bible*, by John W. Haley, A. M., with an introduction by Dr. Alvah Hovey; *The Theologian's Catalogue*, tenth revised edition, published by Tibbals & Son; *Lange's Commentary on Job*, of which see notice in this number of the REVIEW; *Hebrew History*, from the death of Moses to the close of the Scripture narrative, by Rev. Henry Cowles, D.D.; *Christianity and Science*, by Dr. A. P. Peabody; *Expository Notes on the Book of Joshua*, by Howard Crosby, D. D.; *The Kingdom of Christ on Earth*, twelve lectures to the students of Theological Seminary, Andover, by Rev. S. H. Dwight; *The Christian in the World*, the Fletcher Prize Essay, by Rev. D. W. Faunce; *The Religion of the Christ*, its historic and literary development considered as an evidence of its origin (Bampton Lectures for 1874), by Rev. Stanley Leathes, M. A.

SCIENTIFIC AND BIBLICAL.—*Qualitative Analysis*, by Prof. H. B. Hill, of Harvard College, a concise manual of the most important facts for intelligent work in the laboratory; *Chapters on Political Economy*, by Albert Bolles; *Physiology*, by M. Foster, M. A., M. D., a small work giving only outline statements; *The Scottish Philosophy*, Biographical, Expository, and Critical, by James McCosh, D. D., LL. D.; *Monarchy and Democracy in France*, by Prof. Charles K. Adams, of the University of Michigan; *John Stuart Mill's Posthumous Essays on Religion*; *The Building of a Brain*, by Edward H. Clarke, M. D., a new volume on Education; *Outlines of Cosmic Philosophy*, in two vols., by John Fiske, a work setting forth the atheistic hypothesis of evolution; *Chemical and*

Geological Essays, by Prof T. Sterry Hunt; *The Transit of Venus*, with numerous illustrations, by George Forbes, B. A.; *Geometry and Faith*, by Dr. Thomas Hill, an able work rewritten and published by Putnam; *The Logic of Reason*, universal and eternal, by Laurens P. Hickok, D. D.; *Animal Mechanism*, by Prof. E. J. Marey, of the College of France, a treatise on Terrestrial and Aerial Locomotion, forming a volume of Appleton's International Scientific Series; a second series of *Oriental and Linguistic Studies*, by Prof. W. D. Whitney.

HISTORICAL AND BIOGRAPHICAL.—*The English in Ireland in the XVIIIth Century*, vols II and III, completing the work, by James Anthony Froude; *Manual of Mythology*, for the use of schools, art students, and general readers, by Alexander S. Murray; *A School History of Germany*, from the earliest period to the establishment of the German Empire in 1871, with maps and illustrations, by Bayard Taylor; *History of the English Language*, by H. E. Shepherd, Professor of the English Language and English Literature, Baltimore City College; *A History of Germany from the Earliest Times*, founded on Dr David Müller's "History of the German People," by Carlton T. Lewis; *Plymouth and the Pilgrims*, or incidents and adventures of the first settlers, by Joseph Banvard, D. D.; *Remains of Lost Empires*, sketches of the Ruins of Palmyra, Ninevah, Bablylon and Persepolis, &c., by P. V. N. Myers, A. M.; *Military and Religious Life in the Middle Ages*, by Paul Lacroix; *History of the Conflict between Religion and Science*, by Dr Draper, of which see notice in this number; *Life and Literature in the Fatherland*, by Rev. John F. Hurst, D. D.

POETRY.—*After the Ball, and other Poems*, by Nora Perry; *Songs of Many Seasons*, by Oliver W. Holmes; *Hazel Blossoms*, by John G. Whittier; *The Hanging of the Crane*, by Longfellow; *Latin Hymns* with English notes, by F. A. March.

ART.—*A Sheory of Fine Art*, by Joseph Torrey; *Architecture for General Students*, by Mrs. Caroline W. Horton, a description of the various styles of architecture of different nations and different periods, with illustrations, criticisms and suggestions.

MISCELLANEOUS.—*Mistress of the Manse*, by Dr. J. G. Holland; *Prosper Merimee's Letters to an Incognita*, with Recollections of Lamartine and George Sands, by E. Stoddard, editor; *Egypt and Iceland in 1874*, by Bayard Taylor; comprising his letters of travel, from these countries, to the *Tribune*, and other matter; *My Life on the Plains*, by Gen. G. A. Custer; *A Winter in Russia*, by Theophile Gautier, translated by M. M. Ripley; *Strength and Beauty*, by Mark Hopkins, D. D.; *Politics for Young Americans*, by Charles Nordhoff; *The Communistic Societies of the United States*, from personal visit and observation, by Charles Nordhoff; *Theology in the English Poets*—Cowper, Coleridge, Wordsworth and Burns, by Rev. Stopford A. Brooke, M. A.

GERMAN.

BIBLICAL.—On the Introduction to the sacred Scriptures J. Keller has published a compend of 232 pp. It is intended specially for higher schools. Of a similar work by Dr. F. W. Weber, the fourth edition has been published, 340 pp. The fifth enlarged and improved edition of E. Reuss' *History of the Scriptures of the N. T.*, 640 pp., has appeared. This work embraces more than is generally found in Introductions to the Scriptures, as will be seen by the following divisions of the work. It discusses, 1. The history of the origin of the books of the N. T. 2. History of the collection of these books. 3. History of the preservation of the books of the N. T. 4. History of the circulation of the N. T., and 5. The history of the theological use of the books of the N. T. The work thus gives a history of the literature, the canon, the text, the translation, and of the exegesis of the New Testament.

The second edition of Prof. Dr. K. F. Keil's learned *Commentary on Joshua, Judges and Ruth*, has appeared, 405 pp.

There is also a new commentary on the *Second Epistle to the Corinthians*, by A. Kloepper, 554 pp.

HISTORICAL AND BIOGRAPHICAL.—*Life of J. Gossner*, by H. Dalton, 444 pp. Gossner was reared in the Roman Catholic church, and after studying in Augsburg, Dillingen and Ingolstadt; he was consecrated to the priesthood. But the influence exerted on him by Catholics, like Sailer and Boos led him to evangelical views of Christ. As a result he was subjected to in his own church. He moved from place to place, but nowhere was he free from the aspersions of the Jesuits. In 1826 he joined the Evangelical Church. But he was first regarded with suspicion by the Protestants. The old regulation of Russia, that no Catholic priest who enters the Evangelical Church shall be ordained as a minister in that Church, was, however, suspended for Gossner's benefit. In 1827, being 54 years old, he was examined and received as a candidate. But various difficulties were thrown in his way, and not until 1829 was he ordained. His preaching in Berlin was greatly blessed. He was very active in behalf of the sick and the poor, and did much to promote the work of home missions. For foreign missions his labors were very efficient. He organized a foreign missionary society whose work has been greatly blessed. He sent out one hundred and forty missionaries. The latter part of his life was devoted to this society and to his institutions for the sick and for neglected children.

A work on the labors of *Gossner's Missionary Society in India*, 455 pp. by L. Nottrott, has also been published.

A brief *History of Modern Philosophy*, by C. A. Thilo, 405 pp., begins with Descartes and ends with Herbart. He regards the system of Herbart as the most perfect fruit of the philosophical systems of the past, though he does not regard the system as itself perfect.

The second edition of H. Sevin's *Chronology of the Life of Jesus*, 169 pp., has been published. It is the result of much research.

Wm. Lang gives a sketch of the character of D. F. Strauss, in 60 pages, and Ed. Zeller gives an account of Strauss as seen in his life and in his writings, 426 pp. Zeller was a pupil of Strauss, and remained in friendly relations with him till the death of the latter. Both Lang and Zeller are ardent admirers of Strauss.

SYSTEMATIC AND PRACTICAL.—*The Immortality of the Soul*, 206 pp., by G. Teichmueller, Professor of Philosophy at Dorpat. The first part treats of the different views of the world, Idealism, Materialism and Spinozism. The second part treats of the Essence, the Origin and the Future of the soul.

The Christian Doctrine of Justification and Redemption, by A. Ritschl. Second volume, 367 pp. The first volume contains the history of the dogma. This volume contains the Biblical material, and a third volume is to follow, containing the system of Justification and Redemption. The first volume has already been translated into English. Like it, this second volume is very scholarly and rich in thought.

Books and pamphlets still appear on the controversy occasioned by the book of Strauss on the Old and the New Faith. Thus, H. Stutz has published a book of 308 pp., on the subject, entitled *The Old and the New Faith, or Christianity and Naturalism*. He combats Strauss from the orthodox standpoint.

The second edition of R. Kuebel's *Brief Pastoral Theology*, 120 pp., has been published. Numerous sermons and books for family devotions and practical Christian life has appeared. The attacks on Christianity by materialists, the Catholic controversy in the German Empire, and Socialism, are the occasion of many books and pamphlets, as well as of lectures and of articles in the papers and journals.

J. H. W. S.

ARTICLE X.

NOTICES OF NEW BOOKS.

D. APPLETON & CO., NEW YORK.

Principles of Mental Physiology, with their applications to the Training and Discipline of the Mind, and the Study of its Morbid Conditions. By William B. Carpenter, M. D., LL. D., F. R. S., F. L. S., F. G. S., Registrar of the University of London, Corresponding Member of the Institute of France, and of the American Philosophical Society, etc., etc. 1875. Pp. 737.

Dr. Carpenter is one of the most eminent of living physiologists. In the special study to which he has devoted himself he has gained the highest reputation, and received the most flattering honors. His contributions

to physiological science will form an enduring monument to his name. Students of science could not fail to greet the present volume with a welcome full of earnest interest.

The subject of which it treats is one of great importance to science and philosophy. It is one to which sufficient attention has not heretofore been given, but to which present inquiry is turning. The border land of the interaction of the mental and physiological forces in man presents a variety of phenomena which call for more thorough examination. Psychology needs to take them into account, in order to present a full science of the human soul, and must, therefore, welcome every wisely directed inquiry into the facts concerned. There are many psychical manifestations that cannot be rightly understood except in the light of the fullest understanding of the functional correlation of the body and the mind. Mental science has often been conducted in too great disregard of the help which physiology offers. The discussions now taking place, though in many instances exceedingly one-sided and under the control of strong and unsound materialistic tendencies, will, without doubt, after the sifting to which they will be subjected, lead on the science of the mind to completer results.

In one respect Dr. Carpenter is eminently fitted to produce a work of the first excellence on this subject. His long and intense devotion to physiological studies has given him rich treasures of the particular knowledge that needs to be brought to the discussion. His large and accurate understanding of the facts of comparative anatomy and nerve organization, in connection with the facts revealing themselves in morbid conditions of the system, has prepared him, in a peculiar manner, to give information concerning the phenomena which appear on the marginal line where physiological and mental action meets and blends. On the other hand, however, this very devotion to a single study, by which he has attained such eminence, has made him a specialist, with the peculiar disqualification which almost necessarily results from intense concentration of study upon a single class of facts. It is a fact continually illustrated, that specialists in science, by giving nearly all their attention to a specific study and withdrawing it from other classes of truths, become one-sided, giving undue place to the facts of their particular department, and scarcely able to recognize the bearings of other phenomena in the great system of things. By looking so much, or exclusively, at one thing, other things are not seen—at least not seen in their just relations and significance. This class of investigators do the grandest service for science and philosophy. They bring forth the treasures of the world's knowledge. But they are often unable to put their own discoveries into right place in general Philosophy. Left to themselves they would turn their truths into untruth. And it is generally only after men, of less ability, it may be, in any special department, but of broader range of view, have sifted the conclusions of specialists and remanded their facts into their legitimate bearings, that true progress in philosophic science is secured for the world.

This work of Dr. Carpenter, though it takes some ground which is manifestly untenable, will prove a valuable contribution toward a just understanding of man's mental life. The purpose of the author is best given in his own words: "To the character of a system of psychology, this treatise makes no pretension whatever; being simply designed to supplement existing systems of physiology and metaphysics, by dealing with a group of subjects, which, occupying the border-ground between the two, have been almost entirely neglected by both. Hence, in treating of Sensation, I have not entered into these details on the physiology of the senses which are readily accessible elsewhere; but have especially applied myself to the elucidation of the share which the mind has not only in the interpretation of sense-impressions, but in the production of sensorial states not less real to the Ego who experiences them than are those called forth by external objects" (p. 8 of Preface). "The Mind and Brain, notwithstanding those differences of *properties* which place them in different philosophical categories, are so blended in their *actions*, that more valuable information is to be gained by seeking for it at the points of contact, than can be obtained by the prosecution of those older methods of research, in which Mind has been studied by Metaphysicians altogether without reference to its material instrument, whilst the Brain has been dissected by Anatomists and analyzed by Chemists, as if they expected to map out the the course of Thought, or to weigh the intensity of emotion." p. 2.

Dr. Carpenter's design has been to determine the respective shares of Mind and Body in the phenomena of consciousness—especially how much these phenomena are due to physiological organization. Approaching the subject, however, from the physiological side, he has given, we believe, a very one-sided and false exhibition of man's psychical life, building up, by arbitrary use of his facts, a theory strongly materialistic and strangely self-contradictory. One is astonished, in a careful reading of the work, at the easy and arbitrary handing over of mental functions to material organization, so that the soul, though it is still allowed to exist, is left with but little share in the acts which Psychology has been accustomed to attribute to it. A few items in the teachings of the work, with extracts illustrating them, will be sufficient to vindicate this statement.

Dr. Carpenter expresses himself with great clearness and emphasis against the theory of materialism which denies the existence of mind as an entity distinct from matter. He speaks of "the futile attempt to bring Matter and Mind into the same category," p. 10. "In reducing the Thinking Man to the level of 'a puppet that moves according as its strings are pulled,' the Materialistic Philosopher places himself in complete antagonism to the positive conviction which—like that of the existence of an external world—is felt by every right minded man who does not trouble himself by speculating upon the matter, that *he really does possess a self-determining power*, which can rise above all the promptings

“of suggestion,” p. 5. “To whatever extent, then, we may be ready to admit the dependence of mental operations upon the organization and functional activity of our Nervous System, we must also admit that there is *something beyond and above* all this, to which, in the fully developed and self-regulating intellect that activity is subordinated : whilst, in rudely trampling on the noblest conceptions of our Moral Nature as mere delusions, the purely Materialistic hypothesis is so thoroughly repugnant to the intuitive convictions of mankind in general, that those who really experience these are made to *feel* its fallacy, with a certainty which renders logical proof unnecessary,” p. 6.

This is laid down as fundamental ground, and sounds like a guarantee that Materialistic teaching shall have no place in the book. Yet the author soon introduces the use of materialistic terminology, and give to brain organization the functions which Psychology regards as belonging to the mind : “The connection between mind and body is such that the actions of each have, in this present state of existence (which is all of which science can legitimately take cognizance), a definite *causal relation* to those of the other ; so that the actions of our Mind, *in so far as they are carried on without any interference from our Will*, may be considered as ‘Functions of the Brain.’ ” p 26. “So long, in fact, as the current of thought and feeling flows on under the sole guidance of Suggestion, and without any interference from the Will, it may be considered as the expression of the *reflex action of the cerebrum*, called forth, like that of the other nerve-centres, by the stimulus conveyed to it from without ; the seat of that activity being its expanded layer of Cortical substance,” p 105. “In virtue of the peculiar arrangement of the nervous apparatus every excitator *impression* travels in the *upward* direction (in the cerebro-spinal system), if it meet with no interruption, until it reaches the cerebrum, without exciting any reflex movements in its course. When it arrives at the Sensorium, it makes an impression on the consciousness of the individual, and thus gives rise to a *sensation* ; and the change there induced, being propagated onward to the Cerebrum, becomes the occasion for further changes in its cortical substance, the downward reflexion of whose results to the Sensorium gives rise to the formation of an *idea*. If with this idea any pleasurable or painful *feeling* should be associated, it assumes the character of an *emotion* : and either as a simple or as an emotional idea, it becomes the stimulus to further cerebral changes which, when we become conscious of them, we call *Intellectual operations*,” p. 123. Whatever the author may mean by these and similar statements throughout the work, the conception and phraseology are thoroughly materialistic, making the brain an organization that thinks and feels, and leaving to mind scarcely any function but to will.

It is true that Dr. Carpenter in other places and frequently uses language inconsistent with these materialistic representations, and treats the nervous organization as the “instrument” of the mind, giving to the latter

its functions of thinking and feeling, as well as of willing. The fact seems to be, that despite his intellectual ability and eminence as a scientist, Dr. Carpenter has allowed himself to be unduly swayed by some of the materialistic physiologists and philosophers of the day, and has lost his own self-consistency. He finds it difficult to introduce the conceptions and the phraseology or the prevalent materialism, which he has in a measure accepted, and make them harmonize with the teachings and terminology of a true Psychology. We find this acceptance of current materialistic thought in various forms throughout the volume: such as Darwin's "evolution" of man from an inferior animal race, shown in certain instincts "which may be presumed to be *survivals* of those which characterized some lower grade of his development;" Mr. Herbert Spencer's doctrine that man's present mental and moral intuitions are the embodied and transmitted experiences of the Race, "acquired by a process of gradual development in the race;" the doctrine that "Brain-change is a necessary condition," not the attendant merely, "of all mental states;" a physical basis for Memory in "unconscious cerebration," &c.

It does not fall within the design of a book notice like this to discuss the points thus presented. We have adverted to them simply to give the drift of the book on the questions now dividing the opinions of eminent men. Notwithstanding the exception we are compelled to take to its materialism, the volume is a very valuable contribution to the discussion of the subject of which it treats. If read with discrimination, putting its physiological facts in their true and logical relation to the facts of consciousness, the Psychologist will find it a valuable help in the explanation of psychical phenomena.

Health and Education. By Rev. Charles Kingsley, F. L. S., F. F. S., Canon of Westminster. 1874. pp. 411.

Canon Kingsley is sure to find readers. His books are characterized by a freshness and vivacity of thought and style, that make them attractive whether we agree with his views or not.

This volume contains fifteen lectures: *The Science of Health; The Two Breaths; The Tree of Knowledge; Nausicaa in London, or the Lower Education of Woman; The Air-Mothers; Thrift; The Study of Natural History; On Bio-Geology; Heroism; Superstition; Science; Grotts and Geroes; Gorge Buchanan, the Scholar; Rondellet, the Huguenot Naturalist; Versalius, the Anatomist.* In these lectures, delivered on various occasions, Mr. Kingsley discusses many of the questions of the day connected with social and educational progress and reform. They abound in incisive rebuke of evils and follies, and in suggestions that may prove of practical value to all readers.

History of the Conflict between Religion and Science, By John William Draper, M. D., LL. D., etc. pp. xxii. 373. D. Appleton & Co. 1875.

We have been greatly disappointed in the reading of this volume. From

what we knew of Dr. Draper, and especially from the character of his "*History of the Intellectual Development of Europe*," our expectations were not very high, yet we looked for something better than is here presented. We presumed there would be, at least, something like a fair presentation of the points of controversy, something to exercise the higher powers of thought, some grappling with the questions which have occupied the most thoughtful minds on both sides in this long conflict. We were not at all prepared for a work of such extravagant pretensions and such feeble execution. It is a matter alike of surprise and regret that a work of no more merit should find a place in "*The International Scientific Series*." We feel quite sure it will reflect no credit on the author or the nation.

Our suspicions were a little excited by reading the rather long Preface, with its strong claim to entire impartiality. Whenever a writer is at special pains to parade his freedom from all prejudice or party feeling, especially on a subject of such momentous and personal importance, it at once awakens the suspicion of a consciousness of the very feeling attempted to be concealed : and one cannot go through this Preface without an intimation of what is to follow. Still we were not deterred from reading on, and we have gone through the volume, rather from a sense of duty, than from any gratification enjoyed or benefit received. If disposed to express a judgment of the volume in a few words, we should say it is characterized by superficiality under the show of great learning, dogmatism under the pretence of science, and bigotry under the profession of candor and impartiality. What it furnishes of real science may be gathered from elementary works on the same subject, and much that is presented as science is utterly unworthy the name. The religious side in this great "*conflict*," is presented in such a way that one feels it a humiliation to be compelled to criticise it. If the volume contains any fair or impartial representations of religion, we have failed to discover them, or to recall them as we are writing. Anything more shallow and one-sided in reference to Christianity, it has never been our lot to read, coming from any source claiming respectability or a decent regard for the religious opinions and sentiments of the civilized world.

Lest any of our readers should think our judgment of the volume harsh or prejudiced, we propose to give extracts enough to enable them to form an opinion for themselves, and without the sacrifice of patience which we have endured.

After an introductory chapter, on "*the origin of science*," in which we have a not uninteresting, though rather superficial, view of the Macedonian Conquests and the founding of the Museum in Alexandria, the second chapter treats of "*The Origin of Christianity : Its transformation on attaining imperial power : Its relation to science*." Here is his "clear and impartial statement" of the origin of Christianity, which, to avoid the possibility of injustice, we quote at length. "In one of the Eastern prov-

“inces, Syria, some persons in very humble life had associated themselves
 “together for benevolent and religious purposes. The doctrines they held
 “were in harmony with that sentiment of universal brotherhood arising
 “from the coalescence of the conquered kingdoms. They were doctrines
 “inculcated by Jesus.

“The Jewish people at that time entertained a belief, founded on old
 “traditions that a deliverer would arise among them, who would restore them
 “to their ancient splendor. The disciples of Jesus regarded Him as this
 “long-expected Messiah. But the priesthood, believing that the doctrines
 “he taught were prejudicial to their interests, denounced Him to the Ro-
 “man governor, who, to satisfy their clamors, reluctantly delivered Him
 “over to death.

“His doctrines of benevolence and human brotherhood outlasted that
 “event. The disciples, instead of scattering, organized. They associated
 “themselves on a principle of communism, each throwing into the common
 “stock whatever property he possessed, and all his gains. The widows
 “and orphans of the community were thus supported, the poor and the
 “sick sustained. From this germ was developed a new, and as the events
 “proved, al-powerful society—the Church ; new, for nothing of the kind
 “had existed in antiquity ; powerful, for the local churches, at first isolat-
 “ed, soon began to confederate from their common interest. Through
 “this organization Christianity achieved all her potitical triumphs.”

Comment on this is unnecessary.

Equally profound and satisfactory are his views of what primitive Chris-
 tianity really was. “For many years Christianity manifested itself as a
 “system enjoining three things—toward God veneration, in personal life
 “purity, in social life benevolence. In its early days of feebleness it made
 “proselytes only by persuasion, but, as it increased in numbers and influ-
 “ence, it began to exhibit political tendencies, a disposition to form a gov-
 “ernment within a government, an empire within the empire. These ten-
 “dencies it has never since lost. They are, in truth, the logical result of
 “its development. The Roman emperors, discovering that it was absolutely
 “incompatible with the imperial system, tried to put it down by force.”

This system of early Christianity, it will be observed, has Christ en-
 tirely left out, and would better apply to some of our modern humanita-
 rian beneficial associations, than to that religion of which Christ is the
 Alpha and Omega, the very centre and core.

If anything can surpass this, it is his “impartial statement” in refer-
 ence to what he is pleased to call “that most solemn and sacred of Chris-
 tian doctrines, the atonement.” He gravely tells us : “Christianity, in
 “its earliest days, when it was converting and conquering the world, knew
 “little or nothing about that doctrine. We have seen that in his ‘Apol-
 “ogy,’ Tertullian did not think it worth his while to mention it. *It origi-
 nated among the Gnostic heretics.* It was not admitted by the Alexan-

“drian theological school. It was never prominently advanced by the “Fathers. It was not brought into its present commanding position until “the time of Anselm.”

In his learned historical researches, did Dr. Draper ever read of one Paul, who, a little earlier than Anselm, determined to know nothing save Jesus Christ and Him crucified, and who made the atonement the grand theme of his preaching?

With such an exhibition of the origin and character of Christianity, we need not be surprised at what he has to say of revelation in general, and of portions of the Bible in particular. In the *Preface* he informs us that a divine revelation must view with disdain that improvement arising from the progressive intellectual development of man. Of course Dr. Draper does not believe in any supernatural divine revelation. He has made the astounding discovery that the Pentateuch was written after the captivity. “In the old legends of Dualism, the Evil Spirit was said to have sent a “serpent to ruin the paradise which the Good Spirit had made. These “legends became known to the Jews during their Babylonian captivity.” * * “From such Assyrian sources, the legends of the creation of the “earth and heaven, the garden of Eden, the making of man from clay, and “of woman from one of his ribs, the temptation by the serpent, the naming of animals, the cherubim and flaming sword, the Deluge and the ark, “the drying up of the waters by the wind, the building of the Tower of “Babel, and the confusion of tongues, were obtained by Ezra.” The reader is informed that “the literature of the subject is very extensive,” but “he will find it exhaustively discussed by Bishop Colenso.” As a specimen of his fairness he manages to bring in a quotation from Hengstenberg, as though that distinguished critic favored his views in regard to the Pentateuch.

Now either Dr. Draper knows no better, and is utterly unfit to write on such subjects, or he is knowingly so unfair and dishonest as to render his statements unworthy of any credit.

His account of the views held among the ancient pagans in regard to “the nature of the soul,” and where the primitive Christians got their ideas of it, is a curious and wonderful piece of learned criticism. “The pagan Greeks “and Romans believed that the spirit of man resembles his bodily form, “varying its appearance with his variations, and growing with his growth. “Heroes, to whom it had been permitted to descend into Hades, had there- “fore without difficulty recognized their former friends. Not only had “the corporeal aspect been retained, but even the customary raiment.

“The primitive Christians, whose conceptions of a future life and of heaven and hell, the abodes of the blessed and the sinful, were far more “vivid than those of their pagan predecessors, accepted and intensified “these ancient ideas.”

In connection with this we must not overlook his own exalted views of the powers of the soul, and the dignity of man. We are assured as a

thing fixed by science : "There is no such thing as a spontaneous, or self-originated, thought. Every intellectual act is the consequence of some 'preceding act. It comes into existence in virtue of something that has 'gone before. Two minds constituted precisely alike, and placed under 'the influence of precisely the same environment, must give rise to precisely the same thought. To such sameness of action we allude in the 'popular expression 'common sense'—a term full of meaning. In the 'origination of a thought there are two distinct conditions : the state of 'the organism as dependent on antecedent impressions, and on the existing physical circumstances."

According to his admiring friend, Mr. Tyndall, in his famous Address before the British Association, "What atoms, self-moved, and self-positing, 'can and cannot accomplish in relation to life, is at the present moment 'the subject of profound scientific thought." Dr. Draper belongs to the same school of "scientific thought," and this volume is not wanting in like statements, except that Dr. Draper seems a little more positive than his English friend. There is no telling "what these atoms, *self-moved* and *self-positing*, can and cannot accomplish," but in regard to the soul it is settled by Dr. Draper, that it is incapable of "spontaneous, or self-originated thought." We do not insist on the old Platonic distinction between spirit and matter, but we do not admire the wonderful advance of science that has shown that while matter is "self-moved," mind can only act as it is acted upon by something else. Of course such a view must make very little of man as an accountable being, and prepares the mind for what otherwise must be a shock to our moral sensibilities, when our author says : "Of what consequence is one of those human monads, of whom 'more than a thousand millions swarm on the surface of this all but invisible speck, and of a million of whom scarcely one will leave a trace that 'he has ever existed ? Of what consequence is man, his pleasures or his 'pains ?"

As if to be a standing rebuke to all such miserable materialistic degradation of man, the immortal Webster caused to be cut into the granite rock of his tomb : " ARGUMENT DRAWN FROM THE VASTNESS OF THE UNIVERSE 'HAS SOMETIMES SHAKEN MY REASON FOR THE FAITH THAT IS IN ME ; BUT MY 'HEART HAS ALWAYS ASSURED AND REASSURED ME THAT THE GOSPEL OF JESUS CHRIST MUST BE A DIVINE REALITY." Between Dr. Draper's degrading scientific views and Webster's elevating Christian faith there is a *conflict*, and for the present we leave our readers to determine on which side they prefer to range themselves.

We cannot follow our author through all the points touched upon in this volume. This would require another volume larger than the one we are noticing. Attention has been called to some of the views presented of Christianity, revelation, and human destiny. We must now notice a few of his scientific statements.

Evolution, as might be expected, takes the place of an intelligent crea-

tor. "In this manner is presented to our contemplation the great theory of Evolution. Every organic being has a place in a chain of events. It is not an isolated, a capricious fact, but an unavoidable phenomenon. It has its place in that vast, orderly concourse which has successively risen in the past, has introduced the present, and is preparing the way for a predestined future. From point to point in this vast progression there has been a gradual, a definite, a continuous unfolding, a resistless order of evolution. But in the midst of these mighty changes stand forth immutable the laws that are dominating over all.

"If we examine the introduction of any type of life in the animal series, we find that it is in accordance with transformation, not with creation. Its beginning is under an imperfect form in the midst of other forms, of which the time is nearly complete, and which are passing into extinction. By degrees, one species after another in succession more and more perfect arises, until, after many ages, a culmination is reached. From that there is, in like manner, a long, a gradual decline."

This principle is applied to individuals and nations as well as to the universe at large. "Like the individual, the nation comes into existence without its own knowledge, and dies out without its own consent, often against its own will. National life differs in no particular from individual, except in this, that it is spread over a longer span, but no nation can escape its inevitable term. Each, if its history be well considered, shows its time of infancy, its time of youth, its time of maturity, its time of decline, if its phases of life be completed.

"In the phases of existence of all, so far as those phases are completed, there are common characteristics, and, as like accordances in individuals point out that all living under a reign of law, we are justified in inferring that the course of nations, and indeed the progress of humanity, does not take place in a chance or in a random way, that supernatural interventions never break the chain of historic acts, that every historic event has its warrant in some preceding event, and gives warrant to others that are to follow.

"But this conclusion is the essential principle of Stoicism—that Grecian philosophical system which, as I have already said, offered a support in their hour of trial and an unwavering guide in the vicissitudes of life, not only to many illustrious Greeks, but also to some of the great philosophers, statesmen, generals, and emperors of Rome; a system which excluded chance from everything, and asserted the direction of all events by irresistible necessity, to the promotion of perfect good; a system of earnestness, sternness, austerity, virtue—a protest in favor of the common sense of mankind." Of course Mohammedanism with its fatalism, comes in for a good share of eulogy, in contrast with Christianity.

The "antiquity of man," as well as of the earth, is insisted on as a demonstrated fact of science. "Since the advent of man on the earth,

“we have, therefore, to deal with periods of incalculable length. Vast changes in the climate and fauna were produced by the slow operation of causes such as are in action at the present day. *Figures cannot enable us to appreciate these enormous lapses of time.*”

Within “these enormous lapses of time,” we have respectively such periods as “a quarter of a million of years”—“many hundreds of thousands of years”—“not less than one hundred thousand years”—“thousands of centuries”—“forty or fifty thousand years.” The author very coolly thus closes the chapter which treats of this subject. “The attentive reader of this chapter cannot have failed to observe inconsistencies in the numbers quoted. Though wanting the merit of exactness, those numbers, however, justify the claim of vast antiquity, and draw us to the conclusion that the time-scale of the world answers to the space-scale in magnitude.”

Dr. Draper is quite too moderate in his estimates, varying from “forty or fifty thousand years” to a “quarter of a million,” or “many hundreds of thousands of years.” Some of this school have claimed “nine millions of years,” and we are not certain but some go far beyond this. It is a very easy matter for men accustomed to deal with figures to add a few cyphers to their numbers, and we do not know any good reason why Dr. Draper should limit himself to “a quarter of a million of years.” Certainly he has shown us no reason for preferring the smaller rather than the larger numbers. Now all this let it be remembered is in the name of science. If we were not afraid of incurring the charge of opposing science from theological bigotry, we might suggest to Dr. Draper the propriety of settling the matter with some of the most distinguished geologists and palæontologists, who ridicule the pretences of men like himself, assigning this vast antiquity to the human race. Science should at least settle her own disputes before she picks quarrels with the Bible or religion on this score.

Enough has probably been presented to give the reader some taste of the flavor of the book. It is not all of the kind of which we have furnished specimens, but it contains a great deal more of the same character. Of Augustine the author says: “His works are an incoherent dream.” If we remember rightly, in his former work, he let the deluded world know of Milton’s *Paradise Lost* that, “a Manichean composition in reality, it was mistaken for a Christian poem.” Dr. Draper bids fair to rival the French Encyclopædist, who said: “I am as sure there is no God in heaven as I am that Homer is a fool.” We judge of the value of a piece of tainted meat, not by the parts which are sound, but by the parts which are unfit for use, and so we judge of this volume. The whole volume is tainted and vitiated by the presence of false representations both in science and religion. The good that might otherwise be derived from such a work is destroyed by the amount of error and falsehood which it contains. The amount of facts is not inconsiderable, but the mass of

these facts have little or no real bearing on the subject professedly discussed in the volume. Of course, along with scientific discoveries, now quite familiar, we have rehashed the stories of Galileo, Servetus, etc., etc. No book of the kind of this one would be complete without these standing illustrations.

Perhaps it is intended as some apology for its character that the author tells us, "In speaking of Christianity, reference is generally made to the "Roman Church, partly because its adherents compose the majority of "Christendom, partly because its demands are the most pretentious, and "partly because it has commonly sought to enforce those demands by the "civil power. None of the Protestant Churches has ever occupied a position so imperious—none has ever had such wide-spread political influence. For the most part they have been averse to constraint, and except "in very few instances their opposition has not passed beyond the exciting "of theological odium."

And whilst he says, "Then has it in truth come to this, that Roman "Christianity and Science are recognized by their respective adherents as "being absolutely incompatible," he ventures to assure us that "While "such is, perhaps, the issue as regards Catholicism, a reconciliation of the "Reformation with Science is not only possible, but would easily take "place, if the Protestant Churches would only live up to the maxim "taught by Luther, and established by so many years of war. That "maxim is, the right of private interpretation of the Scriptures."

Now, we have nothing to say in defence of the errors of Rome, or the errors of any other system of religion or science. Dr. Draper may hack and hew at error, wherever he finds it, until he is satisfied. We ask for no truce, nor beg for any quarter in his warfare on ignorance and superstition. But we cannot accept his terms of reconciliation as set forth in this "Conflict between Religion and Science." A system that denies or ignores a Creator, maintains irresistible law to the exclusion of any divine government, exhibits man as the mere creature of necessity without free agency or accountability, offers Christianity without a Christ, degrades everything that lays claim to spirituality, whether it be under the guise of Religion or Science, can have little claim to our sympathy or our homage.

The conflict is older and more irreconcilable than Dr. Draper seems to imagine. It is not between true Science and genuine Religion—for between these there need be and is no real conflict. They are natural allies, and even Dr. Draper cannot succeed in making them enemies. Multitudes of great and good men are earnestly co-operating to advance the interests of both Science and Religion, whilst Dr. Draper and his friends are trying to sow the seeds of discord. Christianity can do nothing against the truth. But the conflict Dr. Draper urges is the old one between materialism, with its atheistic and soulless creed, against the doctrine of God, the soul, and immortality. This battle has been fought again and again, and Dr. Draper ought to know the result. He now comes forward as the champion

of a scientific system, which, according to his own express statement, throws us back nearly a thousand years. "The intellectual movement of Christendom has reached that point which Arabism had attained to in the tenth and eleventh centuries; and doctrines which were then discussed are presenting themselves again for review; such are those of Evolution, Creation, Development." If this be true, after all, science has not so much to boast of. Christianity has made great conquests in that time, and is now advancing more rapidly than ever. We think far better both of science and religion than the reading of Dr. Draper's book would lead us to think. We believe that both are advancing, and that more and more they will be found to be true friends and mutually helpful to each other.

ROBERT CARTER & BROTHER, NEW YORK.

For sale by Smith, English & Co., Phila.,

Christian Theology for the People. By Willis Lord, D. D., LL. D., Late President of the University of Wooster. 1875. pp. 623.

The author of this volume expresses the hope that whilst it has been prepared with more direct reference to the body of Christian people, it may be of service to Students of Theology, and to some of those in the Ministry. In this hope, we think, he will not be disappointed, for the work contains a great deal of carefully prepared and well-digested matter. No intelligent Christian can study it without profit. It bears the evidence of having been prepared for the purpose of systematic instruction, abounding in the use of technical terms, with definitions and explanations. Intended for "the People," it seems to us that some of the minutiae of etymology and scholasticism might very well have been left out, and the space occupied with fuller discussions. The author is so careful to define and explain his terms, that sometimes it gives to his book almost an air of pedantry, though not at all designed. Take as an instance, at random, the term Deacon. We have on the word the following: "Our English word Deacon comes from the Greek Diakonos—one who serves as a servant. The root of Diakonos has commonly been supposed to be Dia and Konis="one who is dusty from running, or simply one who is dusty without reference to the manner of it. Buttmann, preferred to derive it from Diako="to make haste. Its generic idea is that of service. In this general view, it may be applied to any office involving labor. This is a sample of a hundred instances. Now what light does all this throw on the meaning or use of the term Deacon in the New Testament, at least what light that could not be gained quite as well without it? We do not recall any modern work on Theology that deals so much in etymology as this one of Dr. Lord for "the People. Perhaps something may be said in its defence, but we are inclined to regard it as a serious blemish, or, to say the least, a useless superfluity, not needed by the learned, and only perplexing to the unlearned.

We have also noticed some infelicities in expression. In general, the

language is clear, and the words well chosen. But the heading of Chapters IV. and V.; "Arguments of God," does not convey a very clear meaning. Other illustrations might be cited of such inaccuracy.

The general order of topics is that now commonly adopted by writers on Systematic Theology, and Dr. Lord does not seem ambitious to strike out any new theories. This Calvinism is of the Old School, though presented rather modestly and with less dogmatism than was common with that class of Theologians in former times. We think there is a very perceptible softening down of the rigors of the stern, old-fashioned Calvinism. He still holds to the doctrine of Election and Reprobation, a Limited Atonement and other features of the system, but they are not given special prominence, or obtruded on the attention of the reader. Indeed one feels that these features are no longer specially attractive to the advocate of such Theology. On one point that has recently attracted some attention again the author shows his unwillingness to stand by the old authorities of his Church. He argues for the salvation of all infants dying in infancy. Indeed he strives to show that this is the doctrine of the Westminster Confession as also that of the Methodist Church, linking these two systems together. "According, therefore," in his conclusion, "to both the Wesleyan divines and the divines of Westminster, infants are elect, and dying in infancy are saved." Our Methodist brethren may smile to find themselves in such company on such a subject.

On some minor points he is in direct antagonism with Dr. Hodge in his Theology. Dr. Hodge advocates the doctrine of Creationism and opposes Traducianism. He says "the common doctrine of the Church, and especially the Reformed theologians, has ever been that the soul of the child is not generated or derived from the parents, but that it is created by the immediate agency of God." Of such a view Dr. Lord says: "It has no clear support from the Holy Scripture—also conflicts with the revealed doctrine of the depravity of men by nature—further seems to conflict with the doctrine of the covenant, etc." This is only one of the minor differences between these two theologians of the same school. We may say in general, that Dr. Lord is less positive and dogmatic than Dr. Hodge, and is not quite so certain of everything in the Reformed System being the doctrine of Scripture and the Church as is the distinguished Princeton divine. We do not mean to intimate any want of orthodoxy on the part of Dr. Lord as tested by Presbyterian standards. We should rather say that he aims to interpret the teaching of Scripture in harmony with the views of the church. He maintains a distinction of Presbyters and Elders and quotes a considerable array of authorities to support his views that "in the New Testament account of the presbyters, there is made this distinction of those who rule, and of those who both rule and teach, so of ruling and teaching presbyters." This is among the very debatable points in the volume, and upon which our Presbyterian brethren may have to revise a little. At all events the eldership question is not yet settled.

It would perhaps be expecting too much to find a work like this doing entire justice to Lutheran Theology, but Dr. Lord might have spared the oft-repeated and oft-repudiated charge of "*Consubstantiation*." In general he is very fair in his dealing, and we have little to complain of on this score. He puts "consubstantiation" in a very mild way—"The view of Luther is expressed by the word 'consubstantiation.'"

The work is not very full or very clear in some points in Eschatology. The author, if we understand him aright, belongs to the school of Millenarians, yet he does not give a very "certain sound," or exhibit clearly his views. Perhaps it is just as well, in our judgment far better, only we prefer men to speak out, and leave us in no doubt as to what they intend to teach. The future world receives but little attention. The discussions are very brief with regard to what is to come.

It will be observed that our criticism has had largely to do with the less important features of the work, and that some of the defects pointed out are not vital. The merits of the work are greatly in excess of its deficiencies. Upon the leading subjects, involving fundamental doctrines, whilst exhibiting some phases that we could not endorse, it is sound, and will add to the stock of substantial theological literature. It is a volume that deserves, and we have no doubt will find, a large circulation among that class of readers for whom it is especially designed. The Presbyterian Church is taking the lead in this country in works on Theology. In a few years Drs. Breckenridge, Thornwell, Hodge, and Lord, not to mention others, have furnished works in this department. This does not seem to sustain the common idea that this age cares little for Theology or is lacking in the study of doctrine. The expected work of Dr. H. B. Smith will be awaited with interest. These various works will furnish substantial reading, and different tastes, and different classes of readers will be suited. Dr. Lord's work is less pretentious than some of the others, but its moderate size and general character will probably give it the wider circulation. It is scarcely necessary to add that the publishers have done their part of the work well.

Clefts of the Rock; or, The Believers Ground of Confidence in Christ. By J. R. Macduff, D. D., author of "*Morning and Night Watches*," etc. 1875. pp. xxiv.; 420.

It is enough to announce another volume from this popular author and on such a subject, to insure it a hearty welcome. The writer says, "The name of this volume will best interpret the design of its pages." Its seventeen chapters or discourses are intended to set forth the security, comfort and peace to be found in the "*Rock of Ages*."

Rosalie's Pet. By Joanna H. Mathews, author of the "*Bessie Books*," etc. pp. 273. 1875.

This interesting story of a poor girl who was protected and assisted in school by the more fortunate and kind Rosalie, will delight and instruct the young.

Sceptres and Crowns. By the author of the "Wide, Wide World." pp. 427.

A story from Miss Warner, as the author of the "Wide, Wide World," and so many other popular books, scarcely needs any recommendation. The lessons of this book should be deeply impressed on the hearts of parents as well as of the young.

The Flag of Truce. Another volume by the author of the "Wide, Wide World." pp. 397. 1875. One of the series of "Stories on the Lord's Prayer," and inculcating salutary lessons.

Doors Outward, a Tale. By the author of the Win and Wear Series. pp. 404. 1875. The story of a family suffering great reverses of fortune, and the volume to have a sequel. It is a story to attract and impress.

Golden Apples; or, Fair Words for the Young. By the Rev. Edgar Woods. pp. 269, 1875.

The idea of writing these "Words for the Young" was suggested by Dr. Newton's sermons and lectures to children. The book contains twelve discourses on different Gospel truths; and it is enough to say of their excellence that they will not suffer in a comparison with Dr. Newton's best efforts in this line. This is the sort of books for our Sunday-school libraries.

Follow the Lamb; or Counsel to Converts. By Horatius Bonar, D. D. pp. 130. 1875. A small volume designed for those setting out to serve Christ.

NOYES, HOLMES & CO., BOSTON.

For sale by Smith, English & Co., Phila.,

The Reasonableness and Efficacy of Prayer, By Rev. Newman Hall, D. D. pp. 74. 1874.

Over against the endeavors of current Infidelity to destroy all faith in the power of prayer, in this small volume Dr. Hall, in a plain, popular way, intelligible to all, shows how utterly unscientific and groundless the objections and difficulties urged by skepticism really are. He makes it clear how truly, both in the sphere of matter and of morals, the constitution of the world, though subject to natural law, is also subject to the influence and direction of even the human will—much more of the will of God. The book should have a wide circulation, as admirably suited to counteract the bad influence of the immense amount of false and skeptical teaching now put into circulation on the subject of prayer.

The Stars and the Earth; or, Thoughts upon Space, Time, and Eternity. Fourth American from the third English Edition. pp. 88. 1874.

This little book comes with a witness to its merit in the number of editions that have been called for. It is full of fine, poetic thought. The

design of it is to bring some of the attributes of God, especially his omniscience, nearer to human thought. The first part is meant, through an illustration from the phenomena of light which passes from world to world in times proportionate to the distances between them, to show how the past as well as the present may be actually seen together and forever by the eye of the omnipresent God. The second part is designed to show the unity of God from the unity of creation, as this creation may be conceived as the embodiment of a single conception of God. For the purpose of illustrating the possibility of Divine omniscience, and of vindicating the Divine unity against the impression produced by the multiplicity of creation, this little volume is richly suggestive, as well as full of fine imagination. But when the reasoning is pressed to the conclusions that "duration of time is unnecessary for the occurrence of events," and that "Space" is not "something real," but "a mere mode of contemplation," the author reaches conclusions that exhibit but feats of intellectual legerdemain, in conflict with his own statement of the *possibilities* of thought and at variance with all sound philosophy.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Through J. B. Lippincott & Co.

The Book of Job. A Rhythmical Version, with Introduction and Annotations, By Prof. Tayler Lewis, LL. D. Union College, Schenectady, N. Y.—A Commentary by Otto Zöckler, D. D., Professor of Theology at Griefswald. Translated from the German with additions, By Prof. L. J. Evans, D. D. Lane Theological Seminary, Cincinnati, Ohio,—Together with a General Introduction to the Poetical Books, By Philip Schaff. pp. xxxvi. : 633.

This is the eighth volume, (the title page says seventh) of Lange's Commentary on the Old Testament. The part on the New Testament has been completed in ten volumes. Several volumes yet remain to complete the part on the Old Testament. This volume is among the most complete yet issued in this series. It consists of a General Introduction to the Poetical Books of the Bible, by the American Editor; A new Rhythmical version by that distinguished Scholar, Prof. Tayler Lewis; The Commentary proper by Dr. Zöckler, of Griefswald. It is known that Tayler Lewis had made the book of Job a special study for many years, and we have here the rich results of his long and careful study. The translator, Dr. Evans, has advanced a new theory as to the authorship of the book, ascribing it to Hezekiah, but we think without any sufficient arguments to gain for it much credence. The book of Job has been a great favorite with a large number of most distinguished characters, as well as with a multitude of plain Christians. It contains some of the most touching and sublime utterances in any language. The man of literature finds here the choicest gems, and the thoughtful Christian words of soberest reflection and sweetest encouragement. The solemn words most

frequently used in connection with the burial of our dead, are taken from this old and wonderful book. In this volume the student will find the most valuable aids to help him in understanding this ancient and sublime production. The volume is complete in itself, and is commended as one of unusual interest and learned criticism.

THOMAS WHITTAKER, 2 BIBLE HOUSE, NEW YORK.

Through J. B. Lippincott & Co., Phila.

Christian Truth and Modern Opinion. Seven Sermons preached in New York, By Clergymen of the Protestant Episcopal Church. pp. 229.

This is one of the numerous volumes called forth by the questions which modern thinking, in connection with divine truth, has generated. The discourses were delivered during last winter by distinguished divines of the Episcopal Church, and treat of the important subjects: "The Christian Doctrine of Providence; The Christian Doctrine of Prayer; Moral Responsibility and Physical Law; The Relation of Miracles to the Christian Faith; The Oneness of Scripture, Immortality; Evolution and a Personal Creator." The discussions are marked by sobriety and vigor, and the reading of them cannot but do good. It is well while there is a deluge of materialistic literature, that the Christian press is active in furnishing something better—better not only in a religious sense, but better in the direction of rational sober thinking.

SOLOMONS & CHAPMAN, WASHINGTON.

A Hand-Book of Politics for 1874, being a Record of Important Political Action, National and State, from July 15, 1872, to July 15, 1874. By Hon. Edward McPherson, LL. D., Clerk of the House of Representatives of the United States. pp. 236. 1874.

McPherson's Hand-Book of Politics has become almost a necessity for public men. This volume is marked by the same characteristics as its predecessors. The diligent and successful author has left nothing undone to make this volume complete. It is a storehouse of political facts carefully arranged so as to make them most convenient for use.

DES FORGES, LAWRENCE & CO., MILWAUKEE.

Oddfellowship; its Doctrine and Practice Examined in the light of God's Word, and Judged by its own utterances. Translated from the Original German "Christian and Ernst," of Rev. J. H. Brockmann, etc. pp. 175. 1874.

To those who desire to see what may be said in opposition to the principles of Oddfellowship we commend this volume of Rev. Brockmann. He has, we understand, given it special attention. As one of the famous "four points," it deserves a careful consideration by Lutherans at this time. The author writes as one who is greatly in earnest on the subject.

HARPER & BROTHERS, NEW YORK.

Christian, Greek and Latin Writers. Vols I. II. (1874). pp. xii.; 333, and viii.; 279.

These are the first two volumes of the "Douglass Series of Christian, Greek and Latin Writers. For use in Schools and Colleges." Volume I. contains Latin Hymns with English Notes, and the selection embraces authors from Hilary, in the fourth century, to Gladstone, who has rendered into Latin the most popular of our Hymns—Rock of Ages. Volume II. contains the first book and selections from the Ecclesiastical History of Eusebius. These volumes are furnished with Introductions, Notes, Indexes, and everything necessary to make them very complete for the purpose designed. The name of Dr. March, of Lafayette College, as editor, is a sufficient guarantee of their accuracy and scholarship. The publishers have got them out in a most attractive style. Indeed we know of nothing superior in appearance in such a class of books and students will find them a delight to the eye. They will be at once introduced into Pennsylvania College as books of study by the classes. Too much praise cannot be awarded to all concerned for this timely and promising effort to introduce into our course of study these "Christian, Greek and Latin Writers." The youth of Christian lands have long enough been confined to pagan classical literature in the study of the ancient languages. We would not have Homer and Virgil, Demosthenes and Cicero, and other classical authors studied less, but we would have the best of the ancient Christian writers also studied. Two other volumes we are glad to learn, are already in press—Tertullian and Athenagoras. If the experiment should prove successful, other volumes of Augustine, Cyprian, Lactantius, Justin Martyr, Chrysostom, will follow. We bid them a hearty welcome.

The following books, reaching us after the book-table of this number of the REVIEW was made up, will be noticed in our next.

The Communistic Societies of the United States ; From Personal Visit and Observation ; Including detailed accounts of the Economists, Zoarites, Shakers, The Amana, Oneida, Bethel, Aurora, Icarian, and other Existing Societies, their Religious Creeds, Social Practices, Numbers, Industries, and Present Condition. By Charles Nordhoff, author of "Northern California, Oregon, and the Sandwich Islands," "California for Health, Pleasure, and Residence," etc. With illustrations. Octavo, pp. 439.

Life of Andrew Hull Foote, Rear Admiral United States Navy. By James Mason Hoppin, Professor in Yale College. pp. 411.

Remains of Lost Empires ; Sketches of the Ruins of Palmyra, Nineveh, Babylon and Persepolis, with some notes on India and the Cashmerian Himalayas. By P. V. N. Myers, A. M., associate author, with H. M. Myers, of "Life and Nature under the Tropics." Illustrations. pp. 534.

David, King of Israel : His Life and its Lessons. By William M. Taylor, D. D., Minister of the Broadway Tabernacle. New York City. pp. 443.

The Genesis of the New England Churches. By Leonard Bacon. pp. 485.

Politics for Young Americans. By Charles Nordhoff. pp. 254. All from Harper & Brothers.

The Kingdom of Christ on Earth : Twelve Lectures Delivered before the Students of the Theological Seminary, Andover. By Samuel Harris, Dwight Professor of Systematic Theology in Yale College. pp. 263. W. F. Draper.

PAMPHLETS, ETC.

The Lords Baltimore. By John G. Morris, D. D. 1874. pp. 60.

This Address before the Maryland Historical Society is on a subject of special interest. It exhibits wide research and is worthy the reputation of the distinguished author.

The Vatican Decrees in their Bearing on Civil Allegiance. By the Right Hon. W. E. Gladstone, M. P., with the Replies of Archbishop Manning, Lord Acton, and the Right Rev. Monsignor Capel. pp. 96. 1874. D. Appleton & Co. 25 cents.

The Lutheran Almanac for 1875. By T. Newton Kurtz, 151 W. Pratt St., Baltimore, Md.

Church Almanac, 1875. Lutheran Book Store, 117 North Sixth Street, Phila.

Der Lutherische Kalender fur das Jahr 1875. Allentown, Pa. S. K. Brobst & Co.

THE FOREIGN QUARTERLIES AND BLACKWOOD.

The Four Foreign Quarterlies for October, from the Leonard Scott Publishing Company, have been received, presenting Contents of much value. Without naming the full list of subjects, the following are among the most marked articles of interest to American readers :

In *The Edincurg Review* : "English Fugitive Songs and Lyrics;" "Comets and Meteors;" "Renan's Antichrist."

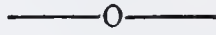
In *The British Quarterly Review* : "The Mystics of the XIV. century, and their connection with the Reformation;" "The Lesser Light;" "Mr. Motley's New Historical Work."

In *The London Quarterly Review* : "The Jesuits;" "The Hope of English Architecture;" "Modern Culture."

In *The Westminster Review* : "The Origin of Language;" "Charles and Mary Lamb, their Editors and Biographers;" "American Women, their Health and Education," this being a sharp discussion of the subject of Co-education.

The monthly appearance of *Blackwood's Magazine*, has brought the usual amount of excellent reading. "Modern Scientific Materialism," in the November number, is worthy of special mention, as a discussion of great merit.

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AMERICAN.

Biblical and Theological—Scientific and Biblical—Historical and Biographical—Poetry—Art—Miscellaneous.

GERMAN.

Biblical—Historical and Biographical—Systematic and Practical.

NEW BOOKS.

Principles of Mental Physiology—Health and Education—History of the Conflict between Religion and Science—Christian Theology for the People—Clefts of the Rock—Rosalie's Pet—Sceptres and Crowns—The Flag of Truce—Doors Outward—Golden Apples—Follow the Lamb—The Reasonbleness and Efficacy of Prayer—The Stars and the Earth—The Book of Job—Christian Truth and Modern Opinion—A Hand-Book of Politics for 1874—Oddfellowship—Christian, Greek and Latin Writers—The Communistic Societies of the United States—Politics for Young America—Remains of Lost Empires—Life of Andrew Hull Foote—David, King of Israel—The Genesis of the New England Churches—The Kingdom of Christ on Earth.

THE
QUARTERLY REVIEW
OF THE
EVANGELICAL LUTHERAN CHURCH.

APRIL, 1875.

ARTICLE I.

THE CHRISTIAN SABBATH.

Among living questions, few involve more important and varied interests than that of the Sabbath. All classes of society are deeply concerned in the issues of the conflict still waged on this subject. The overthrow of our Sabbath laws, or the lowering of the sanctity of the day, so as to leave but a nominal Sabbath or only a secular holiday, would radically affect our whole social, industrial, and moral condition as a people. Every man, woman and child, has interests, even the highest, at stake in the issue. Even the preservation of the day, if secured on wrong principles, must be attended with loss and damage. Success, if won on false ground, turns to defeat. If it instal a bad principle in the popular mind, it becomes an actual victory to evil, and puts into sway deep forces of perversion and injury. If the preservation of our Christian Sabbath is secured only on the ground of human expediency, instead of obligation to divine law ; if it is saved on the low plea of social or national custom, as some have urged, but with a compromise or surrender of the high ground which rests its authority on the word of God, then there would be little to rejoice over in this success. Allowed to remain, on an authority which is only human and conventional, the day could not long withstand the worldly powers

that seek to desecrate and destroy it. Left on a foundation of sand, the floods would sweep it away. A mere ecclesiastical holiday, though possibly able to secure a devout observance on the part of conscientious and earnest members of the Church, sincere and faithful Christians, would be no day which our national or municipal law could take up and enforce on the non-christian and irreligious part of society. Such a day might do for church enforcement upon its own members; but nothing short of the authority of the God of nations will answer as firm ground for the enforcement of Sabbath laws on all classes by national or state authority.

It is the continual war upon the Sabbath that is keeping this among the living questions of the day. The conflict is not the gratuitous strife of polemical theologians. It is the resistance of the Christian conscience of the country to a relentless crusade upon a divine institution whose right preservation is essential to the cause of religion, morality, and social order. The effort to break it down is mostly the work of the open enemies of Christianity. The leaders in it are men, who, accepting some of the anti-christian speculations of the times, have cast off faith in the Gospel and are crying out for entire emancipation from whatever savors of the religion of the Bible. Whether always understood or not, the inspiration of the movement is from these. Times of skeptical thought are always times of peculiar virulence of assault on the obligation and sanctity of the Sabbath; and the prevalence of infidelity is measured by the pressure against this day, with almost the accuracy with which the barometer shows the pressure of the atmosphere. Infidelity recognizes the fact once expressed by Voltaire: "There is no hope of destroying the Christian religion, so long as the Christian Sabbath is acknowledged and kept by man as a sacred day."

It is to be regretted that these enemies of Christianity, and their natural following of mere secularists and low worldlings, whose love of gain or pleasure tramples down all moral interests, have often received, and still receive, aid through the mistaken and erroneous views put forth by good and Christian men. No aid is meant, but some is taken. When the

authority of the Lord's day is put on low and inadequate ground, and made to rest upon the warrant of mere ecclesiastical institution, the strength of its true position is lost and its defences are taken away. The holding of lax views of its divine obligation, especially by men of piety and learning, has often afforded to its enemies their strongest encouragement, and given them a most effective means of popular impression adverse to the right sanctification of the day. These enemies would be powerless if unhelpt by better but misguided men. When by any possibility the bad cause can get for its views a plausible association with the names of some of the great heroes of Christian faith and service, it never fails to seize the advantage, and comes thereby into an effectiveness it could otherwise never possess. Such association, it must be sadly admitted, those who seek the overthrow of the Christian Sabbath have been able to show. In many cases, indeed, as with some of the reformers and eminent theologians of the Church, the countenance to low views on the subject has been obtained by shallow misinterpretation of their language, or a wicked perversion of their statements into teachings which they abhorred. But the testimony which they have been falsely made to appear to give, has been eagerly and effectively used to discredit the divine obligation of the day and to encourage its desecration.

This persistent crusade against the Christian Sabbath, and the frequented appearance of lax views on the subject, presented and urged by men of whom better things might be expected, make unnecessary any apology for a presentation of the facts and truths which vindicate its divine authority and permanent obligation. The whole battle on the subject turns about the point of the divine authority of the day. With all men of sober minds, and not perverted to full infidelity by false science or love of wickedness, the teachings of the word of God will be decisive of this point. Among a Christian people, the whole question will be settled ultimately, as it ought to be, by an answer to the inquiry: 'Has God instituted the Christian Sabbath, and made the observance of it binding on men?' We do not expect to offer much, if

anything, that will be new to such as are acquainted with the literature of this great subject. But in these times of adverse agitation, a simple restatement of the history and chief facts establishing the divine authority of the Christian Sabbath or Lord's day, may not be out of place. The unimpaired defences of the day must be kept in view through all the conflict.

I. ITS ORIGINAL INSTITUTION.

It is the high distinction of the Sabbath, that along with Marriage, or the family institution, it has come down to us from the time of creation, as one of the primary laws for the race. It is linked with the origin of man. "The Sabbath," declared by Christ, to have been "made for man," was given him as soon as he himself was made. Closing the record of the six days' work, Moses proceeds: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 1-3. The Sabbath has thus come to us out of man's Paradisaic state; and along with the family constitution, it manifestly appears to have been divinely meant to lie at the basis of the normal development of all human life, order, and welfare. It could not have been placed in a position to give it a relation more universal, more inclusive of all man's future conditions, more independent of all that in man's experience and history might be temporary or local. God's appointments for man, though an expression and revelation of His own divine glory, and based, it may be, on His own example, are meant to meet man's need and secure his best good; and hence the making of the Sabbath "for man," was to furnish him at the very start with what his nature and welfare would require. No generation was allowed to pass before it was given. The race had the gift in hand with which to commence its progress and achieve its development.

The force of this institution of the Sabbath at the time of

creation, is so decisive of its divine and universal authority, that a denial of the fact has been attempted. It has been urged, chiefly from an alleged silence concerning its observance by the patriarchs, that the statement of Moses on the subject may be *proleptical*—not historical, but anticipatory—that writing of the creation some thousands of years afterward, he naturally mentioned the memorial of it appointed in his own day. The suggestion, however, is so entirely gratuitous, and sustained only by such empty allegations, that it is surprising that it should find any acceptance. Indeed, it is a pure assertion, utterly improbable in itself, without a particle of proof, and in open conflict with the evidence in every point. The facts in the case, when viewed in connection with the plea for the proleptical character of Gen. 2: 1—3, becomes at once an exhibition of its baselessness, and an illustration of the reckless way in which the word of God is sometimes handled. The chief of these facts are these:—

1. These verses, (Gen. 2 : 1—3), form so integral a part of the history of *Creation*, that the theory of their forming an allusion to something several thousands of years later, is unnatural and against all the probabilities of the case. Nothing but the strongest and most absolute proof could sustain such a suggestion. Such an inclusion in the account of creation of what belonged to an age so long after, with no hint of chronological distinction or clue to its detection, is inconsistent with the very idea of historical narrative.

2. The period intervening between the creation and the giving of the Law through Moses at Sinai, is *not* left without evidence of the institution. Despite all the anti-Sabbath zeal and ingenuity in the manipulation of the records, so as to make them appear to show no sign of its pre-Mosaic existence, the proofs of it stand out in great clearness. Indeed, the very effort to show that they do not exist has served to make them clearer and more convincing. It is to be remembered that the history of the antediluvians and the patriarchs, extending over a period of about twenty-seven hundred years, is exceedingly brief, giving but a very few things out of the many occurrences and characteristics that marked the life

and experience of those centuries. In the simple pastoral life of the patriarchs there was nothing special to call for a notice of the institution. If there could be shown a total silence, there would be in it nothing very surprising. And then, the fact would be only negative—an absence of any proof at all, whilst the natural force of the connection of the institution with the creation, in Gen. 2 : 1—3, would remain. The silence could have no more weight against it, than can a similar silence from Abel to the deluge have against the offering of sacrifices during that time ; or than that from Joshua to the captivity against the existence of the rite of circumcision ; or than the silence of Josephus against the evangelical account of Herod's massacre of the infants of Bethlehem. But there are clear and decisive allusions to the existence of the Sabbath and the hebdomadal division of time. The number "seven" at once appears as a symbol of a completed number or period, as the Sabbath of God's resting marked the completed period of the creative work.* Noah's counting of the days by *sevens* is remarkable. The computation of time by "weeks," points with great clearness to the Sabbatic hebdomad.† But the decisive allusion to the day, forming indeed a distinct mention of it as a divine institution, occurs in the desert of the exodus, before coming to Sinai, in connection with the giving and gathering of the manna. On the fifteenth day of the second month after the departure from Egypt, the Israelites came to the wilderness of Sin, and God promised to rain bread from heaven, "the portion of a day in its day," with directions that they should gather "twice as much" on the "sixth day," as on others. When the manna was given, and the double amount was gathered on the sixth day according to direction, Moses explained the reason to them: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. * * "Six days ye shall gather it; but on the seventh which is the "Sabbath, in it there shall be none."‡ To those who disobediently went forth and sought manna on the seventh day,

* Gen. 4 : 15 ; 8 : 10, 12 ; 50 : 10. † Gen. 29 : 27, 28. ‡ Ex. 16 : 3—26.

the Lord addressed the reproving inquiry: "How long refuse ye to keep my commandments and my laws?" This is an unequivocal mention and enforcement of the Sabbath before the giving of the decalogue. The only expedient by which it has been attempted to evade its bearing on the Paradisaic institution of the Sabbath, has been by suggesting that *this* was the time and occasion of its first appointment. But this suggestion is so purely gratuitous, unsupported, and in the face of all the natural and obvious import of the account, that it is scarcely credible that it would ever have been urged except through opposition to the doctrine which traces the Sabbath from the creation, and thus makes it more than a Jewish institute. The occasion was wanting in all the formalities and solemnities that would suggest the Divine enactment of an entirely new law, which was to be one of the most sacred and authoritative features of social and civil life: God afterward required high honor to be shown His Sabbath; but this theory would present its institution as wanting in the ordinary honors with which He was wont to impress the reverence of the people in promulgating great enactments by which they were to be thoroughly controlled. The mention of the Sabbath comes in incidentally, and receives collateral notice among the circumstances attending the gift of manna. The whole account is such as to imply that the seventh day was previously known as different from the others—such as to indicate a reminder and enforcement of a known, but half-forgotten and much neglected law. As if needing the statement of no reason for the direction, God informs Moses that the people are to gather "twice as much on the sixth day;" and Moses, without any new revelation to account for it, so far as the narrative shows, explains the fact to the forgetful people: "To-morrow is the rest of the holy Sabbath unto the Lord." There is no hint of an idea that God was ordaining a new statute for the government of the people. The entire incident is such a testimony to the prior institution of the Sabbath, as no fair interpretation can set aside.

Whilst the word of God is the only authority for the settlement of the Sabbath question, it is gratifying and carries

great weight, to find the great reformers and chief theologians of our Church emphatically maintaining this interpretation and doctrine of its Paradisaic institution. *Luther*, in his comment on Gen. 2 : 3, says: "It follows, therefore, from this passage, that if Adam had stood in his innocence and had not fallen, he would yet have held the seventh day as sanctified, holy, and sacred; that is, he would have taught his children and posterity on that day concerning the will and worship of God; he would have praised God, he would have given Him thanks, and would have brought Him offerings, &c. On other days he would have tilled the land, and attended to his cattle. Nay, even after the fall, he held the 'seventh day' sacred; that is, he taught, on that day, his own family. This is testified by the offerings made by his two sons, Cain and Abel. The Sabbath, therefore has, from the beginning of the world, been set apart for the worship of God." In his comment upon Moses' explanation of the double portion of manna on the sixth day, Ex. 16 : 23, *Luther* says: "From this thou seest that the Sabbath existed before the law of Moses came, and had indeed been from the beginning of the world." *Melanchthon*, in his *Loci Communes*, says that "the chief features of the moral laws have been brought together in one small table, which is called the Decalogue," and declares: "As these are the external rules of the Divine mind, they sounded at all times in the Church even before Moses, and will always remain and pertain to all nations." As to the general view of our great theologians on this point, it is enough to recite the well-considered testimony of Dr. Krauth: "In common with Luther and Melanchthon, the entire body of Lutheran theologians for two centuries, without a single exception of which we are aware, held to the primitive sanctification of the Sabbath. While among the Jewish, the Romish and the Reformed interpreters, there are some who maintained the opposite view, we cannot for two centuries after the Reformation find a solitary theologian, * * * who did not reject the idea that the words in Gen. 2 : 3, were put there by an-

“ticipation. All of them contend for the primitive sanctification of the Sabbath.” *

This establishment of the Sabbatic law at the time of the creation, viewed in the language which states the fact, and the necessary implications of the circumstances, manifestly involve the following points:—

1. The “Sabbath for man” began in direct *Divine* appointment, and took its place as of universal obligation—a law, like that of marriage, under which the race was to start forward in its unfolding and history.

2. It was ordained as a day of *rest*, after the idea and pattern of God’s resting, and so was made a memorial of the completed work of creation. “It was made for man’s use and advantage, yet it is not called the Sabbath of man, but of God, both because it was instituted by Him, and because immediately after the creation it was celebrated by Him.” †

3. It was a weekly day set apart from ordinary use to the worship of God and the special needs of man’s spiritual nature. That the day was “*blessed*” and “*sanctified*,” can mean nothing less than this withdrawal of it from common, secular purposes, and its consecration to holy services and duties. The mere *rest* from physical labor, though a needed and kind appointment, was but a small part of the “sanctification.” To see nothing in it but this, would be to take a very low and superficial view of its design, and to disregard the manifest import of the words in which the institution of the Sabbath is stated. Man’s bodily interests are not his only or highest interests; and the “rest” from ordinary activity was not so much an end, as a necessary condition to the use of the day for the higher interests of his spiritual and moral nature. Thus the Sabbath was made for man, not alone as having a bodily organization, but chiefly as possessing those nobler endowments by which he was capable of fellowship with

* *Evang. Review*, 1857, p. 375.

† *Gerhard’s Loci*, xiii. 131.

God, and of that spiritual character which was to constitute his true manhood.

4. The Sabbath was provided for the service of man even in his unfallen state. *Luther's* words, already quoted, express the truth strongly on this point: "If Adam had stood in his 'innocence and not fallen he would yet have held the 'seventh 'day' as sanctified, holy and sacred; that is, he would have 'taught his children and posterity on that day, concerning 'the will and worship of God: he would have praised God, 'he would have given Him thanks, &c." It is simply absurd to represent the Sabbath as a sign or memorial of sin, and needing, like the guilt and punishment of man, to be laid on Christ, and through His cross to be taken away.

5. The Sabbath, in its primitive sanctification and universal relation, cannot be looked upon as simply a '*Mosaic law*' or a '*Jewish institution*,' with a merely local and temporary obligation for the Jewish nation. It did not begin with the Mosaic law, and cannot be abrogated simply by its abolition. It began thousands of years before it. The idea that it was a Jewish law and passed away with the Jewish code, is in open conflict with the facts of its origin. It was not given to the Jews alone. It was given to the race—away back, ages before there were any Jews; given to man as man, because *made* for him, and not for the Jews only. Whatever the termination of their peculiar constitution might overthrow, it could not overthrow the Sabbath, for it had not made it. The principle laid down by an apostle, in another connection, will apply here: "This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and 'thirty years after, cannot disannul, that it should make the 'promise of none effect."*

6. The Sabbath arose ages before, and wholly unconnected with, the *ceremonial* law afterwards given to the Hebrews, and whose symbols, types, and shadows, being turned into substance in Christ, have fallen away. Its origin stood in no connection with the ceremonial system which was based on

* Gal. 3 : 17.

the fact of sin, and pointed to the offices and work of the promised Redeemer. Its institution before the Fall, if sustained, as we believe it is, shows it to possess an import and obligation different from the whole subsequent ceremonial system. Whatever use the Sabbath was made to serve in connection with that ceremonial system, it stood upon some ground that required its existence long before, and was more stable than its ceremonial use.

7. While numerically the "seventh day" was sanctified and made the Sabbath, the *principle* that evidently formed the original essence of the institution was, that *one seventh of time, one stated day out of every seven, was to be held as sacred to God and to the care of spiritual interests*. As having a moral aim and meant to provide for man's high spiritual necessities, the *fact* of the appointment of a weekly day was more important than the determination *which* day. A means is always subordinate to its end, and "the Sabbath was made for man"—a holy means to a still holier and higher end, the welfare of men and the glory of God. But the fixing of the particular day on which the Sabbath should fall, was rather an incident even of the means, and not its essence. It was something manifestly subordinate to the great end which formed the reason for the institution. This determination of the particular seventh day cannot, therefore, be regarded as the substance of the Sabbatical institution, but as incidental to God's own resting on that day from the work of creation: "Therefore the Lord blessed and sanctified it." An exact agreement in the time of keeping the day all over the world and through all ages, so that there should never be any lapse or change, does not seem to have been essential, as it is in fact impossible. From astronomico-geographical necessities, the race spreading from Eden, eastward and westward around the globe, would find, at the meeting point of the migrations, a difference of a full day in their reckonings. To suppose the Sabbath law incapable of a different designation of day, by divine authority and for divine reasons, is to confound the substance of it with what was only formal and determinative. This essential part has been well marked by

theologians as the “genus” or the “material” part of the Sabbath law. MELANCHTHON declares: “The *genus* is natural “and moral, that is, that certain fixed times should be devoted to the public ministry of the heavenly doctrine; the “*species* is the command in regard to the seventh day.”* “And the *genus* in the Decalogue remains.”† “The natural “or genus is perpetual and cannot be abrogated.”‡ Carpzov says: “The observance of *a day in a week* is one thing: the “observance of *this or that particular day* in a week is another “thing. About *the former the Old and the New Testament are “agreed* as about a moral precept, which exacts and commands the observance and celebration of a day in each week. “About the latter, however, there is a difference between the “Old and the New Testament.” §

8. This one-seventh was, in its relation to man, at the beginning of his week. Created at the end of the sixth day’s work, man’s first day was a Sabbath. He did not first enter the activities of labor, but the day of worship. The evening and the morning of his first day were of a Sabbath day. Though at the close of God’s six days’ work, it was at the beginning of man’s. Thus the first fruits of his time were given to God, and the principle was already indicated, which should in after ages be brought into clearer view, that the Sabbath, “made for man,” was to be *preparatory to toil, and stand at the opening of his week.*

II. ITS MOSAIC AND JEWISH ASPECT.

The mission of the Jewish people was a great and peculiar one. In connection with their vocation in its relation to the manifestation of the Redeemer, they were chosen to receive and preserve the oracles or truth of God, not for themselves alone or even mainly, but for the whole race. Their mission was of the widest and most enduring significance. In the divine legislation in their case, there was, therefore, as we ought to expect, much that was meant to

*Earlier Exposition of the Nicene Creed.

†Augs. Conf. (the Variata) of 1540. ‡Loci Communes, Edition of 1545.

§ *Isagoge*, p. 320, quoted by Dr. Krauth, *Ev. Review*, vol. VIII. p. 390.

reach far beyond the local and temporary existence and necessities of that people. If we mistake not, there is a tendency to look on the Jew as appointed to be something less and narrower than a true humanity, and as meant to represent no broad or universal principles of human life. But this is most unwarranted, and necessarily obscures the divine counsel in the position and office assigned to them. It must, therefore, be borne in mind, that the Jew was called out of the world, to live, not on a narrower, but a wider footing than other men were living—to be and to represent the true man, and to exhibit the great principles of life and duty which belong to the race. Whilst, then, some features of the divine laws given them were local and temporary, bearing only on their position as a *nation*, there were others which are human and universal, as setting forth the *moral* principles which were designed to be revealed through the Jewish economy to all mankind. In accordance with this plain and important vocation of the chosen people, they must be viewed as sustaining a double relation to the law of the Sabbath—first as the medium for the communication of the whole moral Law, as a revealed code of duty, to the race; and secondly, as in their own *national* life they became themselves subject to the divine commands. Whilst receiving the moral law for conveyance to all mankind, they were to illustrate the duty of personal and civil obedience to it in their own time and place. It was for them as well as for others.

In connection, primarily, with the first aspect of their calling, must be remembered the great fact, an understanding of the bearing of which is essential to a right view of the Sabbath, that the law for its observance appears in the midst of the solemn commands of the decalogue. When God gave, through Moses, to the Jews, and through them to the race, a summary of laws which, with one consent, the Christian world has accepted as embracing and constituting the code of *Moral Law* for mankind, of universal and perpetual obligation, the commandment to keep the Sabbath day holy is inwrought into the very midst of it. That the decalogue does contain and form such a summary of moral duty for man

everywhere and in all ages, will be questioned by none who receive the Bible as the word of God, and who turn to it for the true decision of the Sabbath question; and the incorporation in it of the Sabbatic law, which was thus promulgated, equally with any and all the rest of the commandments, amid the sanctities and solemnities of which Mount Sinai was made the impressive scene, and written, as truly as were the others, with the "finger of God on the tables of stone," makes it impossible, it seems to us, to exclude it from its equal rank and authority with the rest of the commandments, except by sacrilegious wresting, doing violence to every principle of just interpretation and fair procedure. To make this Sabbatic commandment stand on a basis less moral and less universal than the others, is to put asunder what God has joined together in a union most solemn, close, and impressive. To those who doubt or deny that the third (fourth) commandment is *moral*, because the duty does not disclose itself to the human reason and conscience as duty prior to a positive enactment—using the term moral in a restricted and inadequate sense—it ought to be enough to recall the unquestionable fact, that no law in the decalogue has a deeper basis in the necessities of man's bodily, mental, and spiritual nature, than this which requires a weekly day of rest and religious service. Its primitive institution at the creation has already implied this fact, and shown the basis on which the commandment rests. To this earlier institution the commandment itself is made to refer, in the peculiar form: "*Remember the Sabbath day to keep it holy.*" It was no new and arbitrary enactment for the Jews alone. They were not told, Sanctify *a* Sabbath, but "*Remember the Sabbath.*" It is worthy of special note, too, that in addition to all the solemnities, with which this commandment was honored equally with the others of the decalogue, it was enforced with the emphasis of a special application to *all classes* of persons, and pressed on the conscience by rehearsing the grand *reasons* with which the institution was originally connected.

It is, therefore, entirely safe, to affirm that there is nothing in the decalogue itself, nor in the fact that the third com-

mandment was given to the Jews, which either restricts this law to the Jews themselves, or warrants an impression that it is to have a less universal or enduring authority, than that acknowledged to belong to the rest. Indeed, looking at the impossibility of maintaining either religion or morality in its just position among men, in the absence of any weekly day sanctified and devoted to worship and the care of man's higher nature and interests, the Sabbath is seen to be the great conservative institution, upon which the keeping of the whole decalogue is largely conditioned. Melancthon declares: "*In the third commandment God has placed, as it were, the guards of the commandments which precede it.*" And it may justly be added, that in it He has given what is essential to bring men up to the morality required in all the commandments which follow it. As, therefore, the decalogue thus manifestly stands connected with the mission of the Jewish people as called to receive, and exhibit the action of, moral laws intended afterward for the life of all the race, when "the blessing of Abraham should come upon the Gentiles," it is surely impossible, with any sort of logical consistency, to assign to the law of the Sabbath, so organically set in the midst of this summary of moral duties, an application narrower and less permanent than that of the whole decalogue—an application more restricted and temporary than the authority and reach of those grand rules of moral obligation, which were divinely meant to sway man in all nations, through Christianity, which the Jewish economy was to introduce for the whole world. All the logic of the place given to the Sabbath in the decalogue, implies the broadest and most enduring obligation. As in its original institution in Eden, God put it into such connection with the very creation of 'man,' as to make it a law for the race, so its position in the decalogue, like its first enactment, sets it forth in the character of universal and abiding authority.

In their character as a *nation*, the government of the Jewish people was theocratic, God Himself being lawgiver and ruler. They constituted, at the same time, the *Church* of God, a kingdom of grace in which the duties and rites of re-

ligion and worship were set forth and bound upon the obedience of the people. In their *national* organization, the whole moral law was necessarily taken up and incorporated as fundamental principles, in order to put their civil constitution in right relation to God, and on a safe basis for true life and prosperity. As a *Church*, they were, of course, both personally and as a people, placed under the obligations of this universal moral law, and also under a ritual system suited to the peculiarities of their mission and circumstances. Thus the law of the Sabbath was incorporated into both their *civil* and *ceremonial* regulations. God caused it to run through every part of the organization given them, and set it in strong and unmistakable prominence. In Church and state, as should be the case still, the law of a weekly day of rest and worship was taken up, and made the law of the land because it was the law of God "for man." It was enforced upon the Jews, manifestly not because they were Jews, but because they were men, for whom the Sabbath was made, and for whose moral as well as national well-being it is necessary. That the observance of the day is pressed upon them from reasons peculiar to their own history and experience,* implies no limitation of the law to them, but only the existence of special considerations enforcing a duty that was already and independently binding. The position of the Sabbath, therefore, in the Jewish economy, was evidently that of a national and special application of the broad and enduring Sabbatic law, which had come down from the creation, and was placed in the decalogue among the precepts of the moral code for the race. And it is plain, that the overthrow of the Jewish state, and the supersession of the Mosaic ritual by the blessings of the Christian Church in which those ceremonial shadows are turned to substance, could not touch the foundations on which the Sabbath was at first placed, or annul its force as a commandment of the moral law.

A fact in connection with the Jewish aspect of the day, is, that its *memorial* reference was somewhat modified. It was

* Deut. 5 : 15.

made to embody, for the Hebrews, an additional element of commemoration, as a memorial of their deliverance from Egyptian bondage.* There is evidence in this, that the commemorative reference to the work of creation was no such fixed element as to admit of no modification or change. It teaches clearly, that the memorial character of the Sabbatic law of the earlier dispensations may be looked upon as capable of the change by which, in the New Testament economy, the Sabbath is made to commemorate the completion of the Saviour's redeeming work.

III. THE CHRISTIAN SABBATH.

The chief points involvd in the question of the divine authority and binding obligation of the Christian Sabbath, may be covered under two general inquiries. The first is, whether the third commandment of the decalogue, in its generic and essential character is to be held as in force, as a part of the moral law, in the Gospel dispensation. The other concerns the determination of the memorial reference, and the change of the day to the first of the week.

1. In connection with the first branch of inquiry, it is important to observe, as a point which hardly any one will feel disposed to dispute, that for the continuance of the Sabbatic institution in this dispensation, there was no need of any reenactment of the law. The New Testament might be wholly silent on the subject of the day of weekly rest; and even such silence could not be justly regarded as repealing a law of God so solemnly ordained for man at his creation, and, in the divine legislation at Sinai placed in the moral law. That there should be no formal *appointment* of the Sabbath in the New Testament, ought to surprise no one, and trouble no one. It was an old institution—old as the family institution—standing on an undoubted foundation. No voice of repeal from Jehovah, the Lawgiver, had been heard. No change of circumstances had rendered it useless, or at all weakened the reasons for it. There was nothing to suggest

* Deut. 5 : 15.

the idea of the expiration of its force by necessary limitation. No question of its permanence and obligation had ever been raised. Why should it ever be expected that God should perform the idle work of a formal re-enactment of His own unrepealed laws? It no more needed formal re-enactment, than did the family constitution, descended like it from Eden, and like it guarded in the solemn utterances of the decalogue. In the case of a divine statute so early given and so formally promulgated, made so prominent and enforced with so much rigor, nothing short of evidence of its necessary termination according to the terms of its own provisions, or an explicit repeal by God, could warrant a setting of it aside. No such evidence appears—no such repeal is pretended. Like infant-membership in the Church, not formally commanded in the New Testament, but standing as an unrepealed principle or rule from the divine laws of the Old Testament, the Sabbath possessed an unrepealed authority for the conscience and obedience of men in this new dispensation of God's grace in the world. In the case of the covenant right of children, the fact is admitted and insisted on by nearly all Christendom; and the instance suggests the self-contradictory position of those in our Church, who strenuously vindicate infant baptism on the ground of a rule of Church-membership long before divinely established, and held as of abiding force as an unrepealed statute, and from the mere implications of New Testament teaching, and who yet question or deny the authority of the Sabbatic precept of the decalogue on account of a supposed absence of any Gospel command to observe it.

But, in fact, the New Testament is neither silent concerning the Sabbath, nor wanting in positive recognition of its place and divine authority. The Gospels contain numerous references to it, and in the teachings of Christ it is honored and sustained. It is hardly possible to conceive how a candid reader of the Evangelical narratives could get an impression from them, that Christ paid but slight regard to the Sabbath, or that He meant that His teachings and gospel should abolish it. To understand aright His conduct and words in

reference to the Sabbath day, it is necessary to bear in mind the fact that rabbinical teaching had attached to the commandment manifold explanations, additions, and spurious stringent prohibitions, at variance with its true design and greatly perverting the day from its right uses, making its observance a yoke and a burden. These additions and false interpretations, with which the minds of the people had been thoroughly imbued, hindered in many respects the end to which the day had been consecrated. They excluded many of its blessings. By bearing in mind, as a true interpretation of the narratives requires, the undoubted fact of these prevalent misconceptions and perversions, it will be seen that the teaching of Christ was not meant to overthrow the Sabbath or lower its sanctity, but to clear it of false ideas and injurious human additions, and to vindicate its true character and design. In both teaching and example, Christ was setting forth the true over against the false—the true “Sabbath of God” over against the rabbinical false one, the *true keeping* of the Sabbath over against the prevalent false one. In the Sermon on the Mount and elsewhere, Christ stripped off from the other Moral laws or Commandments of the decalogue the glosses and misinterpretations by which they had been perverted. His doing so in reference to them, confessedly not only left their prior authority stand unimpaired, but gave them a new enforcement, as well as a truer and deeper application than they had ever before been understood to demand. So He interpreted the Sabbatical law against this spurious rabbinical rigor and a false externalism, and restored it to its true import and great moral uses. This we believe to be the true view of the teaching of both the acts and words of Christ, in connection with the Sabbath.

To show this, an examination of the chief passages of Scripture bearing on the subject will be sufficient. In what is universally accepted as a general proclamation of the great rules of human duty in the new dispensation, the Sermon on the Mount, Christ, treating of the moral law as a whole, in the midst of which the Sabbath was ordained as solemnly as any other precept, declares: “*Till heaven and earth pass, one*

*“jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them shall be called great in the kingdom of heaven.”**

That Christ here speaks of the laws of the decalogue, is shown beyond question, among other things, by the fact that the words occur in the midst of a statement, not of ceremonial rules, but of the great *moral* duties required of all men. He proceeds from this point to interpret the deep import and searching authority of different precepts of the ten commandments. By the “kingdom of heaven,” which was declared to be “at hand,” without doubt, He meant the new dispensation of the Gospel. So the passage becomes a declaration, by Christ, of the continued and sacred authority, in the Christian dispensation, of even “the least commandments” of “the law.” There is here not only no exclusion of the Sabbatic statute, from equal authority and force with the other precepts, but a positive inclusion of it, by the use of terms which amount to a denial of any exception whatever. Another strong assertion, by Christ, of the high and universal authority of the decalogue as a whole, is made to the lawyer who asked Him the question, “Which is the great commandment in the law?” *“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”†* As these two commandments answer to the two tables of the moral law, they are confessedly a summary of the precepts of both these tables, and the language of Christ is an unqualified ratification of them all as the expression of universal duty among men. Christ’s exposition of the moral law, in this place as in others, gives no hint that one precept of the first table should cease to be of force. The Sabbath is therefore necessarily included in

* Mat. 5 : 18, 19. † Mat. 22 : 36—40.

His summary of the commandments. *Melanchthon*, in treating of the moral law of the decalogue, says: "The first three precepts—'Thou shalt have no other gods before me,' 'Thou shalt not take the name of the Lord thy God in vain,' and '*Remember the Sabbath day to keep it holy*'—are undoubtedly set forth by Christ in this great commandment, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'"* A decisive passage occurs in the second chapter of St. Mark, in connection with the plucking of the corn by the disciples on the Sabbath day. Against the complaints of the Pharisees, Christ vindicated His disciples, by recalling certain justifiable acts of David in the old dispensation, and by emphatically setting forth the great principle or truth: "*The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.*" In this instance, Christ unquestionably taught, that David's seeming violation of the sacred statute was really no violation of it, in its divinely meant import and application, and also that the act of His disciples was not to be held as any real breaking of the law of the Sabbath. And in His remarkable declaration of the divine idea of the day, in connection with the assurance that it was made for the *service* of men, and only as a means subordinate to its great moral and spiritual end, He sets it forth with an obligation as universal and enduring as the race. It was "made for man," whether Jew or Gentile, as a moral and immortal creature, bound to love, worship and serve God, and with spiritual needs thus to be met and satisfied. It amounts to an assurance that, as in its original institution, it was "made for man" as soon as man was made, so it would abide for his service as long as the race with its unchanging moral necessities should exist. This declaration was made by Christ as "*Lord of the Sabbath*," with full right and power to set forth and explain the true idea and application of the law. With power even to annul, He did not annul it, but interpreted it afresh to those who misunderstood it, and gave the grand principle for its true ap-

* *Loci Communes* (Edition of 1521) De Divinis Legibus.

plication. The use of the article in connection with "man," (*ὁ ἄνθρωπος*, 'the man'), is not, as has sometimes been urged, inconsistent with this interpretation of Christ's words, as the article is frequently used with general terms to express the broadest universality.

All the acts and words of Christ, bearing on the subject, on other occasions throughout His ministry, confirm the correctness of this view. To nothing but perverted rabbinical view; or its modern equivalent of confounding the true with a false Sabbath, can He even seem in any way to indicate an annulling of the authority of the third commandment. In Mat. 12 : 10—13, in connection with the restoration of a withered hand on the Sabbath, He strips off from the day a spurious Pharisaic prohibition, and teaches that works of mercy and necessity are no violation of its truest sanctity: "*Wherefore it is lawful to do good on the Sabbath days.*" This is a sharp and emphatic vindication of the Sabbath against the false additions which were preventing its true sanctification. The Jews were 'making void the law of God through their traditions.' Of the same import are the act and words of Christ, Luke 13 : 10—17, in the instance of healing the infirm woman, whose cure on the Sabbath offended the ruler of the synagogue. Tested by the admitted lawfulness of watering the ox or the ass on that day, the Saviour's act was defended as incapable of being looked upon as any disregard of the sanctity of the day. A very marked recognition of the sanctity of the Sabbath, along with the assertion of the lawfulness of works of mercy in it, occurs in connection with the cure of the impotent man at the pool of Bethesda. To the charge of breaking the Sabbath, He replied: "*Verily, verily, I say unto you, The Son of man can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.*" In connecting His work of doing good with the ceaseless activity or work of God, He set forth its entire consistency with the Sabbatic "rest" by God Himself, in conformity with which the Sabbath was from the first instituted; and taught that the day was still under the same consecration as at the beginning.

The 'rest' of the Sabbath was never meant to be a rest of idleness or a simple cessation from labor, but such a relief from earthly toil and care as would allow a rising of the soul into fellowship with God and His working—"a rest from ordinary work in order to higher and holier activity for the glory of God and the good of man." The hindering restrictions of Pharisaism were in fact violating the *spirit* of the law. This spirit demanded the *positive sanctification of the day to doing good*. In recalling this great idea of the Sabbath, therefore, Christ was replacing the institution on its original and abiding foundations. *Trench*, with clear insight, says: "Here lay ultimately the true controversy between Christ and His adversaries, namely, whether it was most lawful to do good on that day, or to leave it undone. Starting from the unlawfulness of leaving good undone, He asserted that He was its true keeper, keeping it as God kept it, with the highest beneficent activity, which in His Father's case, as in His own, was identical with deepest rest." *

These chief passages on the subject, there being no others in the Gospels that present any counter teaching, are enough to show, that so far as Christ's acts and words are concerned, the third commandment, as to its generic and essential requirement, is in unimpaired force in the Christian dispensation. As to the teaching of the Apostles, it is sufficient to refer only to Rom. 4 : 31 ; 7 : 7—23 ; 13 : 8, 9, Eph. 6 : 1—3, James 2 : 10, 11, to show that they asserted, in unequivocal terms, the binding authority of the moral law of the decalogue upon the conscience of men under Christianity. Nothing but rank antinomianism will question this. The general terms of their reference to the law, so declared to be obligatory, are inclusive of all the commandments, and no just interpretation can hold that they meant that we should understand the Sabbatic law as excepted. The only passages, Col. 2 : 16, with Rom. 14 : 5, 6, which have been used to throw doubt upon the divine obligation of the Sabbath, will

* *Miracles*, p. 206.

be noticed in connection with another point. It will be seen that they can be so used only by making them bear a meaning evidently never intended—a meaning too feebly warranted, to be held as overthrowing a law ordained by God with the beginning of the race, promulgated for man in the moral law from Sinai, and recognized by the Saviour Himself, as He remanded its observance to its original design.

2. The second branch of inquiry concerns the change of day from the seventh to the first day of the week. This is a marked feature in the New Testament history of the Sabbatic law, and presents a point of seeming difficulty, which has been used by enemies to discredit the obligation to sanctify the day. The difficulty, however, is only apparent, and when the change is rightly viewed, it becomes at once a new expression of the wisdom of God and a strengthening of human obligation to the law of Sabbath rest.

In the plan of God's grace, it was so ordered that the resurrection of Christ took place on the first day of the week. With that resurrection, His humiliation and sufferings were ended, His victory over death complete, and He rested from His work. This first day of the week was thus the beginning or starting point for the history of the new world, as the first Sabbath of Eden had been for the old. In the evening of it, when the disciples were assembled together, "Jesus came and stood in the midst, and saith unto them, Peace be unto you." On the next first day of the week, they were again gathered together, and again the risen Saviour honored their assembling and the day, by appearing among them with the same benediction of peace. When the Holy Spirit was to be bestowed, to take the things of Christ, and, showing them to men, to establish through the apostles the new order of things for the ages of Christianity, *Pentecost* was chosen, and the first day of the week received another and a crowning honor. Thus in the resurrection of Christ and the outpouring of the Holy Spirit, it has been consecrated above all other days. Under the direction and example of the apostles, who, according to Christ's sure promise, were guided by the Spirit into all the truth in their apostolic

teaching and work, the first day of the week became the day of religious assemblage and worship in the Christian Church. The great moral and spiritual uses of the Sabbath were transferred to it. It was kept as the Christian weekly holy day—not in one place only, but wherever the gospel was preached and churches were planted. At *Troas*, St. Luke tells us, Acts 20 : 7, “upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.” At *Corinth* the Church was directed by St. Paul: “Now concerning the collection for the saints, as I have given order to the Churches of *Galatia*, so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” Of his experience in *Patmos*, St. John says: “I was in the Spirit on the *Lord’s day*”—the name by which the first day was known, the day “which the Lord had made” by His resurrection. Thus, from the very foundation of the Christian Church, on through the apostolic period and the early centuries, down to the present time, we find the first, or Lord’s day used as the continuance of the Sabbatic rest from worldly affairs, and devotion to religious services. Though Jewish Christians, unable at once to understand the change or give up long entertained ideas, kept for a while the last day along with the first, yet their supposed duty to do so received no apostolic sanction, and this Christian Sabbath was soon recognized and accepted as the divine prolongation of God’s holy day “made for man” from the beginning.

Several things are certain in regard to this change. It *was made*. The apostles did not abandon the law of a weekly day of worship, or simply cease keeping the day observed before. Along with the dropping of one day, another was taken up—the first made to take the place of the seventh. It was made by *the apostles*. It did not occur as a case of ordinary ecclesiastical authority, a mere Church matter in the Church’s ordinary freedom, and for the Church, but by men divinely commissioned with as high a commission as Moses bore, acting by the direct and full authorization of the “Lord

of the Sabbath," and under the instruction and guidance of His Holy Spirit. And so it was *not done by their own personal authority*. It is incredible that they should have attempted such a change unauthorized. There was nothing, apart from such authorization, to lead them to think of or venture it. They were *Jews*, dominated by Jewish ideas and attachments, and giving them up only as the clear and emphatic voice of Christ and His Spirit led them into the truths and order of the new dispensation. That they, of their own motion and in their own right, would have attempted either to abolish the Sabbath of the decalogue or even to put this Lord's day in its stead is not to be believed. The change, therefore, was not of man, but of God.

It was not, however, without some divine foreshadowing and preparation. There are pre-intimations in the history of the Sabbath in the Old Testament, which, read in the light of the actual change, showed its capability of modification, and prepared the way for it. The very first Sabbath of Paradise, though at the close of God six days' work, was at the beginning of man's, a holy day preparatory to the days of work. In the Jewish Sabbath the memorial reference was modified, in the accessory idea of deliverance or rest from Egyptian bondage—a deliverance which was made typical of New Testament truths. The essence, or material part and enduring moral principle of the Sabbath, from the first, and through its Mosaic dispensation, was, not the seventh day, but the keeping of one regular day in every seven holy to the Lord. We must distinguish, as sound interpretation has ever done, between the essence of the law and what is merely determinative in its application, between the Sabbath itself and the particular day on which it is kept. The last day of the week was naturally made the Sabbath day at first. The same day was continued for the Jews, and became a *ceremonial* feature of the Sabbath through the old dispensation. But as if in intimation that the "seventh" or last day of the week was not to be of absolute permanence, or leaving, at least, the Sabbatic commandment open to a new determination of the day, the declaration in the decalogue is, not 'The Lord

blessed the *seventh* day,' but He "blessed the *Sabbath* day and hallowed it." On whatever day He shall make the 'Sabbath' fall, that is the blessed, holy day. In Ps. 118 : 19—26, in a passage alluded to by St. Peter, as referring to Christ and New Testament blessings, it is intimated that the Lord, in becoming, by His resurrection, "the head-stone of the corner," the finished "salvation" of men, the opener of "the gates of righteousness," would consecrate a "*day*" of joy and worship: "*This is the day which the Lord hath made ; we will rejoice and be glad in it.*" The change, therefore, involved no disregard of any of the essential elements of the Sabbath, but took them all up, and, in accordance with principles of modification already recognized, incorporated in the Sabbatic law for the gospel dispensation a commemorative relation to the resurrection of Christ and the great work of redemption as the new creation. And there was eminent propriety in making the day commemorate the Saviour's finished work. If creation was great, redemption is greater, and is most worthy of a recognition in this monumental institution. It is indeed a new creation, and properly has not only the old law of a permanent Sabbath, but the Sabbath in new and brighter vestments, remembrancer of more glorious things, and carrying, according to the character of this dispensation, the richest means of grace and the most sanctifying power.

Against this view, those who deny the divine obligation of the Christian Sabbath, or any prolongation of the law of the third commandment in the observance of the Lord's day, holding that the Sabbath is abrogated, and our Christian weekly day of worship has been established by the *Church* in its own freedom, and rests only on Church authority, are able to offer nothing but the unsupported and indefensible assertion, that the third commandment was wholly a Jewish ceremonial law, and, like the other ceremonial laws, was abolished by the Gospel. The evidence put forward for its ceremonial character is surprisingly inadequate. It has no force whatever, except as it confounds the determinative "seventh day" with the "Sabbath" itself—confound its moral, essential part with what is only an incidental and changeable

feature. We have already called attention to the distinction pointed out by theologians—and by none more clearly than by those of our own Church—between the *genus* and the *species* in the commandment, between what is *material* and what only *formal*. The keeping of one regular day in every seven, is the moral law of the commandment—the Sabbath in its generic, universal and permanent character. The appointment of the “seventh day,” was only a formal feature, specifying *a* Sabbath. It is not by any means the enduring substance of the institution. It may be called *ceremonial*, if any one prefers to characterize its Jewish and temporary relations by that term. But as a merely Jewish feature of the Sabbath, it no more proves the third commandment, not to be a moral law, than the promise of long life in the land of Canaan proves the fourth (fifth) commandment not to be such. The real moral law of the Sabbath may remain, though God has superseded the ‘seventh’ by the first day of the week. When, therefore, St. Paul teaches that Christians are under no obligation to keep the “seventh day” Sabbath of the Jews, it is no declaration whatever of the abrogation of the Sabbatic law of the decalogue. The proofs offered to show that the Sabbath was *wholly* a ceremonial law are easily shown to be inconclusive, when this two-fold nature of the commandment is kept in mind. We are told that the Sabbath is mentioned as something given specifically to the Jews, that it was made a “sign” to separate and distinguish them from the rest of the nations, that it was commemorative and typical or emblematic, and that St. Paul classes it among other ceremonial and Jewish ordinances in Col. 2 : 16. To the plea that it was ceremonial, because it is said : “The Lord hath given *you* the Sabbath,” (Ex. 16 : 29, Ezek. 20 : 12), it is a sufficient reply, to recall the fact, that it had been given to man as man thousands of years before there were any Jews, and was also incorporated in the summary of the moral law at Sinai, recognized as of universal and permanent obligation. Against the inference from its being made a sign : “It is a sign between me and the children of Israel forever,” Ex. 31 : 16, it is decisive to remember that

this ordinance, so appointing it, was subsequent to the promulgation of the decalogue, and therefore of no force to affect the law; and that the same use was made of other laws of the decalogue: "Thou shalt bind *them* for a sign upon *thine* hand," Deut. 6 : 8. That it was commemorative and emblematical, is inconclusive for its transient nature, since there is no reason why a duty of the broadest and most enduring kind may not be made use of for both memorial service and prefigurative instruction. In the declaration of St. Paul: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days," the reference is unquestionably and confessedly, not to the Lord's day or Christian Sabbath, but the Jewish Sabbath day, or the observance of the last day of the week. Judaizing teachers were seeking to bind the consciences of believers to the Jewish seventh day. St. Paul, plainly implying the change of days, now already recognized in the practice of Christians for about thirty years, vindicated the believer's freedom as to any observance of that day, or any other Jewish festivals. The passages in Gal. 4 : 9—11, and Rom. 14 : 5, 6, refer, with equal clearness, to the superseded Jewish ceremonial holy days and rites, and contain no allusion to the Christian Sabbath.

There is a marked inconsistency, to be noted, in those who deny any divine authority of the Sabbatic law of the decalogue in the New Testament dispensation. Whilst they assert that the Sabbath has been wholly abrogated, and no day has been divinely appointed in its place and with equal obligation upon men, they yet acknowledge the *necessity* of a weekly cessation from worldly toil and attendance upon worship. They declare, in multiform phrase, that such a weekly day is "good" and "*necessary*" and "requisite." The Church has "need of it," and therefore "keeps" a day. No language could more strongly than theirs, assert that the necessity provided for in the Sabbath still remains, and yet they claim that it has been abolished, without providing for the need. They represent God as taking away the institution, leaving the great moral and spiritual necessity unsupplied. Man has

to step in, according to their teaching, and supply for the Christian dispensation one of the grandest necessities to the accomplishment of the very purposes of the dispensation. It is a course that seems to be not without some analogy in that of Jeroboam, King of Israel, who, renouncing the appointed service of God, yet finding it necessary to have some kind of worship, appoints an order of inferior and non-divine authority. It does not seem that a human appointment may serve as an equivalent for a divine institution, or likely that God would terminate His provisions for a great necessity, when man would have to interpose some substitute, to save the Church and the world from the consequent moral and spiritual loss. The Sabbath is essential to the mission of Christianity and the moral welfare of the nations. Blot out the Sabbath entirely; let the rush of worldly business, cares, and pleasures go surging through all the days of all the years; let the voice of preaching and teaching belonging to the day, strengthening the virtue of all, and moulding the young by the million into holy character and noble life, be hushed; let the restraints put by these Sabbatic agencies upon vice and wickedness be removed; and how long would it be before immorality and crime would hold carnival all over the land? How could the moral and spiritual powers of Christianity come into effect? How could the Gospel win its triumphs? How long could the Church remain prosperous?

The quotations made on several points in this discussion, from the writings of the Reformers and Lutheran theologians, have already pointed to the view of the Sabbath held by our Church. The position of the Lutheran Church on the question of the divine authority and obligation of the Christian Sabbath, has been a matter of frequent misapprehension and misinterpretation. It is not, perhaps, surprising that her position has been mistaken, or that conflicting interpretations of her teaching should be given. For the language of the Augsburg Confession, in the only article alluding to the Sabbath, affords plausible support to those who deny the divine obligation of the day; and many expressions may be found in the language of the Reformers and her promi-

nent theologians, which may be interpreted as constituting such denial. The mistake and misrepresentation occur from not taking these expressions in connection with others which more fully set forth their views, and give their *whole* idea of the Sabbatic law. It may be that their statements may not be always consistent with each other. But justice and truth require that the Reformers should be interpreted, not in a partial and one-sided way, but in an honest regard to their entire teaching on the subject. Whenever doubtful passages are interpreted in harmony with other clear, strong, and reiterated declaration of their views, their teachings, we believe, will be found to form a most decided affirmation of the divine obligation of the Christian Sabbath, and of the perpetuation, in and through it, of the moral law of the third commandment. This has been shown again and again, by writers of highest ability and authority in our Church, and both the Lutheran Reformers and the Augsburg Confession have been fully vindicated from the imputation of lax teaching on this great question. In view of this fact, there is hardly a possible justification for those who continue to characterize the teaching which denies the divine authority of the Christian Sabbath as '*the Lutheran doctrine*'—as if this were a settled point, needing no evidence or qualification. We cannot but regard it as a grievous wrong, both to the name of the great Reformers and to the Lutheran Church, as well as to the cause of truth, to represent them as teaching this view—a view so eagerly used to break down the defences of this holy day.

The length already reached by this article precludes any extended statement of the evidences on this point. Lutheran authorities, from the time of the Reformers down to our day, abound with declarations of the divine obligation of the Christian Sabbath. But we are obliged to be content only to give, first, a few additional passages from Luther and Melancthon, such as set forth their views on the subject, and as will enable us to read aright the meaning of the language employed by them in the Augsburg Confession; and then,

some extracts from a few of the earlier and most prominent theological authorities of our Church.

Luther's comment on Gen. 2 : 2, 3, affirming the divine institution of the Sabbath in Eden, has already been given. In his note on Ex. 16 : 23, he says: "From this thou seest
" that *the Sabbath existed before the law of Moses came, and had*
" *indeed been from the beginning of the world, especially that*
" on this day the pious, who had the true service of God,
" came together and called upon God."

In writing against the Anabaptist false "Prophets," who had perverted and abused the doctrine of Christian liberty, he declares: "*Where the law of Moses and the law of nature are*
" *one, there the law remains.* * * Nature gives and teaches
" that there must sometimes be a day of rest, that men and
" cattle may be refreshed; which natural cause also Moses
" sets in the Sabbath, in order that he, *as Christ also does,*
" *may set the Sabbath among men.*"

Sermon on Good Works, 1820: "It is here to be observed,
" that Sabbath in Hebrew means cessation from labor, or rest,
" because 'God rested on the seventh day from all His work
" which He created and made,' Gen. 2 : 3. Therefore He
" commanded that the seventh day should be kept, and we
" should cease from our works which we work during the
" six days. *And the same Sabbath is now changed for us into*
" *Sunday, and the other days are work days, Sunday is the*
" *day of rest, or holy or sacred day.*"

It is to be specially observed, as of great force, that Luther, not only in his various exegetical and expository writings, but in both the Smaller and Larger Catechisms, places the third (fourth) Commandment among the great laws of human duty, and teaches us not only how we may keep it, but how *we will still sin against it.* This he did in what were distinctly meant as manuals for the instruction of the people in the chief Christian doctrines and duties. Is it likely that Luther would have connected together the incongruous ideas involved in *sinning against a law that was wholly abolished, to which Christians sustain no moral relation, a law of no binding force whatever?* He has practically treated the Lord's day as

coming under the moral requirement of the third commandment, and has been teaching the Church for centuries, that the devout observance of the Lord's day is obedience to this commandment, and desecration of the Lord's day is a breaking of it. Though in the *Larger Catechism* he speaks of the Sabbath as "abrogated," and "this commandment, with respect to its outward and literal sense," as "not concerning us Christians," he yet teaches, that there is a respect in which it does bear upon us, in a present, real, living, and practical relation, in which we may incur the guilt of violating the law, or secure the blessing of fulfilling it. An extract will show this clearly: "Observe, then, that the power and efficacy of
" this commandment, do not consist in *cessation from labor*,
" *but in keeping it holy ; so that this day has a particular holy*
" *duty*. For other labor and employment are not properly
" styled holy exercises, unless the person be previously holy.
" But here a work must be performed, through which a per-
" son becomes holy himself—a thing which, as already shown,
" occurs through the word of God alone ; and to this effect
" *places, times, persons, and the whole external service of God are*
" *appointed and ordained*, so that it may be publicly and as-
" siduously exercised. Since then, so much depends on the
" word of God, that without it no Sabbath day can be sanc-
" tified, *we should know that God desires to have this command-*
" *ment strictly observed, and that He will punish all who reject*
" *His word and are unwilling to hear and learn it, especially at*
" *the time appointed for this purpose*. Therefore, not only those
" *sin against this commandment, who grossly abuse and openly*
" *profane the Sabbath day*, as those who, on account of their
" avarice or wantonness, neglect to hear the word of God, or
" lie in taverns, full and stupid like swine ; but those also,
" who listen to the word of God as to idle talk, and attend
" preaching merely for the sake of fashion, and when the
" year is gone by know as little as they did before." *

Not only did Luther identify the obligation by which men

* *Book of Concord*, New Market Translation, p. 461.

are bound to the Lord's day with the obligation binding them to the third commandment, in his Catechisms, but he did so in his hymns. For example:—

“Honor my name in word and deed,
And call on me in time of need :
Keep holy, too, the Sabbath day,
That work in thee I also may.”

And,

“Hallow the day which God hath blest,
That thou and all thy house may rest :
Keep hand and heart from labor free,
That God may have His work in thee.” *

Melanchthon's views have been clearly, though not fully, indicated in several passages already quoted. An understanding of them is of great importance, since the statements of the Augsburg Confession took shape under his pen. They indicate how the phraseology of the Confession may, and may not be justly interpreted. That he held decided and clearly defined views, a few extracts from his writings will show:—

“Is not the commandment in regard to the Sabbath abrogated? I answer: the *genus which is embraced in the command is not abrogated, which genus is indeed the principal purpose of this command, and embraces the ultimate reason for the institution of the species.* The genus which is embraced in this command is *moral, and as regards this genus Christians are bound by this command.* The third commandment as regards the genus, is *moral and perpetual, but as regards the species, that is the observance of the seventh day, it is ceremonial.*” †

“Of the third commandment. The text does not speak of rest only, but explicitly of *sanctification.* It means that on that day holy works are to be done, that is, works specially devoted to God, that is, that the people are to be taught, and services divinely instituted are to be attended to. *For this end a day must be established. This leading idea pertains to all men and all times, for it is a law of nature.*” “As re-

* Massie's Translation, p. 53, 55. Quoted by Gilfillan on *The Sabbath.*

† *Catechism for Youth.*

“ regards the keeping of the seventh, it is evident that the
 “ Levitical ceremonies being abrogated, this ceremony also
 “ was changed, as clearly stated in Col. 2 : 18. It is rightly
 “ said, therefore, that in *the third commandment there are two*
 “ *parts, the one natural or moral, or the genus, the other part or*
 “ *species, in regard to the seventh day, is a ceremony peculiar to the*
 “ *people of Israel.* Of the former it is said, *the natural or genus*
 “ *is perpetual and cannot be abrogated,* to wit, the command in
 “ regard to the conservation of the public ministry, so that
 “ on a certain day the people are taught and divinely institu-
 “ ted services are engaged in; but the species which speaks
 “ of the seventh day is abrogated.” *

We find these views repeated again and again, in the *Variata*, and in his earlier and later *Expositions of the Nicene Creed*. In the later exposition of the Nicene Creed he declares positively that “*the apostles changed the day.*” Like Luther, he speaks of a failure or neglect rightly to sanctify the Lord’s day as a sin against this commandment, and points out the Sabbath duties in which the law is rightly fulfilled. In various ways and in emphatic phraseology he denies the abrogation of the third commandment, in its generic character, and asserts its abiding force as a moral law for all men and all times.

The views of these two great reformers are, of course, not to be taken as absolutely decisive of the Lutheran doctrine of the Sabbath. But they afford strong presumption as to the just and true interpretation of the language framed by Melancthon and approved by Luther, in the twenty-eighth article of the Confession, in which the question of Sabbatic obligation is incidentally introduced. Of this language we give the New Market translation, made from the German text of the Confession :—

“ Those, then, who are of opinion, that such institution of
 “ Sunday instead of the Sabbath, was established as a neces-
 “ sary thing, err very much. For the Holy Scripture hath
 “ abolished the Sabbath, and it teaches that all the ceremo-

* *Locū Communes*, edition of 1545.

“nies of the old law, since the revelation of the Gospel, may be discontinued. And yet as it was necessary to appoint a certain day, so that the people might know when they should assemble, the Christian Church ordained Sunday for that purpose, and possessed rather more inclination and willingness for this alteration, in order that the people might have an example of Christian liberty, that they might know that neither the observance of the Sabbath, nor of any other day, is indispensable.”

These words do seem to constitute a clear denial of the binding obligation of any day of Sabbatic rest. But the correct determination of their intended meaning can be made only by interpreting them historically, and taking all the known facts into account. Among such facts are the following. *First*, the views of Luther and Melanchthon, both before and after the diet of Augsburg, as ascertained from their different writings—especially those of Melanchthon, the writer of the Confession, who consistently and invariably distinguished in the commandment a moral part, of ceaseless and universal authority, while only the ceremonial order of the seventh day had passed away in the Christian order of the first day, the change being made by the divinely guided apostles. *Second*, the claim, on the part of the Romish Church, of authority to ordain festivals, rites and rules, and make them binding on men’s consciences, and observance of them necessary, as good works, in order to salvation. She included the change of the Sabbath into the Lord’s day among her boasted illustrations of the Church’s power to determine laws of duty, rule men’s consciences, and decide what they must do to be saved. Against this usurpation and tyranny the Confession was meant to be a solemn protest. *Third*, the subject of this article of the Confession is, not the Sabbath, but this pretended *Power of the Church*, and the Sabbath comes in only incidentally, in the way of illustration and denial of such authority. The legitimate interpretation, therefore, it seems to us, is, that the Confessors here deny not a “necessity” of men’s observance of “the Sabbath or any other day” understood to rest on God’s law, but a “necessity”

depending either on a Levitical order or on mere Church authority. It is an emphatic denial of the doctrine of Rome, and a statement that simple *Church authority*, cannot thus bind the conscience, or make *any thing* "necessary" to salvation, or meritorious as a good work. This does not, it appears to us, necessarily determine any thing as to the observance of the Christian Sabbath as a *divine institution*, and as resting on an authority which the Church has not made. The language asserts unqualifiedly that the Jewish order of the seventh day has been abolished by divine authority; "the holy Scriptures," not popish or ecclesiastical decrees, have set the seventh day aside. It states, indeed, that the "Christian Church," in its freedom, appointed the Lord's day for Christian services. But, as required by the known views of the writer, and especially by the indisputable facts in the case of the change of the day, we must understand the *Apostolic Church* to be meant, under the direction of the apostles who were acting as the commissioned and sealed agents of the "Lord of the Sabbath;" and so the Lord's day is not spoken of as resting on ordinary ecclesiastical authority, but on an authority altogether above the range of the present power of the Church. This total repudiation of the authority of the Church in the matter of ordaining days and rites as necessary for salvation, is entirely consistent with a full recognition of the *divine* obligation of the Lord's day.

But a decisive proof that this passage of the Confession is not to be interpreted as denying, but accepting, the *apostolic* designation, and consequent divine obligation of the Lord's day, is furnished by a comparison of it with the language in the *editio princeps*, which criticism has shown, beyond all question, to be the original and authentic edition of the Confession. It was issued by Melancthon from his own manuscript, from which the copy had been made to be read before the diet. It was the recognized text with Luther, and the Church during his life-time, and should be held as the only "unaltered" Augsburg Confession. This edition gives us the language of the Confession on this subject, as it was actually read before the great diet. In a literal translation it reads :

“For the Church has not displaced or annulled the Sabbath, but God Himself has taught that we, in the New Testament should not be bound to the law of Moses. Therefore have *the apostles* let the Sabbath fall, to remind us thereby that we are not bound to the law of Moses. And yet since it is necessary in order that the people may know when they should come together, to determine a certain day, *they* [*i. e.* the *apostles*] have ordained Sunday, that men should therein hear and learn God’s word.”*

This language must thus be held as forming the original and true confessional utterance of our Church on the subject, and it bears no semblance of being a denial of the divine obligation of the Lord’s day, or Christian Sabbath. On the contrary, it is a clear affirmation of it. By the “law of Moses,” the ritual or ceremonial law is unquestionably meant. No one will pretend that the Confessors repudiated the binding authority of the *moral law*. By affirming that the *apostles* “ordained” the Lord’s day for worship—thus providing for a continuation of the essential and moral part of the Sabbatic law—the Confession at once lifts the day above the sphere of mere Church power, or of the Church’s ordinary freedom. For it is conceded, that the *apostles*, as the appointed instruments for bringing into effect the needed modifications in the passage from the old dispensation into the new, and placing the Church upon its New Testament foundations, with its essential rules and ordinances, acted with a special authority, an authority that cannot be taken as the measure of ordinary ecclesiastical authority, and were guided by the Holy Spirit whose directing presence was assured to them.

In further evidence that a denial of the divine obligation of the Christian Sabbath cannot, in justice or fairness, be represented as the ‘Lutheran doctrine,’ we add some extracts from a few of the chief writers of our Church, who are recognized as among her highest theological authorities.

Chemnitz, one of the authors of the Form of Concord, says:—“*The New Testament has abrogated, not the genus which*

**Müller’s Symbolische Bücher*, p. 901.

“is moral, but the species which is ceremonial.” * “We deny that the change of the Sabbath into the Lord’s day was made by the Church. The apostles whom Christ appointed in His place as teachers of the world, and especially of the Gentiles, and whom we justly follow, introduced this change.” †

Gerhard, whose *Loci Theologici* is generally regarded as the *opus palmare* of Lutheran theology, discusses, at length, the present duties of Christians under the *third commandment*. He constantly recognizes that believers now sustain a truly real, living and practical relation to it as an abiding law of duty in the new dispensation. A few extracts will suffice as evidence:

“That the Sabbath should be sanctified, and on it we should abstain from all works which conflict with divine worship, that on certain days the public ministry of the Church should be appointed, and that for the sake of order a certain time should be appropriated to the ministry of the word, this is the moral law of this commandment.” * * * The moral part is perpetual, and prohibits all those works which interfere with the exercise of the public ministry; but those works which belong to the worship of God, to sacred rites, to the love of our neighbor, and the necessities of life, are not prohibited. But on the other hand, many things were prohibited to the Jews in the ceremonial law which are no longer binding on us in the New Testament.” ‡ Gerhard proceeds to point out at length how we fulfil this commandment and how we sin against it, making his applications of the law directly to the Lord’s day and our relations to Christian sacraments and services. “Except in case of necessity, the Sabbath is profaned by attending on it to servile and domestic labors.” These brief extracts are sufficient to show, beyond all question, that Gerhard did not regard Lutheran theology as requiring him to sunder the Christian Sabbath from the divine and abiding authority of the third commandment.

The same is true of *Quenstedt*, one of the “greatest masters”

* *Examen. Con. Tridentini*.

† *Harm. Evang. C.* 119, quoted by *Quenstedt*.

‡ *Loci* (Cotta’s Edition). Loc. xiii. 123—142.

of Lutheran theology. After mentioning the institution of the Sabbath at the creation, and pointing out the difference when the third commandment is considered as to its *form* and as to its *material*, he declares: "Viewed in the former way, the observance of the Sabbath is ceremonial, and pertains only to the Old Testament; in the latter, *it is moral, and is binding on all men.* * * *The moral part remains in the New Testament; that is, in place of the "seventh" the first day has been substituted; in place of the Jewish Sabbath, that which we call the Lord's day, one day in seven being still retained by the authority of the divine commandment.* The Apology of the Augs. Conf. speaks of the appointment of the Lord's day by "the Church;" but when the authority of the Church is spoken of, *the Church of the Apostles is included, on which the Church depends.*" *

Calovius, severe on all dissent from Lutheranism, after affirming that the primitive institution of the Sabbath at the creation "has never been doubted" among Lutheran theologians, and that the third commandment is still in force, says:

"It is disputed whether *Christ* Himself, or the *apostles*, substituted the Lord's day for the Sabbath, *but all agree easily in this that the observance of the Lord's day derives its validity, not from custom alone, or human constitution, but has been sanctioned by divine constitution, since those things which the apostles sanctioned by apostolical authority, are to be esteemed as divine institutions.*" †

Declarations equally decisive might be quoted from *Lyser*, *Franzius*, *Carpzov*, *Walch*, *Spener*, and others. But enough has been given, to show that the chief theologians of our Church have taught, with great emphasis, the divine obligation of the Lord's day as the Christian Sabbath. Their teaching must be regarded as settling the proper historical interpretation of the Confession on this point. They have placed the Sabbatic doctrine of the Lutheran Church on clear and immovable foundations, and reared the strongest defenses against the lax views which open the way for the desecration of the holy day.

* *Systema Theologicum*, De Lege Dei, I. 2. † *Bib. Illust.* p. 415.

ARTICLE III.

CATECHISATION: THE RELATION IT SUSTAINS TO THE WORK OF THE PASTOR, AND HOW IT IS TO BE CONDUCTED.*

By Rev. EPHRAIM MILLER, Dixon, Ill.

Catechise, Catechism, &c., are words derived from the Greek, *κατά*, and *ἦχος*, forming the verb *κατηχέω*, or *κατηχίζω*,—"to sound or resound, to sound into the ears of any one"; hence, "to teach by oral instruction," and, "to teach the first principles of any science." These words are now applied almost wholly to elementary religious instruction, by questions and answers.

It would seem also that the qualities of diligence and thoroughness are embraced in the compound word, inasmuch as, according to our Lexicons, the proposition "*κατά* in composition often gives additional force to the sense of the simple term."

That we may correctly apprehend the meaning of the subject, it will be necessary to settle its scope, as well as we may, and then we shall be in a position to present definite, and, perchance, correct views upon it.

We shall be best able to get at this, by inquiring first, what are the objects of the pastor's work? Having ascertained this, the way will be open, on which we may come to a proper and satisfactory solution of the questions involved.

A general analysis of the objects of the Christian pastor's work, will present the following points:

1. The regeneration of souls.
2. The edification of the Church in the word and in faith.
3. Dealing with troubled or erring souls, individually, and with families.
4. Developing the benevolence and activities of the church.

* Read before the Northern Conference of the Synod of Northern Illinois, and published by request.

There is perhaps nothing, which properly belongs to the pastoral work in its scriptural idea, that is not included in this general division.

The regeneration of souls, or the recovery of mankind from the power of sin and satan, the edification of believers in the truth and life of Jesus Christ, their advancement in spiritual knowledge and holiness, when gathered into congregations, and organized into societies, administering comfort to troubled consciences, giving counsel to the erring, and developing a true christian family consciousness, and finally, awakening and cherishing, as an essential part of christian and church life, the spirit of benevolence and christian activity, doing good both to the bodies and souls of men, so that they may be saved; this comprehends all that is included in the office and work of a minister of the gospel.

We may take it for granted, that catechisation, or the systematic instruction of young persons in the principal doctrines of the word of God, as practised in the Lutheran Church, stands related to all this, and has a more or less important influence on it all. It needs no proof that such is the case. It would only be trying to prove an axiom to undertake to prove that special doctrinal and practical instruction of the young is likely to have an influence upon their life in the future, and contributes in some way to the advancement of the church's work on earth.

We have then only the question to answer, how, or in what measure, is catechisation related to the pastor's work?

We might at the outset reply, that it is in itself a most important part of that work. This is the theory and the practice of the Lutheran Church, as well as that of all the divisions of the Protestantism of the great Reformation. Some of the later off-shoots of those churches have indeed practically discarded catechetical instruction, and even decried it as a mere formality, more likely to lull the soul into a deep spiritual slumber, than to awaken it to a true life of godly faith. But this was a blunder which many of their wiser heads are now beginning to see, yet are not able to remedy. The force of their denominational traditions, and

the consequent undervaluation of sound doctrine in their churches present obstacles of such magnitude as all their wisdom has not been able thus far to remove. They can promulgate the theory, but cannot achieve the practice.

With us, and the other churches originating in the mighty ecclesiastical revolution of the sixteenth century, the case is altogether different. Catechisation was from the very beginning a part of their policy. Indeed it could not well be otherwise. Had it not been a part of the policy of the Christian Church from its early history? and did not the church lay great stress upon the thorough instruction of all its neophytes, on their reception into church membership? More than this, they had not only the practice of the church in all ages for their warrant, but the express command of the Lord, when He said to Peter, "Feed my lambs"! They did not suppose, as is now so largely practiced, that this feeding of the lambs was to be left to lay teachers, as in our modern Sunday Schools; but, as the command was given to an apostolic minister of the gospel, and to the one, too, who was to preach the first gospel sermon, so also it applied to all pastors in every period of time. They rightly inferred, that the Lord intended to have the children of the church receive due attention at the hands of the pastor himself. Hence, we are to regard catechisation not as merely sustaining a certain relation to the pastor's work, but as being an essential part of the work itself. To speak of it as in relation to the pastor's work, looks too much as if that work were something else, that might be merely affected by catechisation, whilst it does not constitute properly any part of his official duties.

Yet there is a sense in which the work of catechetical instruction does stand in relation to other parts of pastoral labor. Just as childhood stands related to the later periods of human life, and largely contributes to the determination of that life, so also early pastoral instruction must necessarily stand in relation to the influence which the pastor is to exert in subsequent stages of his labors for the development of the individual and aggregated Christian life submitted to his moulding.

The question then narrows itself down to this: How will catechetical instruction affect the labors of a pastor with its subjects in their later church relations? Will it promote or retard, will it facilitate or hinder his work with them in after life, or will it do neither?

1. Catechetical instruction lies at the very foundation of *all* the pastor's work. It is not only a part of the work itself, but it underlies all his other functions. If we recall the summary of the objects of pastoral work, we shall see at once, that for the first object, namely, the regeneration of the soul, nothing could be so well adapted for the attainment of that end. What do we teach in those exercises? The supreme authority of God over all created things; man's revolt against that authority, and his consequent helpless misery, as well as guilt; the amazing love of the Father, in giving His Son to bear the sins of mankind, and by His death to redeem them, so as to make their pardon and restoration to life possible; these and kindred truths, all of the sublimest magnitude, form the staple of the instruction imparted to the catechetical class. And these are the truths, and the only truths, that have, since their first publication, availed for the recovery of any part of the human family from sin, and the restoration of life and hope to those who believed them. These are the truths that have changed not merely the theoretical beliefs, but also the practical life of all who have received them. These are the truths that first regenerated the individual, then regenerated the family, then regenerated society, then regenerated the state, and are going on now, as ever, to regenerate the world! These are the truths which the Spirit of God has uniformly employed to overturn the empire of wickedness, and to awaken the dead in trespasses and sins to the glorious life of the sons of God.

And in catechisation these truths are applied at a time when the heart and conscience are most susceptible of impressions from them. In obedience to the proverbial maxim, "Train up a child in the way it should go, and when he is old he will not depart from it," the Lutheran Church has taken the mighty facts in God's dealings with the children of

men, and planted them in the receptive soil of the youthful heart, well assured that then, if ever, they would be likely to take root and "bring forth fruit unto everlasting life."

"Feed my lambs!" The word pastor means primarily a feeder, and was applied to one who fed and had the care of sheep, that is, a shepherd. The chief shepherd then gave this charge to his servants to take care of the lambs, to feed them. They were not only to feed the sheep, but also the lambs. Why? Because, if the lambs are fed and receive the shepherd's care, there will also be sheep in the fold in after years. Should the lambs be neglected, this would be very doubtful. If left to themselves, they would incautiously, rashly, or wilfully, wander away and fall an inevitable prey to the wolf. Or, if for a season they should escape total destruction, yet when found they are so fearful, or so self-willed, so unaccustomed to a shepherd's care, and so ignorant of the need of it, or the advantages of it, that it is with difficulty they are enticed into the fold. What pastor does not know this from his own experience? Who has not mourned over the waywardness and obstinacy of those who have grown old in sin, even if they have not passed their early prime? And yet the fact that there are now so many in this condition, is owing mainly to the failure of pastors to feed the lambs, or the wicked neglect of parents, in regard to the early religious schooling of their children under the pastor's care. It is a melancholy fact, that the majority of youths grow up even in Christian families in our country, without any regular doctrinal training by the pastors of the churches. Whilst there is preaching, "enough and to spare," there is a vicious notion abroad, that it is not *doctrine* that the people want, but *practical* instruction and exhortation; not thinking, that unless there is a solid basis of doctrine, there is nothing for the practical instruction and exhortation to rest upon. There is a lever, indeed, and a fulcrum, but no support for them; hence the mighty mass of wickedness remains unmoved. There is also a mistrust of youthful piety. Practically the churches of America have but little faith in the stability of early conversions; not suspecting that it is precisely their

failure to nurture young converts carefully, *i. e.*, *feed* the lambs, that these converts so often do not hold out. Hence the work is postponed till they have grown stronger and better able to know and appreciate the work of the Spirit in their regeneration. But, unhappily, as they grow stronger, they show their growth by being stronger in sin and resistance to God's word and work.

Churches and pastors often think, also, that it is slow work to build up the Church by catechising and confirming the children. It is long to wait before they become able to contribute any work or money for the upbuilding of the Church. They do not see the growth of the Church in these outward results. Is it not true that the great majority of churches, members and pastors, rejoice more over the reception of adults than of children? And do they not thereby show that the "little ones" are despised, in spite of the caution given by Jesus to those who do it? They want working, contributing members at once, such as can immediately assume part of the burdens of the Church, and by their age and personal or social standing, can aid in lifting up the congregation to a higher plane in public estimation. Hence they pass by and neglect the lambs, with the exception of what is done for them in the Sunday School, and go out, as they say, after "the lost sheep of the house of Israel." And in the meantime they do not observe that, through want of pastoral attention, by faithful instruction—because the lambs do not receive the pastor's special care—the number of the "lost sheep" is constantly augmented. But still they are in pursuit of the "lost sheep," and them mainly; because, if they are brought in, they will count something at once, as if they were men and women in Christ Jesus immediately, as well as men and women in age, stature and finances.

Such labors are all right, so far as seeking and saving the lost is concerned. Many are thereby found and saved. They must by no means be neglected. If the church has by her neglect of catechetical instruction stored up this additional work for herself, she should by no means omit it, but work all the harder, if perchance she may, in some measure,

make up for past remissness. But it has always proved a very hard and uncertain kind of work. So many of those, who are reclaimed by the methods usually employed, turn back again, and must be hunted up anew, and when they are brought back into "the way that they ought to go," they again "depart from it."

If in attending to these, the pastor gives no attention to the special instruction of children, the latter grow up as wild as the others, and will be as hard to lead back to the Shepherd as they, when the time comes for the Church to think of seeking them. And thus there is constantly accumulating a large stock of the hardest, most wearing, and at the same time least hopeful work for the Church.

What is true in the natural world, is true also in the world of spirit:

" 'Tis education forms the common mind;
Just as the twig is bent the tree's inclined."

Much can be done in the planting and nurture of the Christian life by a proper application of natural principles and processes. In the development of the spiritual life, God does not interfere or dispense with them, nor supplement them by any superadded influences, except where they are not sufficient for the needed result. Whilst God acts in accordance with the principle, that "no man can come to Jesus except the Father draw him," he also leaves the parental obligation, to "train up a child in the way he should go," both unfettered and unrepealed as to the results of its neglect.

If the Church fail to avail herself of these natural laws and agencies in her work, if she fail to make the natural effort of instruction at the time when such instruction will do most good, it will not be long before she will begin to reap the bitter fruit of such failure. Extraordinary awakenings, and extraordinary spiritual visitations, are not things of very frequent occurrence; else they would not be extraordinary. As of old, so now, God does grant them in His great mercy, even after the Church has again and again "received the grace of God in vain." But it is found too, that the more frequent those seasons of refreshing, as we call them,

the less power they have. It would seem that revivals or awakenings result in much and lasting good only in the beginning of things. When once the Church is set up and started out with such a capital as God gives her in a season of awakening, then she is expected to trade with her talent, go to work and add to it, propagate herself. And how can she do this so well and so surely, as by means of the children of the Church. Let her see to it that he who feeds the sheep also has the opportunity to feed the lambs, and that he does it as faithfully in the one case as in the other. Let her add to this her earnest and unceasing prayers, and the support of her own godly example, and there will be little occasion for special and powerful awakenings, for there will be then a constant awakening.

Children need precisely what all others need, *sound teaching concerning Christ*. This can be safely and thoroughly imparted only by one whose special business it is. No man employs a farmer to build a house, or a carpenter to construct a locomotive. The farmer can do his own work very well, and so also the carpenter, because each has been trained to it, and it is his special business. But each would utterly fail in that of the other. So also the Sunday School teacher can do the work assigned to him. But there is a department of Christian teaching which requires a far higher degree of qualification than he can attain to, and such as can be acquired only by special devotion to the work. This is peculiarly the pastor's work. He cannot ignore it; the Church cannot excuse him from it; neither dare she assume it. It is hers to see that it is done, but it is hers also to see that a suitable person be entrusted with it, and not allow it to be officiously meddled with. No more sacred obligation accompanies the pastoral office, because no more favorable opportunity to direct the soul in the right way ever is found, than the pastor finds in childhood and youth.

Let the church see to it, that her work is done by these natural agencies, and then she will never be lacking in the supernatural. And she will never be under temptation of bringing strange fire into the temple, the fire of nature alone

without the fire of grace,—the baptism of water without the baptism of the Spirit in her longings for a revival.

One of the great hindrances of the church now-a-days lies right here. There is such a demand for fine preaching, that, in order to furnish it, the pastor has not the time necessary for the instruction of the young in Christian doctrine. Besides, so much is expected from the Sunday School, that few pastors in this country feel the need of special attention to children on their part.

Let there be no less Sunday School teaching; but, at the same time, let Christian pastors note well and use the fruitful opportunity they have of winning souls in the period of childhood and youth, even though their sermons should become less polished or brilliant.

2. Thorough catechetical instruction prepares the way for the greater efficiency of preaching.

One reason for the want of success in preaching the word, is found in the ignorance of the people in regard to the fundamental facts and doctrines of God's word, and of the inner life of man. It is this that makes preaching to children so difficult. They have not yet become acquainted with the Bible facts, which are so familiar to the preacher, the knowledge of which is necessary in order to understand a large part of what we call preaching. Now it happens, that a great many adults know but little more of the Bible history than children, and just as little or less of Christian doctrine. Hence, what the preacher says is not apprehended and viewed in its proper connection and relations, that is, it is scarcely apprehended at all. We all know how much easier it is to preach to people who have some scriptural intelligence and culture, than to those who are destitute of these advantages. We feel then, that a truth is often proved to them or forcibly illustrated merely by allusion to a fact or event. It is very tedious to be under the necessity of relating the whole circumstance in every instance, and it is difficult to fix the hearer's mind on the particular point or feature in that event illustrative of the subject under discussion, and the whole

narrative often diverts his attention entirely from the subject. Every minister who is anxious to be understood, feels this, and wishes often that his hearers had possession of certain items of knowledge in God's word, so that they might more clearly understand and retain the substance of his discourse, without so much diffuse particularization.

And there is no way in which this difficulty can so well and effectually be obviated, as by that thorough indoctrination which can be acquired in the catechetical class. The catechism deals with the being and attributes of God, with the creation of the universe, with man, his origin, history, relations and obligations to God and man, his condition, his destiny, and the means by which his destiny is determined, and with all the events and transactions connected with his redemption, as well as those that shall close the earthly history of mankind and begin their unchanging future in eternity. It is the pastor's work to impress all these truths upon the memory, and to do it in such a way as to awaken the conscience and heart of the learner, and make them to be the profoundest beliefs of both mind and heart. The history of God's providence with His people Israel, and more especially the facts of the Saviour's life, are to be well fixed in the memory and their meaning unfolded to the understanding. If this is well done, it will enable the instructed hearer afterwards easily to understand and retain the substance of any ordinary gospel sermon in after life. Where such instruction is wanting, much that the preacher says will have to be tediously illustrated, or left to fail of its object, because it is not properly apprehended.

There is in catechetical exercises a religious culture, that is a culture of the heart and the head, that prepares the way for the reception of the higher truths, which the complete preaching of the gospel implies. The mental exercise, learning the contents of the catechism, is of itself so much in the line of all education. But it is far in advance of mere secular subjects in its educating potency, because it deals with the very highest questions of life, human and divine, temporal and eternal. Like the Bible, on which the catechism

is founded, it presents to the mind those vast and mighty truths concerning the Creator and creation, which are so profoundly interesting to man, and after which the wisdom of the most cultured minds of non-Jewish and non-Christian nations has so painfully yet vainly inquired. It gives a satisfactory solution of the great problems of man's present life and his future destiny. What can be more stimulating to the mind than the glorious conceptions of God as we have them in the Old and New Testaments, especially the latter? If the pastor rightly understands his work, and has a right heart for it, it will be his business to unfold to the mind of the catechumen the tender relation in which the Creator of all things places Himself to his creatures, even his erring and sinful ones. Here he will find much to say that, if coming from a warm heart, cannot fail to stir up the thoughts of even sluggish minds. He has the best opportunity imaginable to describe to susceptible minds the sad condition of man without God in a world of change, uncertainty and death,—and then pass over to that other picture, of a life in heaven, with all its perfection and glory, in the very presence and dwelling-place of God. If any thing can arouse dormant thought, surely such subjects must be best calculated to produce that effect.

We thus see that, simply as intellectual discipline, the instruction of the catechetical class acts as a preparative for a right understanding of the pastor's labors in the pulpit.

We might also refer, as a matter of no small importance, to the fact, that the learner becomes familiar with many terms used in preaching, which need to be properly apprehended, if, as a hearer, he is to receive the full benefit of a true sermon. Such terms as trinity, divinity, humanity, depravity, justification, righteousness, and many others, mean much more to one, who has been somewhat systematically taught what is comprehended in them, than to one who has not. But we do not propose more than to suggest this point.

We pass on to notice the increased receptiveness of the heart for all the truths of divine revelation, produced by such religious instruction.

One great aim, and the chief one of the pastor, is to arouse the conscience and gain the heart of his learner for "the truth as it is in Jesus." And the faithful pastor seldom fails in this. Our own remembrance, and the experience of most persons who have enjoyed such opportunities, furnishes abundant testimony to the great power of catechetical instruction to reach the heart, and awaken the deepest interest in the teachings of the Christian oracles. If ever the heart can be stirred up and made all alive to the value and glory of divine truth, it is at the age at which young persons are usually gathered into the class. If ever any one can be made sensible of his sins, if ever any one can be made to feel his utter helplessness under the tyrannous domination of sin, and if ever he can be led to see his perfect deliverance from sin and condemnation, in Christ, it is at that age. Thus the heart is opened and prepared for the reception and use of all future pulpit instruction, as it would otherwise not be.

In this threefold manner, therefore, catechetical instruction prepares the congregation of the future, for intelligent and appreciative attendance upon the worship of God, and the preaching of the word by peculiar mental discipline, by acquaintance with scripture and theological terms, and by the culture of the conscience and heart. When all this is wisely and faithfully conducted by the pastor, the young Christian enters upon his new relations to the church with advantages of inestimable value, and is placed in a position to reap the greatest possible profit from all subsequent instruction, from the pulpit, or from his private reading and study in God's word.

3. Catechetical instruction also largely affects the pastor's labors with troubled souls.

These he will find on every hand. If they are not troubled in health, they are very likely to be in sickness. If they are not troubled in prosperity they are sure to be in adversity. And especially under the preaching of the gospel, hearers will become deeply concerned about their spiritual state.

If such persons have previously attended a course of religious instruction under a wise and faithful guide, it will be

much easier to counsel and comfort them. The great facts of revelation, the meaning of the Cross, and the purpose of Christ's coming into the world, are already embedded in their thinking and feeling; and hence it is not so difficult to deal successfully with them in their perplexities, and show them the open door for their escape and deliverance. There will be little occasion for the painful, often agonizing, demonstrations frequently witnessed.

Whatever we have said in regard to preaching, is also true in regard to this department of pastoral work. If any one by mental and moral culture, under such instruction, is better prepared to understand the preaching of God's word, by that same culture he is better prepared to apply divine truth to his own case, for comfort, or admonition, or reproof, or instruction, as he may need.'

4. But catechetical instruction bears upon another department of Christian life, which needs and loudly demands the pastor's care. It is that department to which the second great command alludes: "Thou shalt love thy neighbor as thyself." It is that department in which the regenerated heart goes out in the use of spiritual knowledge and power, for the purpose of doing good. If the gospel has been made truly effectual in the heart, it will appear by such promptings. It is one of the chief purposes of God to have this spirit of beneficence cultivated, because *in it consists man's closest resemblance to God*, and by it God designs to recover the world to Himself. In nothing does the Christian so much show his likeness to God, and prove that he has not received the grace of God in vain, as in the vigorous exercise of this new and exalted affection, by doing good. Every Christian congregation is in duty bound, and bound by the nature of love, to do good in the use of all its powers and means. Its works, words, and gifts are all to be directed to the end of propagating the gospel, and sending the streams of the fountain of life throughout the world. This is one of the most important objects before every Christian congregation, and one of the essential conditions of its growth, and of the personal growth of every member of it. No pastor dare himself be forgetful, or suffer

his people to be forgetful of it. Nothing can take its place, whether you contemplate the doer, or the objects for whom the deed is done. It is therefore of the utmost importance, that a good basis be laid for the development of both congregational and individual life in this particular direction.

Where and when shall that basis be most successfully laid? Reason, experience, and the word of God all answer, "in childhood and youth." As the young lay the foundation of their future character and destiny whilst they *are* young, so also the Christian pastor lays the foundation of all, that he proposes to build in any soul, or aggregation of souls, when those souls are yet in their most plastic condition, and under influences most favorable for that special work. The catechetical class precisely meets those conditions most completely. For weeks and months in succession, and at last day by day, the class is under the eye and affectionate, earnest, yearning instruction of the pastor. He sings with them, prays with them, learns their difficulties and perplexities, becomes intimately acquainted with the peculiar disposition of each one, and thus learns how best to approach them with comfort, encouragement, warning or reproof, as the case may demand. He learns there what is likely to be the besetting sin of many, perhaps of most, if not all. Hence he has it in his power at that time, if ever, to lay a good foundation for the development of these souls in Christian benevolence and activity. Now the Church always needs workers, and can never have too many of them. Nor is there any work so important as that of the Church, nor are skilled workers more needed in any department of human life. Trained lay-workers are one of the great demands of the Christian Church. The catechetical class can easily be made a training school for them. If the truth is rightly inculcated, its proper effect will not be wanting. If the ground be rightly prepared, and the seed carefully sown and tended, it will spring up and bear fruit. That fruit will be love to God and love to man. Such a soul, brought into the knowledge of the love of God by receiving the truth as it is in Jesus, will remember its own sad estate in sin, and can easily think how miserable every one is, who

is yet a stranger to God. In the experience of the light, liberty and blessedness of God's children, it will not be hard to awaken sympathy for those who "sit in the region and shadow of death," and develop a spirit of working and giving, often even to sacrifice, for the benefit of others. Or, if not brought so far on the way, at any rate the preliminary work can be done, that shall greatly facilitate this end under future labors of the pastor.

Besides, the instruction given in the class embraces much that relates to the person and dignity of Jesus, and is well calculated to beget enthusiasm for Him. The second article of the Christian Creed relates to Him and His work for man especially. Any thing like a proper apprehension of it with heart as well as head, must beget a profound interest in the Saviour, who could become, and do, and suffer, all this out of love for sinful man. When Paul, on his way to Damascus, saw Jesus, so overwhelming was the vision of glory, that he at once forgot all his enmity, and asked, "Lord what wilt thou have me to do?" From that time forth he became one of the Lord's great champions in the warfare against the powers of darkness. No sacrifice or suffering was too great for him to undergo for Jesus' sake. The foundation for such a spirit can best be laid under the circumstances afforded in the catechetical class. If ever it is possible to awaken an enthusiasm for Jesus and his glory, it is then. If only the pastor himself possesses this enthusiasm! If he only has those exalted views of the person and office of the Redeemer!

Failures there will always be. There is the stony ground, the thorny ground, and the wayside. We must not fail, however, to sow on them all. Salvation must be offered to all, and urged upon every one. If the rock has no "deepness of earth," and the "thorns choke the word," "so that it cometh unfruitful," and if the fowls of the air gather that which falls on the wayside, we are taught by our heavenly Master that such disappointments we must expect. But there is the good ground just as surely; and there will there be fruit—the fruit of active, godly beneficence.

We have thus seen that catechetical instruction is inti-

mately related to all later pastoral work, and even exerts a controlling influence upon it; moreover, that it is itself a most important part of that work.

It remains yet to consider the question; "How should it be performed?"

This is the most difficult part of the subject. It is comparatively easy to trace out the relations which it sustains to pastoral work in general, and show how it may affect that work. But to tell how to perform it properly, requires a degree of insight, wisdom and experience, such as no one will be presumptuous enough to suppose himself adequately to possess. Yet we may all know something about it, and it is right for us to tell what we do know. This is all that I claim for myself. The construction of a sermon or the work of preaching the gospel in general, has not perplexed me more than the apparently simple work of catechising the young. I have found, however, that the following conditions are necessary for its successful performance.

1. The pastor must diligently prepare himself for it. It will not do to say, "I am dealing with the simpler elements of Christian doctrine, with which I have become so familiar,—it is *only* the catechism, and they are only young persons, children yet, whom I have to instruct, and therefore I need not be much concerned about it." That would be to despise the important truths lying at the basis of the Christian life, and to "despise the little ones," whom Jesus so earnestly exhorts us not to despise. Such a course would lead to inevitable failure.

He, who would catechise successfully, must refresh his mind on the particular points or doctrines, which may at the time be under consideration. He must have the proofs, scriptural and rational, all at hand, and be prepared to illustrate the subject by familiar facts. He must have things not only in his mind, but also in his heart. He must not only impart the truth, but make it warm, or rather have it warm in his own heart, in order that it may be not only heard, but also felt. All this requires renewed study, and renewed prayer. The pastor must study the whole subject into his mind, so that it

shall be there fresh, and he must pray it into his heart, so that it may come from the heart warm and glowing. This takes time and demands effort, so much time and so much effort, that the pastor may think he cannot spare the time and strength from other things. But the time is well spent, and the strength is always well laid out. Luther said of himself, that it was his daily practice to repeat and meditate upon a part of the catechism, even amid the cares and burdens that constantly came upon him. And he severely censures those who think they have outgrown the catechism. It is a sad mistake for any one to suppose, that he can ever get beyond the fundamental doctrines of the word of God. As well might a man suppose that he could dispense with bread, because he has been using it so long. Hence, to instruct the class well, requires diligent, conscientious and anxious preparation.

2. In the actual work of instruction, it is important, and even essential, to employ the simplest and most expressive language,—the simplest, that the instruction may be most fully understood,—the most expressive, in order that it may produce the deepest effect. This again requires study. If a man in the course of his education has been wise enough to form a plain and forcible style of conveying his thoughts, he will have a great advantage by means of it for the work both of teaching and preaching. If he has not been wise enough to do this before, it is not too late to begin yet. And the catechetical class presents to him just the opportunity and occasion to do it. But it is worth while to labor for simplicity and clearness of expression, and it is absolutely indispensable in the instruction of the young. We have the Saviour's own example in this. Nothing can surpass the simplicity with which He gave expression to the deepest and greatest truths of salvation. And he who models his style upon the scriptures, will gain much in a clear and forcible utterance of his thoughts.

3. The pastor ought always to teach affectionately. For this he needs a loving heart and a strong passion for saving

souls. This he can have only by seeking it, and cultivating it by constant exercise, when he has it. It will not do to meet your class with a cold and unsympathetic heart. We want a heart that sympathises even with the infirmities and errors of others, that knows and feels how painful it is to be weak and to fall into sin. Love, in teaching and preaching, is the very heart of spiritual unction.

4. There must also be frequent repetition. The object is to get the truth permanently fixed in the mind, and to deepen its effect. This can be accomplished only by repeating the same thing often, and illustrating it in many ways. By such a course, it has the best chance of becoming incorporated with all the person's thinking, and producing the most salutary effects upon his life.

5. A familiar conversational manner ordinarily will most impress the truth on the mind. Such a manner most easily holds the attention, and puts the learner fully at his ease at the same time. In general there is little, if any room or occasion, for declamatory exhortation. The object is instruction and exhortation; but both can be done most effectually by a very simple colloquial style. It is well, if you can get your catechumen to turn catechist, or rather questioner, so as to give you an opportunity to meet his particular difficulty, and make the subject clearer to every one. This can be attained best by such a manner as relieves the learner of the embarrassment which he would naturally feel under the formality of ordinary public discourses. In plain, easy, simple conversation, the pastor gets nearer to the heart, as well as the understanding, of his class, and will not only instruct, but move them most readily. It enables him to talk like a kind and loving parent. Besides, it furnishes occasion and cause for that variety of remark and feeling, which is so powerful in ordinary life, and which we all have seen and felt in the common intercourse of daily life.

It is much better, in every sense, to teach and exhort in this way, than by the most fervid declamatory efforts and appeals.

6. The class must not be to the pastor a mere incidental

matter, something which is for the most part pushed aside, until the time, or near the time of meeting with it, and only then receiving earnest attention. He who treats his class in this manner, is not fit for any department of pastoral work. He despises the "little ones." He is unfaithful in that which he thinks is little, and for the reason that he thinks so. He has not the heart of a Christian pastor. If he gives more attention to his sermons, it is for the honor, the public and more obvious honor, or profit connected therewith, and not because his great aim is to win souls.

He who would do catechetical work aright, must have the class in his heart, and his heart in it. It must burden him. If he does not "travail in birth" with those souls, they are not likely to be born again, or to be nourished in Christ, if they are already in Him. The true pastor will carry his class in his heart wherever he goes. Night and day his thoughts will be upon them. He will "pray without ceasing" for them. Many and many an ejaculation will go up to God for them, as he thinks of them in his other engagements, or as he walks the streets, or moves through his charge. He will be burdened with them. He will go with that precious burden to his closet, hold it up before the Lord, and call on Him to look at it. He cannot rest, "till Christ is formed" in them. He goes with joy to meet them; and his heart experiences unspeakable relief in the meeting. His heart is full of new things and old, that he can there pour into their minds, feeling the while, that he shall not labor in vain, whilst laboring in this spirit.

May God grant us all grace, fully to acquit ourselves before Him in our work with the young! Amen.

ARTICLE IV.

THE PULPIT AS AN INTELLECTUAL INSTRUCTOR.

By Rev. WILLIAM HULL, Hudson, N. Y.

Within a few years, the taxation of church property has been strongly advocated by infidels, and by a few professed Christians, who have not weighed the consequences of such a policy and its injustice to these agencies for the general good. Some religious papers have unwisely fallen into the error, and have thus aided and abetted the foes of Christ and His Church. In the District of Columbia this policy has been put into practical operation, and unless Congress takes action for their relief, many feeble churches will be taxed out of existence, and the stronger ones will be compelled to bear an oppressive burden.

It is generally acknowledged that the state should provide for the intellectual education of its citizens, and hence there is a common school system in many of the States, and in some there is compulsory law providing for the attendance of children between certain ages. The state builds the school houses, exempts them from taxation, employs the teachers, and pays their salaries, and in some instances provides even the class-books for the children. It is urged that our free institutions depend in a great measure upon the *intelligence* of the people, and that therefore this large expenditure is judiciously incurred.

Our churches which attend more especially to the *moral* education of the people, cost the state nothing, as they are built and supported by voluntary subscriptions. Without *morality* and *religion*, the republic can no more exist than without *intelligence*. It might be urged, on this ground, that the state ought to build and support the churches as well as the schools. The only immunity the church receives from the state for all the advantages it affords, is freedom from

taxation. Evidently the state is largely a debtor to the church.

In this article we do not propose to argue the general question, but merely to present one aspect of the subject, leaving entirely out of view the moral and the spiritual benefits which the Church confers upon the community and the state. We contend that the pulpit is an intellectual instructor, as well as the schools, and that for the service thus rendered, the state can well afford the slight immunity of exempting church property from taxation.

The primary object of the minister of the gospel is to present Jesus Christ as the only hope of salvation to a lost and ruined race. He points to the Lamb of God that takes away the sin of the world. He goes forth, authorized by the great commission, to *teach* all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost. He is an ambassador of Jesus Christ, and he beseeches men in his stead to be reconciled to God.

He addresses himself chiefly to the *moral* nature of man. The gospel is so plain that the wayfarer can understand its requirements. The unlettered savage may soon learn the simple yet sublime plan of redemption, and experience its life-giving power. No learning is required to grasp and comprehend the great moral lesson. In all ages of the world, the lowly, the unpretentious, and the illiterate, have become the trophies of redeeming love. In this we see the wisdom and goodness of Him who adapts His gospel to meet the wants and the capacities of the humblest, so that salvation may be attainable by all.

But incidentally the proclamation of the gospel has had a quickening effect upon the *intellect* of the human family. The heart is to be reached through the understanding. The gospel minister has not only been a teacher of the *moral* man, but also of the *intellectual* man. The teachings of the pulpit necessarily include a wide range of topics. In this article we propose to refer briefly to the vast amount of *intellectual* instruction imparted by the gospel ministry.

The teachings of the pulpit include,

1. *Theology.* This is the science of God—an exposition of what may be known of the great First Cause. This is a most interesting and important branch of human knowledge. In all ages of the world the subject has occupied the attention of the profoundest intellects. Various mythological systems have been formed and taught, but they have not been true systems—they were merely structures of the imagination—merely fictitious and baseless theories. They reached after the Infinite, but in the darkness of this world they could not find Him by intellectual efforts. The religious systems of the Greeks, and Romans, and Egyptians,—of Confucius and Zoroaster—of the Brahmins and Buddhists, do not present the Creator of the world in His true character. They did not find and apprehend the true God. Many of the false religious systems do not present *one* God as the Governor of the universe, but they include many gods, and some of them detestable and contemptible in their characteristics.

These philosophers all taught a false theology—they deluded the minds of men with fictions—but the Christian minister teaches that there is one God, the almighty Jehovah, who is from everlasting to everlasting. He does not make the assertion without authority, for he has a revelation from heaven, well authenticated as such by the evidence of prophecy and miracle. He brings to the minds of men the very highest conception, the very ideal of Deity, so that nothing more can be desired. He reveals the Perfect One—he delineates His character—a character beyond all human criticism. He reveals a God who is the Creator of all things—a God of infinite power, of overwhelming majesty, of great condescension, of strict justice, of perfect holiness, and of boundless love. Here the limit is reached, and a Deity is found who meets man's highest ideal, and who is worthy of so exalted a position.

In teaching a theology so sublime as this, how the intellect is quickened and stimulated to the highest conceptions. Man looks up from the helplessness and weakness of himself, to One of infinite and almighty power; from the ignorance and

folly of man to the omniscience of God ; from the brevity of human life to Him who is from everlasting to everlasting.

His own immortality and the grand possibilities of his existence lift him above the narrow scene of the present life, and present to his mind the grandeur of eternity. How the imagination is stimulated by such contemplations, and how the mind expands under such an intellectual discipline.

Who can estimate the quickening and stimulating influence which the discussion of such themes has upon the human intellect? Week after week, and year after year, the mind is brought by the pulpit to the contemplation of the sublime themes of Christian theology. The mind cannot at once grasp thoughts so great, and it requires repeated presentations of the same truth as presented from different points of view, before a suitable impression is made, and the mind apprehends even in a limited degree.

The teachings of the pulpit also include,

2. *Anthropology.* The origin of the human race was a subject which greatly perplexed the ancients, and if we go to heathen nations at the present day, we find that they have no definite idea or knowledge of the origin of the human family. The infidel scientists are equally unfortunate. They talk of evolution, and they present a variety of conflicting theories. From their confused ideas, we see in what perplexity the world would be on this subject if we had no revelation from God, which gives us the particulars of the creation of man, and the names and residence of the first pair, together with something of their family and personal history, until they closed their earthly career.

The Christian minister teaches the true and satisfactory anthropology, and shows that man was created by a direct exercise of the power of Jehovah, and that he need not trace his ancestry back to apes and others of the lower orders of creation.

The unity of the human race has also been a subject of much discussion and speculation and perplexity, but the pulpit, on divine authority, gives the assurance that God made of one blood all the families of men, and that they can all trace

their origin to a single ancestor. This is definite and satisfactory information, and furnishes the solution to an interesting question.

The pulpit also teaches,

3. *Chronology.* In connection with his ministrations, the subject of chronology comes within the range of the teachings of the ambassador for Christ. The ancients were ignorant on this subject. The Chinese teach at the present day that their government has existed for hundreds of thousands of years. Profane history only reaches back about eight hundred years before Christ, and thus leaves a blank in the chronology of the human race for more than half the time it has occupied the earth. But the gospel minister has in the inspired volume the true source of information, and this carries him back to the beginning, and shows quite accurately the years which have flown since Almighty God created man and made him a resident of His footstool.

The ministrations of the pulpit also teach,

4. *History.* Were the Scripture history to be obliterated what an enigma the past would present. For more than three thousand years of the early history of our race there would only be blank pages, and the curiosity of the inquirer would remain unsatisfied. But the minister of Christ has the true history, and the grand plan of redemption gradually unfolded in that history. It reaches back to the beginning. God's Church dates from Eden—from the promise that the seed of the woman should bruise the serpent's head. The teaching of the preacher covers all the history of the human family in the past, and shows God's providential dealings with the race. The gradual development of the plan of redemption necessarily includes all history and reaches back to the beginning.

The origin of evil in the world had been a perplexing subject to the more learned and enlightened of the heathen philosophers. They believed that the deity must be good, but how evil entered the world was beyond the range of their information or philosophy. The gospel messenger explains all this by teaching that God made man holy and upright,

and put him under the restraint and discipline of law, but that he transgressed the law and became a sinner. Thus this mystery is solved.

Infinite goodness devised a plan for his recovery, and the promise of the second Adam was made, to be fulfilled in the lapse of ages. A brief outline of the history of those early years is presented—the degeneracy of mankind in antediluvian times portrayed, the deluge which cut off all the human race but a single family, the call of Abraham from the east, the miraculous deliverance of his descendants from Egypt, God's providential dealings with them in the wilderness, their triumphant occupancy of the land of Canaan, their establishment as a nation, the succession of their judges and kings, their national misfortunes and triumphs, these are all portrayed and brought down to the era of credible profane history. The Bible account includes contemporary dynasties in other countries, and the authenticity of that history is being more and more confirmed every year, by the inscriptions upon stone and metal gathered from the hitherto hidden memorials of buried cities.

The preacher makes all history tributary to his exposition of the overruling providence of God. He shows that He is the Ruler of the nations, and that there has been a God in history, from first to last. His auditors get the grand outlines of human history, from having this panorama brought before them from time to time. The prophecies of the past, which have been fulfilled, pertain to many nations. The great empires of antiquity, the Babylonian, Persian, Macedonian, and Roman, were all associated with the temporal history of the Jewish people, and prophecy also extends to Egypt, Syria, Ethiopia, and other countries. He who studies the history of the theocracy which God established in Palestine, must necessarily have a knowledge of the nations with which they held intercourse; with which they warred; over which they obtained signal victories, and by which, from time to time, they were overcome and made tributary, or were carried into captivity. Thus the preacher, in his work

of proclaiming the gospel, incidentally teaches the grand lessons of human history.

Not only does the Bible give an outline of the past, from the beginning, but it carries the generations of men backward, from the birth of Christ to Adam, in an unbroken genealogy. In the third chapter of Luke we have the names, reaching through four thousand years, from Joseph to David, from David to Abraham, from Abraham to Noah, and from Noah to Adam. The minister of the gospel familiarizes his hearers with the great epochs of the past, and he presents a veritable history and genealogy, which does not grow misty and uncertain as he penetrates the remote ages, but the beginning is as clear and definite, and certain, as the immediate past. The succession of generations is as clearly stated as the modern succession of kings in any civilized country. All the great events of history, so far as they are related to the kingdom of God, are at the disposal of the preacher, and he is a valuable public instructor in this department of human knowledge.

The ministrations of the pulpit also include,

5. *Geography.* The first chapter of Genesis gives an account of the division of the earth's surface into land and water, and in the second chapter we are informed of the locality in which God called man into existence. The land of Havilah, the land of Ethiopia, and the land of Assyria, are spoken of, together with the rivers Pison, Gihon, Hiddekel and Euphrates. The land of the Chaldees is brought early to our attention, as the father of the faithful moved westward from it to Canaan, and in time of famine he penetrated Egypt; from which subsequently his descendants, a mighty host, emerged to traverse the desert of Arabia, and cross Jordan to possess the land of promise. Many surrounding countries are spoken of—many classic rivers mentioned, and the Dead Sea, Lake Gennesaret, the Red Sea, and the Mediterranean, are brought to our notice. The countries traversed by our Saviour and his apostles, and the towns and cities in which they preached, are specifically noticed. The celebrated cities of Babylon, Nineveh, Damascus, Tyre, Sidon, Jerusalem,

Athens, Rome, and others, are also presented in sacred history.

These are brought to the minds of men in the preaching of the word, in connection with the fulfilment of prophecy, and the description of the occurrences which made them illustrious. Sacred geography covers a considerable portion of three great divisions of the globe, Asia, Europe, and Africa. The travels of St. Paul extended westward as far at least as Rome, and he tells us he purposed to go to Spain.

But not only is sacred geography presented to the minds of auditors, but the gospel preacher calls the attention of his hearers to lands which at the present day are illuminated by the gospel, and to those over which the darkness of heathenism broods as the shadow of death. The islands of the sea have in recent years been the scene of most successful missionary labors, and the conquests of the Lamb in these are recounted. The gospel plan of redemption contemplates the whole world, and it is yet to be included in the realm of sacred geography. The commission is, "Go ye into *all the world*."

The teachings of the pulpit include,

6. *Biography*. This is a most interesting and important department of human knowledge. The world has always admired its heroes; prominent men have always commanded great attention.

‘Lives of glorious men remind us
How to make *our lives* sublime.’

The gospel preacher, in the course of his ministrations, presents the grandest men of history for the imitation of his auditors. What noble characters were those men of old, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In the first family of the race we have the biography of righteous Abel, and before the flood Enoch walked with God and was translated. Noah, in the midst of a general apos-

tacy, was faithful. What a sublime character Abraham presents—what a more than royal man was Joseph, excelling the whole line of the Pharaohs—what a prince among men was Moses, the illustrious captain of the Lord's host—what an able and upright judge was Samuel—what an illustrious statesman was Daniel—what a lion-hearted prophet was Elijah—what a model monarch was David—what a wise king was Solomon—what a moral hero was St. Paul, and if we come to later days, what a lion for the truth was Martin Luther! This is but a very limited list, and the whole is transcended by the life of the God-man, Jesus Christ. What a rich field to explore, and to present the fruits to those who attend upon the ministrations of the gospel.

But not only are the wise and good and heroic presented as models for imitation, but we have also the biographies of those who have failed to act well their part, and who stand through the ages as beacons upon the shores of time—men who made shipwreck of faith, and manhood, and virtue. In the first human family we have Cain, the murderer, succeeded by such reprobates as Saul, Ahab, Jezebel, Absalom, Judas Iscariot, and others.

The preacher of the gospel is a prominent teacher of biography, to those who attend upon his ministrations, and he is constantly drawing moral lessons for the benefit of mankind. He makes the names of the prominent men of the Bible as familiar as household words.

Prominent men in all the ages are subjects of his review, not only of ancient but also of modern times. They are either for or against the kingdom of God, and as such come within the range of his discussions.

The teachings of the pulpit embrace,

7. *Natural History.* We study not only the volume of revelation, but also the book of nature in learning of the Almighty. The preacher exhibits His majesty and greatness, and power and goodness from both. In nature we have manifold evidences of the being and love of Jehovah. To teach a lesson of implicit trust in God, the Saviour pointed to the fowls of the air, which have neither storehouse nor

barn, and yet our Heavenly Father feeds them. He pointed to the lilies of the field, which are clothed gorgeously by the same hand. An ancient writer said, "go to the ant thou sluggard, consider her ways and be wise." The volume of inspiration makes many allusions to the book of nature, and these two harmonize.

How marvelous are the works of God in this lower world—how past finding out. For nearly six thousand years men have studied the works of God, and yet how little they have mastered. Thousands of species in the animal kingdom, tens of thousands in the vegetable kingdom, and hundreds of thousands among the insect tribes, all attest to the infinity of the divine mind. What wonderful inventive faculties, what inexhaustible resources.

The living preacher has this book of nature spread open before him, and to this he can appeal in the illustration and in the enforcement of the grand lessons he would impart. Here are ocular demonstrations, and he challenges credence for those things beyond the reach of natural vision from the certainty of the things which confront the eyes of men here. He draws conclusions from the things which are seen, in reference to those which are not seen, as St. Paul says in his epistle to the Romans: "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

The preacher is therefore a public instructor, incidentally, of natural history. He has the broad earth in proof of the excellency and majesty, and wisdom and goodness of God. The evidences are overwhelming. In opposition to this testimony, only the fool can say in his heart that there is no God. There is an endless variety in the works of Jehovah, and they minister to the sustenance and comfort and well-being of man in ten thousand forms. To these the gospel minister refers, and then he proceeds from the outer to the inner temple of God's love, and shows that He who has constantly contemplated the highest good of man in so many temporal forms, has sent His Son to redeem the soul from

death, and to emancipate man from his thralldom to sin and satan.

Natural history is a revelation from God to the eyes and ears of men, which they cannot well fail to comprehend. The earth is full of the great Creator's goodness. Provision is made on an ample scale for food and raiment and other wants. Even the earth on which we tread is filled with metals and coal and oil, prepared ages ago in anticipation of coming necessities.

The pulpit also teaches,

8. *Astronomy.* David said, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained: what is man that Thou art mindful of him? and the son of man that Thou visitest him? (Ps. 8 : 3, 4.)

The preacher looks upon the whole realm of nature—the whole universe of God, as a field from which he is to draw moral lessons. Dr. Chalmers deemed it important to preach a series of sermons on this subject, which are entitled, "Astronomical Discourses." God is not only supreme on this comparatively small globe upon which we live, but He is the Creator and Governor of all worlds. What a marvelous jurisdiction! With how much calmness and composure He presides over the wonderful works of His hands. How insignificant our earth appears, when brought in contrast with bodies which exceed it in extent thousands and millions of times. How this consideration should humble human pride and personal self importance.

In presenting to the minds of his hearers the greatness of Jehovah, the preacher points to His handiwork. He takes the auditor from the comparatively narrow range of this world, and confronts him with millions of other worlds, and informs him that the same God created and governs these. For centuries they have pursued their orbits without collision, without jar, without irregularity,

"Forever singing as they shine,
The hand that made us is divine."

The God of nature, and the God of the Bible are the same.

How magnificent and stupendous and overwhelming are the works of His hands.

The preacher impresses upon the mind of his hearer, that when he places himself in a hostile attitude toward God, he is engaging in a conflict with One who possesses illimitable might—One who holds millions of worlds in their sublime orbits, and sustains all things by the word of His power. How unequal the contest. How the mind must necessarily be enlarged by such grand contemplations. This world is a globe of great magnitude, which has not as yet after the lapse of nearly six thousand years, been fully explored by civilized men—taken by itself, the contemplation of its magnitude excites wonder, but when the millions of other worlds are marshalled, the heavenly hosts confound us by the incomprehensible magnitude. In the comparison, this world is but a speck upon the map of creation; but a grain of sand in the universe of God.

Such contemplations come within the preacher's province, and who can estimate their effect upon the mind, in their elevating, ennobling and broadening tendency.

The teachings of the minister of the gospel include,

9. *Philosophy.* Webster says in his definition of Philosophy, "in modern acceptation philosophy is a general term denoting an explanation of the reason of things: or an investigation of the causes of all phenomena, both of mind and of matter."

The ancient philosophers made great intellectual efforts to discover the true philosophy in regard to themselves and the scene by which they were surrounded. Differing in their expositions, different schools of philosophy were formed, each of which had its strenuous advocates. Some of them taught the transmigration of souls, and held that they were a part of the deity and thus eternal. Plato declared matter to be "co-existent with God." Aristotle asserted the eternity of the world both in matter and form. Epicurus said, "know first of all that nothing can spring from nonentity."

They could not teach the true origin of the human soul nor clearly divine its destiny. They invented a place for dis-

embodied souls in the future. They could not conceive that matter could spring from nonentity, and the future of this world was entirely a mystery to them. The object and mission of the present life they could not comprehend. The Epicurean school taught that we should derive the greatest amount of sensual pleasure from this life. The Stoics held that we should overcome our natural passions and receive good or ill with indifference, while the Cynics taught that the good of this life was to be despised.

These various and diversified schools of philosophy were uncertain and antagonistic in their doctrines, and men did not arrive at the true philosophy, until they learned it from the pages of revelation.

The Christian system of religion is no *speculative* system—it is a *positive* philosophy. It furnishes *the reason of things* and it goes back to the beginning. The Christian minister teaches a true philosophy, one that is satisfactory, and which has superseded that of Socrates, Aristotle, Plato and others. He demonstrates to his auditors that Jehovah is an eternal and omnipotent being, that He has called into existence all created things, that He has originated them from nonentity, that He fitted up this globe as the dwelling place of man, that He created the great ancestor of the human race after His own image, and that He contemplated for him an immortal existence, that when man fell by transgression, He provided a Redeemer, that he might be restored, and that He proposes to remove him after the probation and discipline of this life to a higher and better life in another part of His grand realm, and that the body which falls to the dust under the curse of sin is to be restored in that coming day, when under the influence of the omnipotent word, the dead which are in their graves are to hear His voice, and are to come forth to an undying life.

This is the divine philosophy which the pulpit teaches, and which has overturned all the heathen systems of antiquity. This meets the wants of our humanity, a satisfactory system, which solves the mystery of life, and fully explains the origin, mission, and destiny of human existence.

Under the false and contradictory systems of antiquity, men wandered in the mazes of uncertainty, with a feeling of perplexity and insecurity, and were as the blind leading the blind. At the present time, those who discard the teachings of revelation and follow Darwin, Huxley, Spencer, and others who have a philosophy "falsely so called," experience the same perplexity and uncertainty.

The gospel philosophy is a rational one—a system highly satisfactory to the perplexed human heart. It meets the wants of the soul. It brings peace, security, and joyous anticipation. Guided by its light, millions have trod the journey of life with the highest satisfaction, and have closed their eyes in death with a smile of triumph. This philosophy adds a dignity to our humanity—it is above reasonable criticism, and leaves nothing more to be desired. For nearly two thousand years the Christian pulpit has proclaimed this unrivalled philosophy, which has brought boundless consolation to the weary and heavy-laden children of men.

The teachings of the Christian pulpit include,

10. *Ethics*. This is the science of *duty*. What men ought to do, and what they ought not to do, has been a subject of inquiry from antiquity to the present time. The ancient philosophers devoted their attention largely to this subject, but they had no definite standard by which to measure human action. Plato taught as the four cardinal virtues, temperance, courage or fortitude, wisdom and love. There was a great diversity of opinion on moral questions, and no general agreement as to the foundation upon which a system should be built. Some regarded the standard of human law as promulgated by the state the one which was to measure human action; others thought that self-interest was the true basis.

The ethical systems of antiquity were diverse and discordant. They had not discovered the foundation stone upon which to build. They did not have the law of God as the test and standard. The trumpet gave an uncertain sound. The science of duty did not present the true motives which should influence to action. They were defective systems, and

their teachings were not satisfactory or authoritative. They were largely speculative.

But the Christian pulpit teaches the true ethics. A perfect system, such as the mind of man could never have devised, is revealed to us in the Scriptures. God manifest in the flesh taught as one having authority and not as the Scribes. He spake as never man spake. He showed that the science of duty consists in a love for and an obedience to God. He sustains the relation of Creator to us as creatures. He is infinitely our superior in wisdom, He is the Sovereign, we are the subjects, He is the lawgiver and we are under obligations to obey that law. Duty, therefore, consists in obedience to that divine and perfect law which He has promulgated, a law which our reason and conscience approve, and an obedience to which tends to our highest happiness and welfare.

That law requires obedience to God and love for Him as our great benefactor, and it thus defines our duty to Him. It also exhibits our duty to our fellow-men. We are to love them as brethren of the same family, and children of the same divine parent. We are to do to them as we would that they should do to us. The same law defines our duty to ourselves, and thus the whole round of human duty is prescribed. No one need be in doubt or perplexity as to what he should do. This system is higher than all the boasted systems of heathen ethics, as the heavens are higher than the earth. Christian ethics have superseded all other ethics in Christian lands, except where a few deluded individuals prefer the darkness to the light, the worthless to the valuable, the human to the divine.

What a mighty influence for human good the pulpit has exerted in teaching men the great science of *duty*.

The pulpit is an instructor in,

11. *Logic*. Christian theology is a logical system of truth. It predicates the existence of God and the communication of His law. Its assertions are in accordance with human reason and the forms of human thought. Many of its dogmas are established by some of the most admirable exhibitions of

logic. The Christian system is a constant subject of attack by its enemies. Old and exploded heresies are revived, so that theology is more or less polemic. The Christian teacher is set for the defence of the truth, and all assailants are to be met and the greatest intellectual battles fought.

Logic is largely exhibited in the discussions of the pulpit, and the logical faculty is greatly stimulated and cultivated in the masses by the ministrations of the sacred desk. Who can estimate the development of the reasoning powers by the intellectual and logical efforts of the ten thousands of learned men in their pulpit instructions.

The Christian preacher is also an educator in,

12. *Rhetoric.* He is a man of education, of a cultivated mind. He has passed many years in a course of intellectual preparation for his work, in which he has studied grammar and composition, and he appears frequently before his congregation as a man of learning, culture and refinement. His pulpit preparations reflect these, and while he is a teacher of religion, primarily, yet incidentally he teaches a good use of the language in which he ministers. No other profession does as much for the community in this respect. The physician's duties do not require public speaking, and the lawyer usually has a small audience, except on some occasion of great popular interest, and he speaks less frequently than the clergyman. The pulpit always has furnished and still does the best specimens of public speaking.

The language of the pulpit is high-toned and elevating, and no one can estimate the vast amount of instruction in the proper use of language which the pulpit communicates.

The Bible furnishes specimens of the finest and most sublime composition to be found in the world. There are the grandest conceptions expressed in the simplest language. The poetry of the Bible is unparalleled. Where can we find human compositions equalling in eloquence the prophecy of Isaiah? The literary attractions of the Bible are wonderful, and even unbelievers in the sacred volume have acknowledged its marvelous literary merits.

These are reproduced and quoted in the ministrations of

the pulpit, and they instruct the masses in the best use of the best language. No class of men have such access to the people, and speak to so many as ministers of the gospel.

The teachings of the pulpit also include,

13. *Jurisprudence.* Human law should be, and is in a great measure, based upon the divine law. God is the great Sovereign of the universe, and the great Lawgiver. He has established laws for the government of matter and mind. In all His works we see order, method, and law. In his ministrations, the preacher shows the importance, nay, the indispensable necessity of law, he portrays the good results flowing from subordination, and the calamity and misery incident to insubordination and anarchy. He is a teacher of law, he shows the perfect character of God's statutes, their application to human circumstances, and their connection with the very highest happiness and welfare of the subject. He also announces the penalty of disobedience.

Were men subject to the law of God, what a change would come over the moral world. Then the wilderness and the solitary place would be glad, and the desert would bud and blossom as the rose. Then Eden would be restored in all its glory and happiness.

The preacher of the gospel teaches the very highest jurisprudence, and in this respect he is of great advantage to the state. He is a promoter of law and order, a teacher of the higher law upon which all human jurisprudence rests. Were the ministry to cease their labors, how much more difficult it would be for the state to maintain order and discipline.

But the pulpit not only teaches law in general, but it presents incidentally a system of laws which God Almighty himself prepared for the Israelites as a nation. It is a perfect code, and the nearer human enactments accord with it the better. It commences with the moral law delivered on Sinai, a law applicable to all nations and to all times, and ends with enactments, some of which were only of temporary utility and applicable to peculiar circumstances; while others are profitable to all generations, and form a proper study for human legislators.

The pulpit teaches a jurisprudence which correctly and perfectly defines the duties men owe to their Creator, to themselves, and to their fellow-men. It includes the reciprocal duties between ruler and subject, husband and wife, parent and child, master and servant. How much greater ignorance on the subject of jurisprudence would prevail if it were not for the instructions of the gospel ministry.

The teachings of the pulpit also include,

14. *Prophecy.* Men study the past, they learn from revelation of the creation of the present world, and the origin of the human race, and their thoughts reach out to the future, which, so far as any earthly source of information is concerned, is hidden by an impenetrable veil. The ancients conceived that the present state of things always had been and that they would always continue to be the same. There was no light on this important and interesting subject.

But modern geology shows that there was beginning, shows that vast changes have from time to time taken place, changes wide spread and radical, sweeping away pre-existent animal and vegetable life, to be followed by a new and higher order of creation, until at length the present era was ushered in by the grandest displays of Almighty power in the six days of Creation.

These previous vast changes, reasoning by analogy, presuppose another change, as the present world does not reach our ideal of perfection. Evidently there is no room for an advance. Sin has caused confusion, and disorder, and calamity, as well in the physical as the moral world. What to the ancients and the heathen was uncertain in the future, revelation unfolds, and the pulpit teaches mankind that the world is hastening on to a change as radical as any of the changes which have taken place in its previous history, that the time is approaching when the heavens being on fire shall pass away with a great noise, and the earth shall melt with fervent heat, the world and all that is therein shall be burned up.

There are to be new heavens and a new earth. The ascending scale of creation as developed in the changes of the

past are to culminate in a change more glorious than any of the preceding epochs. The pulpit takes in its scope of instruction a grand sweep, including the whole history of this planet, from the first day of creation to the time when the mighty angel shall stand with one foot upon the sea and the other upon the land, and shall swear by Him that liveth forever and ever that time shall be no longer. Prophecy in the past has been developed into history, and unfulfilled prophecy reaching to the future, is but undeveloped history.

Thus the pulpit solves the mysteries connected with man and his habitation, and brings to his inquiring mind truths of the most valuable and interesting character. It shows him that he was created but little lower than the angels, and that beyond this world and beyond this life, he may aspire to an immortality of felicity and unbounded satisfaction.

Who can properly estimate the value of the pulpit as an educator of the intellect? Who can measure its stimulating effect, in the presentation of its marvelous themes, upon the minds of the masses? What a valuable auxiliary it is to the schools in teaching the great lessons of human knowledge. As such it should be highly appreciated by the state, and encouraged in every possible manner in the fulfillment of its benign mission.

ARTICLE V.

ON THE CHRONOLOGY OF THE HEBREW TESTAMENT.*

By Rev. JNO. H. MENGERT, Baltimore, Md.

In a former article on the above subject, we have pointed out the the chronological discrepancies, which are found to exist between the Hebrew Pentateuch and its Greek Version. We have called attention to the fact, that some literary men discredit and reject the chronology of the original Hebrew, while they endorse and defend that of the Septuagint.

*Continued from p. 23, Vol. V., No. I.

They affirm, that *the genealogical tables of the Hebrew Pentateuch were altered*, and that for this reason no reliance can be placed on their numbers. When they are asked at what time this alteration took place, they refer us to the first hundred years after the destruction of Jerusalem by Titus. When requested to state by whom the corruption was effected, they tell us that *it was accomplished by the Jews, for the express purpose of making it appear that Jesus of Nazareth was not the Messiah promised by the ancient prophets, because he had appeared fifteen hundred years too soon.*

In order to prove these assertions, the advocates of the chronology of the Septuagint introduce to our notice such an array of witnesses, as might almost alarm us. They refer us to *Philo*, to *Josephus*, to the *blessed Saviour*, to the *Evangelists*, the *Apostles*, the *early Fathers of the Church*, and even to *Mohammedan authors and heathen poets*—all of whom, they say, unite in rejecting the chronology of the *Hebrew Text*, and accepting that of the *Septuagint* as correct and reliable.

In examining *Josephus*, we have found that his historical and chronological statements agree, in the main, with the original Hebrew. And as regards our blessed Saviour and His holy Evangelists, more especially St. Luke, we have satisfied ourselves that, in their sayings and writings, there is nothing which can throw any light upon the subject under discussion. We now come to examine the "Fathers." Dr. Seyffarth introduces a number of them to us in the following language:

4. "THE EARLIEST AND MOST LEARNED FATHERS OF THE CHURCH UNANIMOUSLY DECLARE, THAT THE TRUE CHRONOLOGY OF THE PENTATEUCH WAS PRESERVED IN THE SEPTUAGINT, BUT SHORTENED BY THE JEWS AFTER THE DESTRUCTION OF JERUSALEM.—Among them we specify: *Origen* (Cont. C. I., 40), *Justin Martyr* (Dial. c. Tryph. 68, 71), *Epiphanius*, *Eusebius*, *Jerome*, *Augustine*, *Julian of Toledo** and *Syncellus*, besides many others.†"

* That *Julian of Toledo* and *Syncellus* belong to the "earliest Fathers" is news to us.

† 'Recent Discoveries in Biblical Chronology,' p. 137.

The above language is evidently intended to convey the idea, that the "*Fathers*" mentioned are only a few, selected from the vast crowd of ecclesiastical writers, who are UNANIMOUS in the declaration that THE CHRONOLOGY OF THE HEBREW PENTATEUCH WAS CORRUPTED BY THE JEWS AFTER THE DESTRUCTION OF JERUSALEM. Nothing is easier, than to make such a sweeping assertion; to prove its truth is quite another thing. In a matter of such great importance, we demand the proof. Indeed, we feel bound in conscience, to institute a somewhat rigid inquiry, and to reject every particle of evidence, which is not strictly consistent with truth. Let us, therefore, proceed to examine the testimony of the several witnesses on the Doctor's list, in order that we may satisfy our minds as to the truth or groundlessness of his assertion.

We commence with *Justin Martyr*, who, though second on Dr. Seyffarth's list, comes first in regard to age. The treatise in which that "Father" is said to charge the Jews with having corrupted the chronology of the Hebrew Pentateuch, is his "*Dialogue with Trypho, the Jew.*" We have not been able to procure a copy of that work in the original, but we have very carefully read and examined an old faithful German translation, which, from beginning to end, does not contain so much as an allusion to the chronology of the Pentateuch, much less the assertion, that the Jews corrupted that chronology. What Justin says to Trypho, is, that he "*does not believe the Jewish Doctors,*"* who find fault with the translation of the Septuagint, and "*who affirm that none but themselves are able to translate and expound the Scriptures.*" And having intimated that he pays no regard to this assertion of the Rabbies, he

*"Ich glaube euren Lehrern nicht, welche nicht zugeben wollen, dass von den bei Ptolmäus in Egypten gewesenen siebenzig aeltesten gut überetzt worden sei, und behaupten, dass sie allein die Schriften übersetzen und auslegen Können. Es ist mir daher sehr viel daran gelegen, euch zu zeigen, dass sie manche Schriftstelle weggeschafft haben, weil daraus deutlich bewiesen werden kann, dass eben dieser Gekreuzigte Gott und Mensch sei, und dass er gekreuzigt und sterben werde."

"Justin des Märtyrer's Gespräch mit dem Juden Tryphon, aus dem Griechischen übersetzt von N. von Brünn. Kapitel XLV., p. 164."

goes on to say, that "*they* (themselves) *have made away with some passages, from which it might be clearly proved that the crucified one was both God and man.*" Here Justin evidently alludes to *prophetic passages*, and it is moreover worthy of note, that his remarks have been provoked by a declaration on the part of the Rabbies, saying, that the Septuagint (the only Scriptures Justin could consult) was a bad translation.

We have thus produced the testimony of the first witness. We have quoted it verbatim and literatim, and what have we found? Why, we have discovered, that *it has no bearing whatever upon the chronology of the Pentateuch*, and that IT DOES NOT CHARGE THE JEWS WITH HAVING CORRUPTED THAT CHRONOLOGY.

The next witness is *Origen*. The work in which this "Father" is said to charge the Jews with having altered the chronology of the Hebrew Pentateuch, is his "*treatise against Celsus*." Dr. Seyffarth refers us to the fortieth paragraph of the first book as the passage in which the charge occurs. We have looked for it there, but have not found it. We have then read the whole of the first book, and examined the remainder of the treatise with no better result. Hence we have come to the conclusion, that ORIGEN NEVER MADE SUCH A CHARGE.

Next to Origen comes *Epiphanius*. There are three "Fathers," bearing that name, one who was bishop of Salamis, and a contemporary of Chrysostom, another, who was bishop of Pavia, and still another, surnamed "Scholasticus." Which one is meant, we are not told. We presume however, that Epiphanius of Salamis is the "Father," whom Dr. Seyffarth has in view. He was a very violent controversialist, who said and wrote a great deal against all who differed from him. If he charged the Jews with the crime of altering the chronology of the Hebrew Pentateuch, it is much to be regretted that Dr. Seyffarth has given us neither quotations from, nor references to any of his works. The burden of proof does not rest on our shoulders, but on those of Dr. Seyffarth. If he neglects to furnish the proof for what he asserts, we,

certainly, are justified in considering his statements as unfounded.

From the writings of *Eusebius*, Dr. Seyffarth gives us but one very brief extract, the most pertinent, probably, he could find. We will transcribe it, and then let the reader judge whether it be to the point or not. It reads as follows: "AT THE BREAK OF THE SEVENTH DAY THE FATHER ALMIGHTY WILL FULFIL ALL THINGS, AND THE SEVENTH DAY ITSELF (the millennium we presume,) WILL BE FOR THE RIGHTEOUS."*

The next witness on Dr. Seyffarth's list is *Jerome*. Of this "Father" he says: "Jerome asserts again and again, that the Hebrew Text was corrupted by the Jews, e. g. at Galat. 3. 10, 13."† We take it for granted, that this passage from Jerome's writings is considered by Dr. Seyffarth as the most suitable that could be selected, in order to convince us that he really charges the Jews with having corrupted the Hebrew Pentateuch. Let us therefore see what it says. In reference to St. Paul's remark that the Law came four hundred and thirty years after the promise given by God to Abraham, Jerome observes: ‡ "Let no one suppose, that there is a contradiction here, because in the book of Genesis God says to Abraham: Know of a surety that thy seed shall be a stranger in a land that is not theirs, and they shall serve

* "Septima cum veniet lux, cuncta absolvere coepit Omnipotens Pater, atque bonis septima est ipsa."—Praep. Ev. XIII. 12. 668.

† It ought to be: "ad Galat. III. 17," as appears from our examination of Jerome's notes on that chapter.

‡ "Ne quis putet, esse contrarium, quoniam in libro Geneseos ad Abraham a Deo dicitur: Scito praenoscens, quod peregrinum futurum sit sementum in terra non sua, et subicient eos servituti et affligent quadringentos annos; Et hic Apostolus triginta annos amplius ponat. Quod autem dicit, hoc est: Septuagesimo quinto aetatus suae anno Abraham accepit a Deo repromissionem, a quo tempore usque ad initium legis Mosaicae quadringenti et triginta anni hac ratione complentur. Ex tempore repromissionis usque ad centesimum annum Abrahae, quando Isaac filius ei natus fuit, viginti quinque anni numerantur. Postea quinto aetatus anno Isaac parvulus ab Ismaele coepit affligi, sicut idem Apostolus in hac epistola scribit. Evidentur ergo monstratur, secundum sermonem Dei ad Abraham factum, post triginta annos repromissionis semen ejus persecutionibus laborare coepisse."

“ them, and they shall afflict them four hundred years; and
 “ here the Apostle puts thirty years more. For the thing is
 “ this: Abraham was seventy-five years old when he received
 “ the promise of God. From that time until the commence-
 “ ment of the Mosaic law, the four hundred years are made
 “ up in the following manner. From the time of the promise
 “ until the hundredth year of Abraham, when Isaac his son
 “ was born unto him, are twenty-five years. After that, in
 “ the fifth year of his age, as the Apostle says in this very
 “ epistle, Isaac began to be afflicted of Ishmael. This shows
 “ clearly, that Abraham’s seed began to suffer persecution
 “ thirty * years after the promise, according to God’s conver-
 “ sation with Abraham.”

The above is all Jerome says. *There is not a word about the Jews, not a syllable about a corruption of the chronology of the Hebrew Pentateuch by them!* This is just what we expected, because we could not understand how that “Father,” believing the chronology of the Hebrew Scriptures to have been corrupted, should have come to endorse it in his Latin version. We know that one of his reasons for translating the Hebrew Testament into the Latin tongue, was his conviction that the Greek version was rather imperfect. This conviction, which he was known to have, and which he expressed occasionally, though with some hesitancy, and with great caution, caused him to be regarded by many of his contemporaries as an innovator,† whose aim it was, to reproach and scandalize the authors of the Septuagint. For it was the generally received opinion of the Church in Jerome’s day, that those venerable Presbyters had been specially influenced and guided by the Holy Ghost, so as to be able to produce a perfect translation. This foolish notion Jerome firmly rejects. He intimates that according to his own judgment,‡ as well

* In some editions it reads: “*centum triginta*”—*a hundred and thirty*; but this the context proves to be wrong.

† Me asserunt (obtretractores) in Septuaginta interpretum sugillationem nova pro veteribus cudere.” In Pentateuchum Moysi ad Desid.

‡ Judaei prudenti factum esse concilio, ne Ptolemaeus unius Dei cultor, etiam apud Hebraeos duplicem divinitatem deprehenderet. Quod maxime

as according to the testimony of the Jews of his time, the Seventy had committed serious errors, and in many instances had obscured the sense of the Scriptures intentionally, lest, in translating for the benefit of gentiles, they should give that which was holy to dogs, and cast their pearls before swine. *

We now come to *Augustine*, with whom, as we have already intimated, the list of the “earliest Fathers” ought to close. Of him Dr. Seyffarth speaks as follows: “Augustine combats “in a number of instances the falsified chronology of the “Hebrew text.” Whether this be so, the impartial reader will soon be able to decide for himself. We shall produce from the writings of Augustine the principal passages, that bear upon this vexed question. We shall not mutilate or garble them, as Dr. Seyffarth has done, but give them entire, this being the only fair way of ascertaining his views and sentiments on the subject under discussion. In the first quotation, to which we shall call the readers attention, Augustine speaks of “some,” (weak brethren, we suppose,) who, in order to uphold and defend the absurd chronology of the Septuagint, according to which Methuselah survived the deluge fourteen years, suppose, that he (Methuselah) lived with his sainted father in the skies during the time of the deluge, and then returned to the earth, and there lived another fourteen years. He says: † “Wherefore, some being unwilling to dis-

idcirco faciebant, quia in Platonis dogma cadere videbatur. Denique ubicumque sacratum aliquid Scriptura testatur de Patre, et Filio, et Spiritu Sancto, aut aliter interpretati sunt, aut omnino tacuerunt, ut et regi satisfacerent, et arcanum fidei non vulgarent. Et nescio, quis primus auctor Septuaginta cellulas Alexandriae mendacio suo extruxerit, quibus divisi eadem scriptitarent, cum Aristaeus ejusdem Ptolemaei, et multo post tempore Josephus, nihil tale retulerint; sed in una basilica congregatos contulisse scribant, non prophetasse. Aliud est enim vatem, aliud est esse interpretem: ibi Spiritus ventura praedicit, hic eruditus et verborum copia ea quae intelligit transfert.”—*In Pentateuchum*.

* “Conjicio noluisse tum temporis Septuaginta interpretes fidei suae sacramenta perspicue Ethnicis prodere, ne sanctum canibus, et margaritas porcis darent.”—*Ad Paulum et Eustochium in transl. Isaiae*.

† “Propter quod eum nonnulli, etsi non in terra, ubi omnem carnem, quam vivere in aquis natura non sinit, constat fuisse deletam, cum patre

“ credit those books which the Church has received as possess-
 “ ing very great authority, but believing the truth to be con-
 “ tained in them rather than in those of the Jews, suppose,
 “ that though all flesh, that could not, according to nature’s
 “ laws, live in water, was evidently destroyed, yet he (Me-
 “ thuselah) continued to live, not on the earth, but with his
 “ father, who had been translated; and that he stayed with
 “ him until the deluge was over. For they do not admit
 “ that in this instance there is more probability of an error
 “ having been committed by the (Seventy) translators, than of
 “ a false statement existing in those Scriptures, from which
 “ ours have been translated. But they say, that it is not
 “ credible that the Seventy interpreters, all of whom furnish-
 “ ed one and the same translation at one and the same time,
 “ could have erred, or would have lied, having nothing to
 “ gain thereby; but that the Jews, envying us because we
 “ got the Law and the Prophets translated into our language,
 “ made some alterations in their Scriptures, in order to lessen
 “ the authority of ours. People may take this opinion for
 “ what they think it is worth; it is certain, notwithstanding,
 “ that Methuselah did not survive the deluge, but died that
 “ same year, supposing the number of years found in the
 “ Hebrew Scriptures to be correct.”

In the second passage from Augustine, to which our attention is invited, he alludes to those numerical discrepancies

suo, qui translatus fuerat, aliquantum fuisse, atque ibi donec deluvium praeteriret vixisse arbitrantur; nolentes derogare fidem codicibus, quos in auctoritatem celebriorem suscepit ecclesia, et credentes Judaeorum (codices) potius, quam isto non habere, quod verum sit. Non enim admittunt, quod magis hic esse potuerit error interpretum, quam in ea lingua esse falsum, unde in nostram per graecam Scriptura ipsa translata est. Sed inquirunt, non esse credibile, Septuaginti interpretes, qui uno simul tempore unoque sensu interpretati sunt, errare potuisse, aut ubi nihil eorum intererat, voluisse mentiri; Judaeos vero, dum nobis invident, quod Lex et Prophetæ ad nos interpretando transierint, mutasse quaedam in codicibus suis, ut nostris minueretur auctoritas. Hanc opinionem vel suspicionem accipiat quisque ut putaverit: *Certum est tamen non vixisse Methusalem post deluvium, sed eodem anno fuisse defunctum*, si verum est, quod de numero annorum in hebraeis codicibus invenitur.”—*De Civit. Dei*, XV. 11.

between the Hebrew and Greek Scriptures, which do not arise from so many hundreds of years being added by the latter to the ages of ante-diluvian patriarchs, before they begat certain sons, and then subtracted from the remainder of their lives, and he then observes,* that “these differences should be attributed not to any malicious design on the part of the Jews, nor to any care or forethought on the part of the Seventy translators, but to carelessness on the part of the scribe, who undertook to prepare the first copy of the Greek Scriptures from Ptolemy’s library.”

With regard to those six discrepancies of a hundred years each, which we find in Gen. 5 : 3—22, Augustine remarks,† that “the error, being, so to speak, a continuous one, indicates design rather than accident.” But in regard to the all-important question, as to who are more liable to be suspected, the Jews (generally) or the Seventy translators (particularly), he very plainly intimates that he thinks people will be inclined to blame the latter, rather than the former. “For,” says he, “whenever‡ I mention this subject, (viz. that according to the Hebrew Scriptures Adam was not two

* “Itaque illa diversitas numerorum, aliter se habentium in codicibus græcis et latinis, aliter in hebræis, ubi non est ista de centum annis prius additis et postea detractis per tot generations continuata parilitas, nec malitiæ Judæorum, nec diligentiae vel prudentiae Septuaginta interpretum, sed scriptoris tribuatur errori, qui de bibliotheca regis (Ptolemaei) codicem describendum primus accepit.”—*De Civit. Dei*, XV. 13.

† “Videtur habere quandam. si dici potest, error ipse constantiam, nec casum redolet, sed industriam.”—*De Civit. Dei*, XV. 13.

‡ “Sed cum hoc dixero (scil. Adamum in codicibus hebraeis non ducentorum triginta sed centum triginta annorum fuisse dici, quando tertium genuit filium) continuo refertur illud Judæorum esse mendacium; de quo superius satis actum est; nam Septuaginta interpretes laudabiliter celebratos viros non potuisse mentiri. Ubi si quaeram, quid sit credibilius, Judæorum gentem tam longe lateque diffusam, in hoc conscribendum mendacium uno consilio conspirare potuisse, et dum aliis invident auctoritatem, sibi abstulisse veritatem; an Septuaginta homines, qui etiam Judæi erant, in uno loco positos, quoniam rex Aegypti Ptolemaeus eos ad hoc opus asciverat, ipsam veritatem gentibus alienigenis invidisse et communicato istud fecisse consilio: quis non videat, quid proclivius faciliusque credatur?”—*De Civit. Dei*, XV. 13.

“ hundred and thirty, but one hundred and thirty years old,
 “ when he begat his third son) I am met with the objection,
 “ which I have already sufficiently ventilated, that this is a
 “ Jewish falsehood, for those Seventy translators, who were
 “ men of deserved celebrity, could not have lied. If I
 “ should ask, however, which is more likely, either that the
 “ Jews, as a nation, being scattered far and wide, could have
 “ conspired, with one accord, to record this lie, and thereby
 “ deprive themselves of the truth simply because they felt
 “ jealous of the authority of others, or that those Seventy
 “ persons, who were Jews also, and assembled together in
 “ one place by king Ptolemy’s special desire, to make this
 “ translation, were moved with envy, and after due deliber-
 “ ation forged this falsehood, to deprive the alien gentiles of
 “ the truth: who would not see which story people are most
 “ inclined to believe.”

Comment on these quotations are unnecessary. They speak for themselves, and they show most conclusively, that *Dr. Seyffarth’s assertion in reference to Augustine charging the Jews with having shortened the chronology of the Hebrew Pentateuch, is untrue.*

Let us now see how Dr. Seyffarth quotes *Augustine*, in order to make him say what he (Seyffarth) wishes to prove. “ *The Christians* will not refuse credence to those books, which the Church has received as possessing the highest authority: they believe that the truth is contained rather*

* “Christiani nolentes derogare fidem codicibus, quos in auctoritatem celebriorem suscepit ecclesia; et credentes, Judæos potius quam istos non habere quod verum sit.—Sed cum hoc dixero, continuo refertur illud Judæorum esse mendacium.—Inquiunt, non esse credibile, septuaginta interpretes errare potuisse aut ubi nihil eorum intererat, voluisse mentiri.—Judæos vero mutasse quædam in codicibus suis, ut in nostris minueretur auctoritas.”—*De civit. Dei*, XV. 11, 13; XVIII. 43.

* “Plebes Christi, quarum aures et corda illam interpretationem (LXX) audire consueverunt, quæ etiam ab Apostolis approbata est.”—*Epist. ad Hieron. Opp.* II. §86.

“Septuaginta interpretum excellit auctoritas, qui jam per omnes peritiores ecclesiæ tanta præsentia Spiritus S. interpretati esse dicuntur, ut os unum tot hominum fueret.”—*Doctr. Christ.*, II. 15; *Opp.* III. 29.

“ in these their books, than in those of the Jews.” “ The Christians maintain, that it is incredible that the Seventy interpreters could have erred, or would have lied, as they had nothing to gain by it; but that, on the contrary, the Jews had made certain alterations in their books, in order thus to diminish the authority of ours.” “ The Christian people are accustomed to hear the translation of the Seventy, which has been approved by the Apostles themselves.” “ The very highest respect is due to the translation of the Seventy (the Septuagint), who, as the better informed churches maintain, translated under such an influence of the Holy Spirit, that all were of one and the same mind.”

A comparison of these quotations from *Augustine*, with the same passages, as given by us, cannot fail to reveal the fact, that *Dr. Seyffarth* has designedly destroyed their context, omitting words and sentences at pleasure, and then filling up the gaps with matter from other chapters, to suit his purpose. He has, as we asserted, mutilated and garbled *Augustine's* testimony, and in this way has artfully misrepresented the real sentiments of that “Father,” WHO NOWHERE SAYS THAT HE AGREES WITH THOSE WHO CHARGE THE JEWS WITH A CORRUPTION OF THE HEBREW PENTATEUCH, BUT PLAINLY INTIMATES, THAT HE DIFFERS FROM THEM FOR VERY GOOD REASONS.

Though we have now done with the “Fathers,” yet, as *Dr. Seyffarth* produces some additional witnesses, to whose testimony he seems to attach considerable importance, we are under the obligation of hearing them also. The first of these is *Julian*, archbishop of Toledo, in Spain, who flourished during the latter half of the seventh century. He seems to have drunk very deeply into the spirit of his age, which was one of unusual bigotry and intolerance, as well as of fierce persecution and cruelty, especially with regard to the Jews, who at that time were very numerous in Spain. The accounts which Spanish annalists give us of the conduct of the clergy of those days, justify us in drawing the inference, that Christianity was at a very low ebb among them; for instead of treading in the footsteps of their divine Master, and endeavoring by patient teaching in meekness and love, to win over and gather into the true fold the lost and wandering sheep of

the house of Israel, those fanatical priests compelled them by main force, to be baptized, and to accommodate to Christian usages, or else to leave the country, and have their property confiscated. Nor was it left discretionary with the clergy, to act as they pleased in this matter, but *they were bound to a certain line of conduct by synodical enactments*, and that so strictly, that a departure from the prescribed rule, was, in some instances, punished with death.* Thus *Julian of Toledo*, though an archbishop, *was bound to annoy and persecute the Jews*. Nor does his nature appear to have revolted against such conduct, on the contrary, it seems that he lent himself a willing tool to the injustice and caprice of his monarch, a barbarous Goth, at whose special command† he wrote the book, in which he is said to charge the Jews with the crime of having corrupted the genealogical tables of the Hebrew Pentateuch. Now, whatever such a man might say, we would not believe him, except on the most conclusive evidence; for we know that a mind filled with prejudice and hatred is incapable of discovering and honestly espousing the truth in matters touching the character of an opponent. But it would appear, that Julian, though prejudiced against the Jews, does not make the charge, he is said to make, at least not in the quotations which Dr. Seyffarth gives us, and with other portions of Julian's writings we have nothing to do. When a writer tells us, that in such a work, "A" says so and so, and then proceeds to give quotations from "A's" work, we expect to find in these quotations the very thing which "A" is said to advance, or the very charge he is said to make, and if we are disappointed in our expectations, we take it for granted that our informant has either mistaken the meaning of his quotation, or that he wishes to mislead us. The quotations from Julian's work, which Dr. Seyffarth gives us, are as follows:‡ "The Seventy interpreted the Holy Scriptures

*"Berk's History of the Jews," p. 152. † Ibid., p. 155.

‡"Judæi pestilentiosis objectionibus garrientes quod summa annorum supputatio ab initio mundi secundum Hebræos codices quintam adhuc sæ-

“ rather in the capacity of prophets, than of translators, God
 “ revealing himself unto them.” And again: “The Jews
 “ raise the pestilential objection, that according to the He-
 “ brew Scriptures, five thousand years have not yet elapsed
 “ since the creation, and that therefore their Messiah, whom
 “ they expect in the sixth age, cannot yet have come.” This
 is all the evidence, Dr. Seyffarth adduces in support of his
 assertion, that Julian of Toledo charges upon the Jews the
 heinous crime of having corrupted the Hebrew Scriptures.
 We must be allowed, therefore, to say, that we think with
 regard to Julian, as well as with regard to the earliest “Fath-
 ers” of the Church, Dr. Seyffarth has made out a very poor
 case.

Syncellus, a Byzantine writer, who flourished a century
 after Julian, is the last witness. Dr. Seyffarth makes him say
 the following: “*I concur entirely in the opinion that this (the*
 “ shortening of the lives of several of the patriarchs in the
 “ Hebrew text) *was a criminal act of the Jews.*” The original,
 it will be observed, is not quoted, and Dr. Seyffarth’s paren-
 thesis is anything but satisfactory to us. However, we will
 let that pass; for, having been so often disappointed already
 in our search for pertinent testimony, we are quite willing to
 put Syncellus down as the Doctor’s first witness, who dis-
 tinctly charges the Jews with the fraud under discussion.

Let us now see what is the sum and substance of all the
 testimony we have got. *Justin Martyr* says, that “the Jews
 “ have done away with some (prophetic) passages, from which
 “ it might be clearly proved that the crucified One was both
 “ God and man.” Origen makes no charge in the passage,
 to which we are referred. Epiphanius has not appeared in
 court. Eusebius tells us something about the millennium.
 Jerome says, that the translation of the Septuagint is evi-
 dently defective, owing to a desire on the part of the Sev-

culi aetatem insinuet. et necdum adhuc Christum venisse, quem in sexta
 credunt aetate saeculi advenire.”—“Septuaginta interpretes prophetandi
 potius munere, quam transferendi officio divinas Scripturas, revelante sibi
 Domino, transtulerunt.”—*Seyffarth’s “Recent Discoveries in Biblical*
Chronology, p. 139.

enty to please Ptolemy, and to keep the mysteries of their religion from the gentiles. Augustine thinks, that the smaller discrepancies have arisen from the carelessness of a Greek copyist, while with regard to the great ones (which he declares to be the work of design) he thinks, people will be inclined to blame the Seventy interpreters rather than suspect the Jews of intentional fraud. Julian says, that the Jews affirm their Messiah has not yet come, because, according to the Hebrew Scriptures, the time for his advent is not yet fulfilled, and Syncellus credits a certain rumor, that the Jews had committed the crime of shortening the lives of the patriarchs.

Now, what does all this amount to? Does it amount to a *unanimous* charge, as Dr. Seyffarth wishes to make us believe? Very far from it. None but the last witness, who lived nearly a thousand years after the destruction of Jerusalem by Titus, makes mention of the charge, which Dr. Seyffarth says is preferred by a host of ecclesiastical writers. And even this last witness, it will be observed, does not say that he speaks of his own knowledge, but he simply remarks that he entirely concurs in the opinion of others. Can we attach any importance at all to such testimony? We think not. If these writers told us they knew, and could prove, that the Jews had corrupted their Hebrew Scriptures, the case would be different, though even then it would be unwise to receive their testimony without strict examination. But in the total absence of proof, it would be absurd to believe at the present day, that the Jews could have purposely corrupted the genealogical tables of their own sacred books. Even supposing that Dr. Seyffarth's assertion in regard to the ecclesiastical writers, whose names he mentions, was correct, which we have seen it is not; nay even supposing that all the "Fathers of the Church," together with all the later commentators of note, unanimously charged the Jews with the crime of having mutilated the Hebrew Scriptures, we would continue to doubt their statement, unless they were sustained by incontestable and overwhelming proof.

For the sake of argument, however, let us suppose the possi-

bility of a corruption of the genealogical tables of the Hebrew Pentateuch by the Jews to exist; then the question immediately arises, in what manner and under what circumstances could it have been effected? In the days of our blessed Saviour, the Jews were already scattered through almost every province of the Roman Empire, and copies of the Hebrew Testament were, accordingly, found in many parts of the world. Without a combination of the most extensive character, it must have been impossible, at that time, and under those circumstances, to have collected even the tenth part of those copies with a view of destroying or corrupting them. Did such a combination ever exist? was such an attempt ever made? If so, it could not have remained a secret, but history would know and tell something of it. Yet history says nothing of such a combination, and of such an attempt, and therefore it is but reasonable to conclude that such a combination was never formed, and that such an attempt was never made.

Besides it must be presumed, that in the second century of our era, when the corruption is said to have been effected, there were already thousands of converts from Judaism, or descendants of such converts, who, being able, like St. Paul, to read and to speak Hebrew, had possessed themselves of copies of the Hebrew Testament, (or inherited such copies from their ancestors) and therefore were familiar with its contents. Would these Jewish Christians have rendered up their treasure, or permitted its sacred contents to be mutilated without raising their voices in solemn protest? Never! Such, and similar considerations, we think, must make it very difficult for any unbiased person to believe, that at the period referred to, or indeed at any time, the Jews could have altered the genealogical tables of the Hebrew Pentateuch.

In reference to the question, what object the Jews could have had in wishing to alter some of the genealogical tables of their own Scriptures, it has already been observed, that their object is said to have been to make it appear that Jesus of Nazareth could not be the promised Messiah, because he had come fifteen hundred years before the appointed time.

But how the Jews could expect to attain this object by a mere alteration of numbers, we are unable to comprehend, unless we take it for granted that they lacked common sense. They were acquainted with the personal history of Jesus of Nazareth. They knew that he was born at Bethlehem, as had been foretold by their own prophet Micah. They knew that this event occurred after the sceptre had departed from Judah, according to a prophecy uttered by the patriarch Jacob. They were aware that every prophecy uttered by David, and Isaiah, and Jeremiah, and Daniel, and Zechariah, concerning the birth, the life, the sufferings, the death, the resurrection and the glorification of the Messiah, had met its fulfillment in the person and work of Jesus of Nazareth. They knew that this fact was constantly urged by Christians, in their disputes and controversies with the Jews, as one of the most decisive proofs in favor of His Messiahship. Now, if, under such circumstances, and with this knowledge, the Jews ever thought of altering any portion or portions of their Scriptures, with a view of making it appear that Jesus of Nazareth could not be the promised Messiah, is it reasonable to suppose that they would have selected the genealogical tables of the Pentateuch, as the portions most suitable to perform such an operation upon? Certainly not! It is far more reasonable to suppose that they would have selected those very important prophecies, to which allusion has just been made, and either have altered or altogether expunged them from their sacred books.

We now come to notice more particularly *the time of the alleged corruption*. The most generally received opinion is, that it occurred during the first century after the destruction of Jerusalem by Titus, that is to say, from the year seventy to the year one hundred and seventy after Christ. But as this period is rather a long one, and as it seems highly desirable that the date of an occurrence, fraught with such momentous consequences, should be ascertained with something like approximate accuracy, modern chronologists have attempted to answer the question (which they know must be asked by every intelligent student of the Scriptures) whether

the corruption was effected during the former, or during the latter half of this time. As might be expected, they have come to different conclusions on the subject, some affirming that it was effected before the time of Bar-Cochba, and others contending that it did not occur until after the death of that Pseudo-Messiah. Dr. Seyffarth, without being aware of it, contends for both these opinions, as will appear from the following. In his "Wahre Zeitrechnung," p. 58, he says: "*In the year seventy-one after Christ, Jerusalem and all the towns in Palestine, together with their Hebrew Bibles, were burned.* Two millions of Jews were killed, the rest were sold as slaves. The few Jews that remained, had neither Sanhedrim nor connection, and hardly a Bible, except the Septuagint. At that time some Judas-soul could easily conceive the thought to reduce the chronology of the Bible some fifteen hundred years, in order to prove thereby, that Jesus of Nazareth, having come fifteen hundred years too soon, must needs be a false Messiah. This was easy. He had only to take some old manuscript, erase the number one hundred in fifteen places, and then make new copies, which the surviving Jews would receive without distrust, or even with joy, because by doing so they would be freed from the obligation to believe in the crucified Messiah, and to be baptized.*"†

In the above passage, which in boldness, not to say silliness, of conception surpasses anything that we have ever read

*Whence Dr. S. has obtained this startling piece of information, we are at a loss to conjecture; it seems to be the product of his own fertile imagination.

†"Denn 71 nach christus wurden Jerusalem und alle Städte in Palestina mit den Hebräischen Bibeln verbrannt. Zwei millionen Juden wurden umgebracht, die übrigen als Slaven verkauft. Jetzt gab es für die wenigen übrig gebliebenen Juden Kein Synedrium, und Keinen Zusammenhang, und ausser der LXX fast Keine Bibel mehr. Da Konnte ein Judasherz auf den Gedanken kommen, die biblische Zeitrechnung um 1500 Jahre zu verkürtzen, um dädurch zu beweisen, dass Jesus von Nazareth 1500 Jahre zu früh gekommen, folglich ein falscher Messias gewesen sei. Das war leicht. Er nahm ein altes Exemplar her, radirte an 15 Stellen eine 100 weg, and machte neue Abschriften, die den noch lebenden Juden unverfänglich, oder sogar höchst erwünscht, waren, weil sie nun nicht nöthig hatten, an den Gekreuzigten zu glauben, und sich taufen zu lassen."

on this subject, Dr. Seyffarth plainly intimates, that *he believes the alleged corruption to have been effected very shortly after the destruction of Jerusalem, during the time when there was no Sanhedrim.* That time, we know, was but of very short duration; for Rabbi Gamaliel (a grandson of the celebrated Hillel,) who died in the eighteenth year* after the destruction of Jerusalem, re-established the Sanhedrim at Jamnia or Japhne. †

But on page 60 of the same work, from which we have just quoted, Dr. Seyffarth (without intending it we presume) gives the death-blow to this bold argument by asking: "*If in the year one hundred and twenty-nine ‡ the time for the coming of the Messiah had not yet been fulfilled; if at that time His advent had been considered as being yet fifteen hundred years distant: how could any person have ventured to take Bar-Cochba for the Messiah? * * How could the Talmud have taught that the time predicted had fully come?*" §

We are obliged to Dr. Seyffarth for thus putting us on the right track. He asks a very important question indeed—a question which we would beg leave to repeat, though in a somewhat different form, and with a different object in view. Let us ask then, how the Jews could have ventured to take Bar-Cochba for their Messiah, if during the last sixty years preceding his appearance they had been taught from their own Scriptures, that the advent of their Messiah was yet some fifteen hundred years distant? Let us ask, moreover, how Bar-Cochba could have succeeded in collecting an army of over two hundred thousand men in Palestine alone, and how over half a million of Jews, in different parts of the Ro-

* See "Herzog's Encyclop." Vol. IV. p. 656.

† "Berk's History of the Jews." pp. 79, 80. ‡ This Dr. Seyffarth takes as the year in which the pretender Bar-Cochba arose.

§ "Wäre damals (129 p. Chr.) die Zeit des Messias noch nicht erfüllt gewesen; hätte derselbe erst in 1500 Jahren kommen sollen: wie hätte es nur ein mensch damals wagen können, sich für den Messias auszugeben, oder einen Johannes von Gischala und Bar-Cochba für den Messias zu halten? * * Wie konnte der Talmud damals lehren; 'Alle Termine sind abgelaufen?'"

man Empire, could have been induced to sacrifice their lives in attempting to defend the claims of that pretender to the Messiahship, unless the prevailing opinion had been that the time of Israel's delivery and glory had fully arrived?

The fact appears to be, that the destruction of Jerusalem and the temple, so far from being instrumental in crushing the Messianic hopes and expectations of the Jews, only raised them to a higher pitch. Though "blindness in part" had happened unto them, so that they could not believe in him, whom their fathers had pierced, yet they still believed on what they considered good authority, that at the moment of their lowest degradation and deepest distress, their promised and long expected Deliverer would suddenly come to their rescue; and at no period of their history were these hopes and expectations of the Jews stronger than during the first hundred years after the destruction of Jerusalem by Titus. We therefore agree entirely with Dr. Seyffarth in thinking that if the Jews, in the days of Bar-Cochba, had considered the advent of their Messiah as being yet fifteen hundred years distant, they would never have followed that impostor. Their readiness to receive him, and to sacrifice their fortunes and their lives in maintaining his cause, is evidence sufficient to convince us, that they believed the time for the appearance of their Messiah had then come. And if they believed this, they must have done so on the authority of their Hebrew Scriptures, which at that time, therefore, could not yet have been corrupted.

During the next two hundred and fifty years, or from the defeat and overthrow of Bar-Cochba to the close of the fourth century of our era, a corruption of the Hebrew Pentateuch by the Jews was a perfect impossibility, for the following reasons. About the middle of the second century a spirit of rivalry began to manifest itself between the Rabbinical schools of Palestine and Mesopotamia. Until the time of Bar-Cochba, Tiberias had been the Jewish Athens, whither every Jew, who wished to obtain a reputation for learning, had been obliged to resort. But immediately after the downfall of that pretender, several other schools of learning were

established in Mesopotamia, in which country the Jews were then very numerous and wealthy. The most famous of these schools were those of Nahardea Sora, and Pumbeditha. From these schools hundreds of learned Rabbies issued forth to take their part in the important theological discussions of the day, and to carry off the palm. All this while the Rabbies of Palestine watched those of Mesopotamia with a jealous eye, while those of Mesopotamia took delight in questioning the orthodoxy of their far famed rivals, so that, if a corruption of the Hebrew Scriptures had, during that period, been attempted or sanctioned by either of those learned bodies, the other would immediately have discovered and exposed it.

During this same period also, that extraordinary work, called the *Talmud*, which has almost superseded the Law of Moses among the Jews, was composed. We refer more particularly to this work, because it embodies all the religious ideas and sentiments with regard to the coming of the Messiah, which were prevalent among the Jews at that time. If the prevailing opinion at that time had been that their Messiah neither could nor would appear before the expiration of the next twelve hundred years, that opinion would, doubtless, be alluded to somewhere in the *Talmud*. But the *Talmud* neither sanctions nor alludes to any such opinion. On the contrary, it declares, that though the Messiah has not yet appeared, still the time for His advent is fulfilled. And for this very reason, besides many others, the authors of the *Talmud* denounce the Septuagint as a false translation of the Hebrew Scriptures, and look upon the day when it was commenced, as equally calamitous with that on which Aaron commenced to make the golden calf.*

Our settled conviction, therefore is, that the alleged corruption of the genealogical tables of the Hebrew Pentateuch is nothing but a fiction. There is no reliable testimony to favor the conclusion that they committed so heinous an offence. On the contrary, there is sufficient evidence to show,

* Tract. Sopher. C. I. Meg. Taguith. f. 50. C. 2.

that notwithstanding their great moral degradation, and notwithstanding all the pains they took to make Jesus of Nazareth appear a false Messiah, they yet remained in daily expectation of the fulfilment of prophecy. They believed that the time of their delivery had come, when their city and temple were destroyed by the Romans; they believed it nigh two generations after, when *Bar-Cochba* arose; they were waiting for it a hundred years later, when the *Mishna* was composed and published, and they thought it still near in the fourth century, when by the addition of the *Gemara* to the *Mishna* the *Talmud* was completed. All this while they rejected and cursed Jesus of Nazareth, but all this while they also looked for the advent of their promised Messiah, and for that period of national importance, and honor, and glory, and happiness, which was to be ushered in by that advent. They sadly neglected to follow out the precepts of their Scriptures, but on account of the "exceeding great and precious promises" contained in them, if for no other reason, they always loved and revered them; yea, they guarded them with a jealous eye, lest the Christians or Gentiles, whom they charged with envying them their future glory and happiness, should, with a sacrilegious hand, mutilate and corrupt them. Their fear on that point even led them to count every letter, and to make it a standing rule, that no copies of the Scriptures should ever be used in their synagogues, or places of public worship, which had not been thoroughly examined by a certain number of learned Scribes appointed for that purpose.

There is yet an astronomical argument, to which great importance is attached by the advocates of the Greek chronology. That argument we are prepared to ventilate at some future time.

ARTICLE VI.

THE CHURCH, THE ONLY INSTITUTION OF TRUE REFORM.

By Rev. Prof. D. WORLEY, Canton, Ohio.

In a former article we noticed at length the humanitarian efforts put forth by the world, and more especially in the present age, to relieve man from the different forms of evil to which he is exposed, and to cure the sufferings which they entail upon him; we endeavored also to analyze the so-called reform movements of our day, and to show wherein they were fundamentally wrong in principle, and in execution entirely inadequate to accomplish what they proposed: we propose to show in the present article, that they are rendered altogether unnecessary by the institution and adaptation of the Christian Church, which we regard as having the only power among men, by divine order, for man's restoration to holiness, and hence also to happiness. The divine word presents three, and only three, divinely appointed institutions to secure and promote man's peace, comfort, and well-being in time and in eternity; to each of these it gives its clearly defined and rightly limited sphere of duties and functions; and together, when their duties are fully done, and their functions rightly performed, they are most admirably adapted to meet every want and every demand of man's being.

In tender infancy, and forming years, for the right care of the body with its delicate yet wondrous mechanism, the harmonious development of the mind with its varied and far-reaching powers, and the proper training of the soul with its powerful will and binding affections, God has given us the family. Husband and wife are brought together in what may be almost called the mystic union of marriage, in which the divine intention is that the twain shall become one flesh; and between themselves, as between them and the children whom God gives them in this union, He has assigned and ordered well defined relations, and the different duties devolv-

ing upon each and all. In so far as husband and wife, in their mutual relations bring themselves under subjection to the divine order, their union is a blessed one for both; and where parents and children, in like manner, fulfill their mutual obligations as set forth in God's word, the family brings its constant peace and prosperity to all whom it embraces: parents are honored in and by their children, and the children are blessed in the nurturing and directing care of loving parents. A well ordered family is not inaptly called heaven upon earth, and heaven itself is declared to be the family of God. If the world is growing worse, as it is said it shall do when the end draws near, and certainly there are no very clear indications of its becoming better in our present age, may it not be largely accounted for by the looseness of family ties and family restraints, and the little regard which most parents, at the present, pay to the duties devolving upon them in the parental relation, while the children act very commonly as though devoid of natural affection, paying but little respect to the words, directions, and commands of their parents, much less to their feelings and desires? Can any one doubt, that if the family in all its parts were strictly ordered according to the directions of God's word, that it would be a most influential power for good in the world?

But the aim of the family is rather formation, than reformation. Many parents only meet their obligations in part; most fulfill them only in their lowest form and only with regard to the animal wants of their children, or not at all; and none perform their duties as fully and perfectly as God's word demands. As children thus growing up to manhood, develop largely the innate evil of their nature, physical manhood degenerates, or is made subservient to the basest passions of our being; the intellect is dwarfed, or cultivated only for selfish designs and aims; and the soul left with the blight of sin upon it, drags the whole man down to physical, intellectual and moral death. Hence come the disorders and crimes abounding in the world. Left to itself, mankind would inevitably run into complete moral degradation and consequent misery; disorder and anarchy would run riot over all the

earth; and if mutual hatreds and mutual strifes did not annihilate the whole race of human beings, there would soon be no safety or happiness possible for any. To prevent this we find in the divine word that God not only implants in men the instinct of self-preservation, which prepares them for social aggregation in defense and offense, but has also ordained human government or the state, defined its sphere, its prerogatives and its duties, and thrown over and around it the sanction of His own divine approval and authority. It is true, that oftentimes the State fails to use its authority and power as limited and directed by God's Word, and becomes instead of a promoter of order, an oppressor; instead of securing the rights of the governed, the minister of injustice; instead of a defender, the destroyer of property and persons. The powers of the State, however, ordered and executed in accordance with Christian principles, are designed and adapted to protect the good and faithful against the vicious and lawless, and will inevitably secure the greatest good to the greatest number. The form of government is, indeed, not specifically set forth in the Holy Scripture; but the purposes of all good government, whether patriarchal, monarchical, or republican in form, are essentially the same, and these are clearly defined in God's Word, in which also the relative duties of rulers and ruled are directly and fully declared and ordered. The powers that be are ordained for the punishment of evil doers, and for the praise of them that do well. While indirectly the authority of the State may be so directed as to secure the reformation of wrong doers, her direct and original power is to prevent public vice and crime by encouraging the good and punishing the bad, and to secure all in the pursuit and enjoyment of the objects of life against those who, ignoring the equal rights of others to life, liberty, and the pursuits of happiness, and controlled entirely by their own selfish propensities and desires, would live altogether at the expense of others, by unjustly depriving them of property, or even of liberty and life, if either or both of these stand in their way. Government exists among men, as ordained of God, only as a protector of the people against the wrongs of

individuals, or of communities of individuals and nations, which directly affect them to their wrongful injury. It does not deal with the individual otherwise than as his conduct affects others, nor with nations otherwise than as their encroachments endanger the rights of some or all of its subjects. For instance, it is not within the province of our government to dictate to other nations what form of government they shall adopt, what laws they shall enact, or what powers they shall exercise over and among themselves, but should they, under whatever pretext, or by whatever means, undertake to wrong one or more of our people, it is the plain duty of the government to protect them, peaceably if she can, forcibly if she must. So, too, in the case of individuals under the authority of the State, it makes no difference how bad any man may be in himself, the authorities have nothing to do with him, until by his manifestation of wrong he injuriously affects the peaceful pursuits or security of others. In a word, while it is the province of the family to form the growing man and woman for future usefulness in the world, inasmuch as man is still subject to innate evil inclinations and desires, which the best family training will not eradicate, and which much of the actual training, or rather lack of training in the family, does not even attempt to restrain or eradicate, the State is ordained of God to prevent public and general disorder, by holding wrong-doers in check with the wholesome fear of threatened punishment, or by preventing them from injuring others by the enforcement of punishment upon those who do violate the laws. The family is God's ordinance for the training and forming of youth; the state is God's ordinance for the protection of society; neither of them is otherwise than indirectly a reformatory institution, as neither has within itself the power which can reach to such a change in the heart and character of a man as will entitle him to be regarded as truly reformed. To a true reformation are required a radical, internal change of the thoughts, desires, inclinations and will, and an outward life of righteousness, the natural outgrowth of pure thoughts and holy desires in the soul;

these it is neither the province, nor within the power of the family or the state to secure to any.

But for a more direct power from God exercised by Himself among men in a special way, it is almost certain, considered from a natural standpoint, and entirely so when regarded in the light of divine revelation, that both the family and the state would be almost entirely inefficient in promoting or securing any of the higher interests of man even in this life; this is made evident by the degradation and largely prevailing unhappiness of the great mass of the people among heathen nations of the earth, not only the rude and barbarous, but also the somewhat civilized and enlightened. And even these are not wholly deprived of this special power of God; for though not possessed of the pure revelation which God has made to the world through prophets and apostles, and through His only begotten and well-beloved Son, there is still a voice of conscience within, which admonishes to right and duty however darkly, and no nation has ever been known among men so low and so degraded that it did not have some system of religion however false; it has been left to our Christian civilization to produce that monstrosity of intellectual activity, which, ignoring all that it owes to the Christian religion, would dethrone God from His universe and place in His stead the blind theories of a blinder speculation, science falsely so-called. What of efficiency and power the Christian family and the Christian state owe to the Christian religion, while not without manifold and convincing proofs to those who will honestly regard them, can only be known fully and estimated correctly in eternity. All people in Christian countries are not Christians; neither is it claimed that any very considerable portion of them are; and yet it is only where Christianity exerts her benign influence and power, that the family and the state have reached their highest proficiency for good among men. What would it be if a true Christian life should permeate and control the great mass of men even in Christian countries? They who would destroy the foundations of our holy Christian religion, and offer us in its stead only their unsupported, unproved and un-

tried theories of being in its origin or development, while they blindly close their eyes to the sense of evil in themselves and in the whole world, are striking at the very foundations of the family and of society as well; and if they should succeed, as, thanks to the precious promises of God's Word, they will not, they would not only destroy the Church and religion, and deprive men of the blessed hopes of immortality, but would let loose upon the world the whole host of demoniacal thoughts, desires and lusts which Christianity now restrains, and work anarchy and ruin among men everywhere. They know not, with all their assumption of superior wisdom, what they do; they are blind leaders of the blind, and woe to them who are deceived by their vain delusions. However much men may deceive themselves, or be deceived by others, the Church of the living God stands upon an immovable foundation: the gates of hell shall not prevail against her, much less the vain philosophy of poor erring man.

The Church is the institution appointed of God for the reformation of mankind. All reformation which is allowable as truly such by the tests of Holy Scripture, must be inward in its origin, and exercising its influence upon the outward life only by the prompting of a changed mind and soul within. Whatever men outside of this may be pleased to call reformation, is at the best only making clean the outside of the cup and platter, while in most cases it is really only substituting some one form of the same vice for some other, or one vice for some other vice. Man is so constituted, that in the natural condition, the best that the strongest willed under the most favorable circumstances can do, is to keep down the most revolting forms of vicious indulgence, whilst the vast majority of men, left to themselves, have not the will to accomplish even this much, but give themselves up to inordinate indulgence of one kind or the other. As we noted before, any given form of vice may, by popular outcry and effort, be made infamous for a time, because exceedingly unpopular, but this kind of reformation is always accompanied by some growth of vice in another form, which, taking the reformed one under subjection, holds him in at least as grievous a bond-

age as before. Now, God in His goodness has no more left man to be and remain a slave to vice, the result of sin in the flesh, in this life, than He has left him to die eternally on account of his sins. The same grace and mercy which are revealed for the eternal salvation of men's souls, are also revealed to purify and bless the nations upon earth: indeed, while we would not limit the infinite power of God's grace, the eternal salvation of man is ordinarily only the consummation of His work of grace begun and carried on in the hearts and in the lives of men while dwelling upon the earth. This God is pleased to accomplish alone in and through the holy, Christian Church.

It will be well here to distinguish clearly what we mean by the Church, inasmuch as this word is often employed by the friends and opponents of Christianity in a widely differing sense, from which much mutual misapprehension, and much beating of the air, has resulted; even among Christians, the word is often employed in a very loose and undefined, as well as unscriptural sense, resulting largely in their delusion and subjection to a spiritual tyranny unauthorized by the Scriptures. The Church is essentially an object of faith, therefore not of sight, not visible, as we say in the third Article of the Apostles' Creed; "*I believe in One Holy Catholic Church, the communion of saints.*" As God only can look into and know the hearts of men, He only can determine absolutely who are in this communion. But it would be very wrong to suppose, that, therefore, the Church as the institution of God for the renovation of the world, of man's nature and life, is removed far from us; that which is within us and immediately about us may be as much an object of faith, of confiding trust, as that which is far away. For whilst the Church, in the particular individuals entering into and dwelling in her communion, is invisible, she is a kingdom existing in the world, ruled and directed by a sovereign head, through divinely appointed instrumentalities, as much and as directly as any earthly kingdom or government. She is now, also, as she always has been, and always will be as long as the world

stands, an aggressive kingdom, not only caring for her own children, but seeking also to win others from the kingdom of darkness and of death unto herself, for their present and eternal good, and for the glory of her sovereign King: and for her warfare she has not humanly contrived but divinely appointed weapons. By these, too, her presence at any given time or in any given place may be clearly recognized. When the Augsburg Confession says, that the preaching of a pure gospel and the administration of the holy sacraments in accordance with the gospel, are the essentials of the unity of the Christian Church, it gives us also what by the holy Scriptures are recognized as the true assurance of our faith, that we have, where these are, the One Holy Church of God. The word and the sacraments are the means which God has appointed to convey his own grace to us; through which, by our faith accepting what He freely offers and presents in them, we have the grace of regeneration in a new man, and the renewing power of the Holy Spirit secured unto us. In the continuous and faithful use of these appointed means of grace, we may rest assured that the Church is not only near about us, but that we are ourselves embraced within this communion of saints, where Christ is the head and we are the members. In this communion also, by the use of the means and the acceptance of the grace offered through faith, we are enabled to grow and strengthen day by day in the knowledge and life of Christ, to gain power over the ungodly lusts which yet cling to our fleshly nature, and to glorify God our Saviour by a holy walk and conversation in and before the world. Christ himself has laid the foundation of His Church. When Peter, in the name of all the disciples, confessed of Him, "Thou art the Christ, the Son of the living God," He said, "Upon this rock I will build my Church." Wherever, then, the pure confession of the Christ of the gospel, the Christ foretold and already indicated in the temple service, and by the holy prophets, the Christ whose work of redemption and the glory of whose kingdom are described and enforced by the holy apostles, wherever the confession of this Christ, not of some imaginary Christ, is made, there is

the Church which He has founded. He also appointed the preaching of the word and the administration of the holy sacraments, and gave to them the promise of His presence, of His grace, and of His blessing. His command and promise are: Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe whatsoever I have commanded you, and lo! I am with you always even unto the end of the world; he that believeth, being baptized, shall be saved. So that wherever the grace of God in Christ, in the preaching of the word, accompanied as it always is, by the gracious influence of the Holy Spirit, enters into and is accepted by the heart, the whole power of Christ's own person are secured unto the soul, to the renewing of our nature, and to our salvation from both the power and the curse of sin. These are the instrumentalities through which God calls to and establishes in His Church, and where they are in their purity we may rest assured the Church is also. While, however, the Church in her essence is an invisible, spiritual kingdom among men, and may exist without the visible congregation, as her means of operation, appointed by her divine head, are outward and visible in form, we are also justified in looking for the Church to regard the visible congregation. Man is a physical as well as a spiritual being, and God who is purely a Spirit, deals with him through means and instrumentalities suited to his whole being: hence in every means of grace there are two essential things inseparably brought together in one, the outward appointment and the inward grace which God's promise affixes to the outward form. So, too, while the visible congregation is not necessarily the Church, and is not to be regarded as such, the visible congregation which makes the pure confession of Christ, and which has a pure preaching of the word and the administration of the pure sacraments, does have within herself the one holy and invisible Church. In this distinction of the Church, we are saved on the one side from the loose indifferentism of sectarianism, and on the other from the blinding power of a superstitious but unauthorized subjection of our faith to the dictates of any one or many

men claiming to be, by special grace and special appointment, the infallible head of the Church. The existence of the Church is made to depend upon the unerring and unchangeable word of God, not upon a blind and unquestioning submission to the word of any fallible man or body of men; but it does depend upon the word of God itself, and not upon any subjective notions which we may choose to entertain about the word, or the subjective feelings and emotions which may be aroused in us whether by or not by the word itself.

It is proper here also to regard the order which God has established for the preaching of the gospel among men. Our Lord Jesus Christ was Himself the first Minister of His Word; He is our prophet, as well as our priest and King. He chose His disciples and gave them the benefit of His own individual instructions, that they might in a special manner be fitted for the work of the ministry, which He afterwards before His final ascension assigned them, and after He had left them the Holy Spirit came upon them and dwelt with them in a special and direct manner, to enable them both to fulfill their ministry and to set in complete order all things that Christ had taught them, and arrange all the essential conditions of His kingdom on earth. While the extraordinary gifts of the apostleship have ceased with the necessity which called for them, the office of the ministry included in the apostleship has not ceased, never was intended to and never will cease in the world. The command establishing it is to preach the gospel to every creature, which, in the nature of the case, the apostles, as individuals, could not do; they could not themselves fulfill this command even to all then living; and as salvation by the gospel is intended for all the world and for all times, the command given them directly must be understood to include also all others who after them were called to the work of the ministry; that there may be no doubt of this, the promise of Christ is to be with them in the preaching of the Gospel until the end of the world, which can only be when the promise is applied to the continuous office of preaching as distinguished from the persons of those to whom it was originally and directly given. In this com-

mand, we see too, that the preaching of the gospel is antecedent to the establishment of the visible congregation, and that through it the invisible Church as well as the visible congregation begins and continues to be. The tendency in our day is to confound the pastoral office in its special relations to the congregation already existing in an organized form, with the more general office of the ministry, which in the order which God has established precedes as well as accompanies the existing congregation. The office of the ministry is general, it is for all the world; the pastoral office is particular, it is for the particular congregation or charge: the minister under the general call is entitled to preach wherever a door is properly opened for him; the pastor under his particular call is bound for order's sake, and by the nature of his call, if properly made, to the particular congregation or charge which has called him. That the two in Christian countries are usually found in one and the same person, does not render the clear distinction made between them in the Scriptures unnecessary, but rather calls for the distinction to be kept more clearly in mind; in confounding the two, much confusion and disorder may be occasioned in Christian congregations. Ministers, as a matter of fact, need not be and are not always pastors, just as the apostles were not pastors, though ministers; they may be, and in the very nature of their office, they all are originally missionaries, whether upon the home or foreign field: ministers may be called, as they have been, to be teachers in the Church, and though as teachers they may cease to be pastors, they do not cease to be ministers of the word.; the office of the ministry is an office with which, in the order of God, men are invested not for a given time, nor for a given place, but for life and for all places; while the pastorate is a special office to which a minister of the gospel is called for a time unlimited and general, it is true, but only for so long a time in any particular place, as the pastor may know that the welfare of the congregation or charge demands his remaining, or until he receives a plain indication of providence that he should labor elsewhere, and it is always for a particular place. The order

of the ministry is to be sent out; the order of the pastorate as of other special offices included in the general office of the ministry is to be called to. Hence while the apostles ordained ministers, and, without as well as with the express consent of the churches founded by them, installed them as pastors, bishops or elders in particular congregations, they themselves as well as others with them went out everywhere, wherever an effectual door was opened for them; and what they did in this regard is declared in the Holy Scriptures to be God's own order, as it was undoubtedly indicated to them by the Holy Spirit. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. 4 : 11, 12. And that there may be no mistake as to this order, St. Paul writes in his Epistle to the Romans, 10 : 14—17, "How then shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God." This is the divine order, and it only remains for us here to observe the provision made for its execution and perpetuation. The Augsburg Confession rightly teaches that no one should undertake the office of preaching or of the ministry without a regular call; and the Holy Scriptures do not leave us in the dark as to what constitutes such a regular call.

This call is not a subjective one; for while it is plain that any one may by the work of the Holy Spirit on the heart be led rightly to desire the holy office, not all, nor indeed do any very great number of persons have the special qualifications which the Scriptures themselves demand, and which are necessary to make their ministry effective; women, both for natural reasons and by the express command of Scripture, are totally excluded, 1 Cor. 14 : 34. And oftentimes our subjective feelings are so liable to be mistaken, that the more faithful a Christian minister desires to be in his vocation, the more earnestly does he look for and even require a clear and

positive word of God, and order established by the word, as the voucher of his authority: and only when he has this, and can constantly refer to it in the midst of his many trials and discouragements, and in the humiliating sense of his own unworthiness and weakness, can he be fully assured that it is his positive duty to fulfill the functions of his office; it is this which led the apostle, and often now leads the faithful Christian minister, to exclaim, woe is me if I preach not the gospel. Yet must a man be fully persuaded in his own mind before he enters the ministry; self-examination, rigid and searching, should be exercised by every one before he undertakes this work; for if he be not fully and firmly convinced within himself that it is the Lord's will that he enter upon it and continue in it, he will labor all the time uncertainly, in conflict and doubt, and to very little, if any, good purpose in the extension and upbuilding of Christ's kingdom. The call is the minister's authority to preach the gospel and administer the holy sacraments, and it is, therefore, a matter of very gravest importance, in regarding this call, to know and constantly keep in mind how the matter is presented in the Holy Scriptures. There is no doubt that where there is an established congregation, or church of the pure confession of Christ, all the rights, privileges and blessings of Christ's universal kingdom reside within it, for its own necessities, and that, as the Smalcald Articles declare, when it cannot otherwise be done, any congregation may appoint for itself ministers or pastors, and duly authorize them to administer in it the holy duties of their office; nor at any time, is there any scripture warrant for placing pastors in congregations without their expressed consent or desire. But by the practice of Christ and the apostles, and by the directions given by the apostles to those whom they had themselves ordained to the holy office, as well as by the almost universal practice of the Church in all ages, the call to the office of the ministry in general, includes more than the voice of any congregation, or any number of associated congregations, and indeed precedes normally any such participation of the congregation in the call; the congregation itself, without a pastor, is in an abnormal

condition. Christ Himself called and set apart the apostles to the work of the ministry ; the apostles, by the very terms of their own commission, which was to be for all the world, and until the end of time, chose others to labor with them and after them, both with and without the co-operation of the churches already founded, and they gave those whom they ordained specific directions for the perpetuation of the ministry ; this order was followed in the ancient Church, and until very lately was universally recognized in the whole Lutheran Church in Europe and America. Nor is there any thing hierarchical in this view of the call ; the hierarchy was the result of perverting the divine order, by granting prelates, bishops and priests immunities, privileges and powers, both unauthorized by and contrary to the divine word, just as a departure from the word, in a contrary direction, has a tendency to lead to anarchy and the subversion of all order in the Church. God's word in its simplicity destroys all hierarchical and anarchical tendencies, and at the same time provides not only for the perpetuation, but also for the greatest possible efficiency of the ministry ; ministers are not to be lords over God's heriage, but servants of the Lord first, and under the Lord servants in the congregation when called to them, or of the Church when sent out by her to the general work, or placed by her in any particular position of duty ; they are not to be men-pleasers, but servants of the Word ; they do not hold their office at the will of man, but according to the word, which defines their duties and responsibilities, as well as authorizes their administration of the holy office ; they are to be properly trained for their vocation of the ministry, and only be allowed to enter it when their attainments and qualifications have been properly approved by those having the ability and authority to approve. Thus Christ instructed His disciples for their special, and also for the general mission upon which he sent them, thus Paul himself, with all his previous learning and attainments, was directed to Ananias, and afterwards remained sometime with the brethren, before he entered upon his active ministry ; thus the apostles instructed others themselves and left the

injunction upon them to lay hands suddenly, *i. e.* without due care and circumspection, upon no man, an injunction which itself, if there were nothing else to show it, shows very conclusively and necessarily the duty of ministers to invest others with the ministerial office; and thus it has ever been in the Christian Church. While the ministry is not a higher or privileged order, in the sense that men in it are not subject to the same weaknesses as other Christians, or that it has special privileges granted it, otherwise than as preachers and administrators of the divine word, to preach and administer the word, or that ordination gives any special unction to those in it, it is nevertheless a perpetual office in the Lord's kingdom upon earth, and the right to set apart to it, and induct into it, is, by the demands of the position, by the requirements of God's Word, and by the practice of the universal Church, ancient and modern, ordinarily and primarily in the hands of those already in it. Hence, undoubtedly, it comes that all the directions given by the apostles with regard to the qualifications of ministers, and their induction into the office, are given, not to the congregations then existing, but to those individual persons who were already ministers. And indeed the only direct reference to congregations raising up ministers for themselves, is in 2 Tim. 4: 3, 4, where the character of the ministers spoken of, would in all probability soon be the character of most ministers, if their approval and authorization were left wholly or principally to the judgment of even the best of our congregations. The perpetuation and efficiency of the Christian ministry are not left by the divine word to the varying temper or condition of congregations, nor jeopardized entirely by being left without the special demand of the word for those in the office to provide others, so that according to her necessities, and after they have gone from the scene of their labors, the Church may ever have able, efficient and approved ministers, to carry forward her work of evangelizing the world, as well as to supply faithful pastors and teachers to labor in special fields to which they may be called or sent. While the call to the

pastorate requires the consent of the congregation, or the call to any other field of special labor, the consent of those who have charge of it, the call to the ministry comes by the authority vested in other ministers to provide, test and ordain suitable persons for the general and for the special functions of the office; and ordinarily the Christian congregation can only call for themselves those who are already in the office, or whose fitness has previously been approved by those to whom the Lord has assigned this duty. By this order, too, not only is the efficiency and character of the ministry secured, but the good of the congregations themselves is promoted: they are thus rendered secure against the intrusion of novices and untried men, and against the many personal considerations which would be constantly brought to bear, even against the word of God, if it were theirs alone to designate who should be ministers, while in the authority given them to call their own pastors, they can, from among approved men in the ministry, select the ones whose special qualifications recommend them more particularly for the more special wants of individual congregations, of which they are themselves generally the best judges. Even though the necessity should arise for the congregation at any time to appoint a layman their minister, the order and security, as well as the efficiency of the Church would require, that as soon as possible he be subjected to the same tests and the same demands of the full and complete call, as those who are regularly introduced into the ministry: since, however, the Reformation has set the Church free from her papal bondage, we can scarcely conceive the contingency which would require the exercise of such extraordinary powers by the congregation. In all this we see how perfectly the Lord of the Church has provided against every contingency for the perpetual and sound preaching of the gospel, at all times and in all places, that gospel which is ordained as the power of God among men to secure man's present and eternal salvation. The word of God is given to be preached and administered among men, for their reformation in time, and their complete and entire transformation in eternity.

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But the Church includes more than the ministry among her active instrumentalities; there is in her that which is the essential condition of her being, viz.: the communion of saints begotten and kept in Christ through the gospel, and all believers in this communion constitute a spiritual priesthood, who are commanded and whose delight it is to offer continually unto the Lord the sacrifice of prayer, praise, and thanksgiving. In this priesthood it is the duty and the privilege of all the members of the Church to labor for the extension of the Redeemer's kingdom among men, not only that souls may be saved, but also that vice may be restrained and virtue be promoted in the world. Members of the Church are to pray and labor to sustain the Church at home, and to send the blessings of the gospel to the destitute; they are to give their personal service when needed, and of their means statedly to support and spread the gospel; and they are at all times and in all places to be alive to the honor and glory of the Lord, who has redeemed and bought them with His own blood. The power of faith in the soul is not an inactive, dead thing, it is a quickening, vivifying power, it regenerates men; it brings to bear upon the heart and life of the Christian the sanctifying influences of the Holy Spirit; it purifies all his thoughts and desires; it infuses a holy and divine influence into all his words and actions; but it does more than this, for as by nature we have the same mind as our first parents after the fall, so in regeneration there is begotten in us the same mind that was in Christ Jesus Himself. The mind of Christ sympathized most keenly with all manner of human sufferings; so must the Christian's: the mind of Christ led Him to relieve the suffering wherever there was opportunity; so must the Christian be ever ready to relieve the destitute, the sick and the oppressed wherever he has the ability and the opportunity: the holy mind of Christ caused Him to rebuke vice and all vicious indulgence, to inculcate and practice every virtue; so the Christian must hate and avoid vice in all its forms and seek to win others from it, so must he love and practice every virtue, and direct and lead others, as far as his influence goes, in the way of true and undefiled re-

ligion; in a word, the Christian is to be an epistle of Christ known and read of all men. When Christ was upon earth in association with His disciples, it is written of Him, that His influence over and upon them was such, that wherever the purity of Christ's life was known and recognized, men took note of His followers that they had been with Him: now the Saviour is just as much with His people to-day as He was then, and His influence is precisely the same. He is present in His Word and Sacraments, and if we accept these with believing hearts, His presence and His gracious influence are also present with us; and if our thoughts and desires, our words and actions do not harmonize with the purity and zeal for every good work, which He possessed in Himself, and demands of us in His word, the fault is entirely our own; it is because we do not receive Him as freely and fully as He presents himself; it is because we are not as watchful, and not as faithful as we should be in the use of the means of grace which He has given us. The demand of the gospel is that the Christian shall exemplify and enforce the power of the gospel in every position and in every sphere of life. Parents in the family, giving themselves unto the Lord, are to bring their children to holy baptism, and train them up in the nurture and admonition of the Lord; they are the priests of the family. Rulers in the State are to rule as well servants of the Lord as servants of the people, not seeking their own will or their own profit at the expense of others, but dealing justly, righteously and honestly in the discharge of all their duties. Citizens are to submit to every ordinance of the State, and to all authority not only for order's sake, but also for conscience's sake as unto the Lord. Men of business, fervent in spirit, serving the Lord, are to carry into all their association and dealing with others their Christian integrity of heart, and are not to regard their Christianity as intended only to be put on as a garment at church or in the family and to be laid aside in business. The old are to so order all their walk and conversation, that they may be worthy examples in Christ to the young; and the young are studiously to follow the good examples of their elders, as they see them following

Christ; all, both young and old, are by word and life, actively to show forth the praises of Him, whom they acknowledge as Redeemer and Saviour.

Nor are Christians to act merely as individuals; they are a community of believers in their several congregations, and while each in his separate sphere of duties must truly exemplify his Christian profession by a consistent, holy life, inasmuch as organized power at certain times and under certain circumstances become essential to the most complete success of Christian effort, Christians may and often must work together as a unit in good and holy works; the congregation itself is such an organization, not only to maintain the preaching of the gospel and the public service of God, but equally for every other good and holy purpose: if in the judgment of the congregation it is deemed best to organize special associations of its members for any Christian work, there is nothing in God's word against it, provided only all such associations be subject to the congregation and be conducted upon the same principles and by the same divine instrumentalities as the congregation itself. And as the preaching of the gospel is ordered for every creature and until the end of the world, and the power of the gospel through preaching goes out actively in believers to exercise a holy influence in every department of life, where the members of the Church are fully alive to their privileges and obligations, there is not a nook or corner of society beyond the reach and power of true gospel principles, which, if truly presented and consistently exemplified, cannot fail to exert a wholesome, reformatory power among men. Members of the Church, therefore, have no excuse for seeking or accepting fellowship in outside associations; for all the good that any of them propose to do in any direction, for the relief of the destitute or the reform of vice, is included in the work given to the Church, and can only be thoroughly and in the truest sense, accomplished by the Church. It is readily admitted even by infidels, that the Church, in the past history of men and nations, has done much for the mitigation of human suffering and the rearing of a nobler civilization among men, what should prevent her

from achieving still greater results in this direction too, if her ministry and her membership are faithful in the employment of those divine instrumentalities which God has placed in their hands to fulfill His own holy purposes in the world? How much is the efficiency of the Church curtailed by the unfaithfulness of her own preachers and members? How little of the preaching of our times is the simple doctrine of Christ and Him crucified; how little activity, compared with their ability, do the great mass of Christians and Christian congregations manifest in good works; how constantly ready are both professedly Christian preachers and Christian believers to run after every popular movement of the world, and forsaking the fellowship of the Church with her holy history and divine means and methods of operation, to unite their efforts with those of the world in humanitarian organizations which have no history of solid good in the past, and no promise but that of failure in the future! The Church of the living God need have no fear save in the unfaithfulness of her own children; we live in an age of pre-eminently scientific skepticism, and the power of the public press and of the popular lecture are everywhere brought to bear to destroy the foundations of our holy religion, men in all the walks of society are being influenced to question and doubt the very grounds of the Christian faith; we are told that the only way to meet these scientific skeptics and infidels of various shades and complexions is to go down to their own chosen fields of discussion, and either show their positions to be really unscientific, or accommodate our views of the Scriptures to their scientific theories. It may indeed be well for the ministers and members of the Church to study scientific theories, and more particularly the solid and tenable results of scientific investigation, if it be done with true, Christian humility; but the Gospel itself gives us a better way to put to silence all gainsayers: that way is found when Christian ministers take heed to themselves and the form of sound words delivered to the saints, and when all Christians take pains to exemplify the doctrine of Christ by a pure confession, and a holy, exemplary life. We may not be able to talk glibly of

the evolution of races, of natural selections and of the survival of the fittest; we may not be able to follow the calculations which carry our world and its inhabitants back myriads of ages into the past or to show the faulty character of the data upon which those calculations are based; we may not be able to understand the philosophy of the world with regard to the origin of the mind and its development, and the evolutions which sociologists tell us society has undergone in the past, and is destined to undergo in the future; we may not, in a word, be able to fathom even a tithe of the learned nonsense styled scientific theory with which many of the men of the world, deemed wise in their day and generation, and undoubtedly so in their own conceit, are pleased to amuse themselves; but the humblest Christian has it in his own power by submissive, trusting faith, and the inward witness of the Spirit which such faith accepts, together with its abiding influence upon the character and life, to put to silence all the philosophy of the world. Happy then the day when all Christians, ministers and members of the Church, will leave the entangling alliances of the world and return to the simple way of the gospel. Then will the Church of God arise in all her beauty and in all her strength to battle more successfully against the hosts of error, of vice and of sin.

ARTICLE VII.

RELIGIOUS OPINIONS OF J. STUART MILL.

An apology, if one be needed, for referring so frequently in the REVIEW to the opinions of such a man as J. Stuart Mill, is the prominence which he occupied, and the position awarded him by so many, as a leader in modern thought and speculation. He was regarded by his followers as little less than an oracle. His writings have done much to shape the thinking of this generation. On the general subject of religion Mr. Mill preserved a remarkable reticence. His views were interpreted from his general position in science and philos-

ophy, but he was at no pains to let the world know what he thought on the most momentous of all subjects. This silence of Mr. Mill has been broken by the publication of three Essays of his since his death. In an Introductory note, we are assured that these Essays exhibit "*the carefully balanced result of the deliberations of a life time.*" We do not propose any elaborate review of these Essays. They have surprised alike the friends and opponents of Mr. Mill, and are satisfactory to neither. That he should have deliberated for a life time on such subjects, and left the world in ignorance of his opinion until after his death, is no very strong evidence of candor or zeal in the cause of truth. It is, however, in harmony with the conduct of others of this school of thought and religion. The world would have been better satisfied with Mr. Mill, if he had published his views while living, and evinced a willingness to assume the responsibility of defending them before the bar of public opinion. It is not pleasant to carry on controversy over the grave. Death usually quiets animosities and silences discussion. But Mr. Mill has chosen to leave his religious opinions to be learned when he was beyond the reach of attacks or reply.

We propose simply to exhibit, in his own language, and without discussion, the views of Mr. Mill on a few leading topics of religion, believing that their presentation will be sufficient. In all ages men have contemplated the works of nature and admired the wisdom and power and goodness of the Creator. Here is what Mr. Mill thinks of

NATURE AND ITS AUTHOR.

"However offensive the proposition may appear to many religious persons, they should be willing to look in the face the undeniable fact, that the order of nature, in so far as unmodified by man, is such as no being, whose attributes are justice and benevolence, would have made, with the intention that his rational creatures should follow it as an example. If made wholly by such a Being, and not partly by beings of very different qualities, it could only be as a designedly imperfect work, which man, in his limited sphere,

is to exercise justice and benevolence in amending. The best persons have always held it to be the essence of religion, that the paramount duty of man upon earth is to amend himself: but all except monkish quietists have annexed to this in their inmost minds (though seldom willing to enunciate the obligation with the same clearness) the additional religious duty of amending the world, and not solely the human part of it but the material; the order of physical nature."

"In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another, are nature's every day performances. Killing, the most criminal act recognized by human laws, Nature does once to every being that lives; and in a large proportion of cases, after protracted tortures such as only the greatest monsters whom we read of ever purposely inflicted on their living fellow-creatures. If, by an arbitrary reservation, we refuse to account anything murder but what abridges a certain term supposed to be allotted to human life, nature also does this to all but a small percentage of lives, and does it in all the modes, violent or insidious, in which the worst human beings take the lives of one another. Nature impales men, breaks them as if on the wheel, cast them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyr, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or a Domitian never surpassed. All this, Nature does with the most supercilious disregard both of mercy and of justice, emptying her shafts upon the best and noblest indifferently with the meanest and worst; upon those who are engaged in the highest and worthiest enterprises, and often as the direct consequence of the noblest acts; and it might almost be imagined as a punishment for them. She mows down those on whose existence hangs the well-being of a whole people, perhaps the prospects of the human race for generations to come, with as

little compunction as those whose death is a relief to themselves, or a blessing to those under their noxious influence. Such are Nature's dealings with life. Even when she does not intend to kill, she inflicts the same tortures in apparent wantonness. In the clumsy provision which she has made for that perpetual renewal of animal life, rendered necessary by the prompt termination she puts to it in every individual instance, no human being ever comes into the world but another human being is literally stretched on the rack for hours or days, not unfrequently issuing in death. Next to taking life (equal to it according to a high authority) is taking the means by which we live; and nature does this too on the largest scale and with the most callous indifference. A single hurricane destroys the hopes of a season; a flight of locusts, or an inundation, desolates a district; a trifling chemical change in an edible root, starves a million of people. The waves of the sea, like banditti seize and appropriate the wealth of the rich and the little all of the poor with the same accompaniments of stripping, wounding, and killing as their human antitypes. Everything in short, which the worst men commit either against life or property is perpetrated on a larger scale by natural agents. Nature has Noyades more fatal than those of Carrier; her explosions of fire damp are as destructive as human artillery; her plague and cholera far surpass the poison cups of the Borgias. Even the love of "order" which is thought to be a following of the ways of Nature, is in fact a contradiction of them. All which people are accustomed to deprecate as "disorder" and its consequences, is precisely a counterpart of Nature's ways. Anarchy and the Reign of Terror are overmatched in injustice, ruin, and death, by a hurricane and a pestilence."

"There, indeed, those who flatter themselves with the notion of reading the purposes of the Creator in his works, ought in consistency to have seen grounds for inferences from which they have shrunk. If there are any marks at all of special design in creation, one of the things most evidently designed is that a large proportion of all animals should pass their existence in tormenting and devouring other animals.

They have been lavishly fitted out with the instruments necessary for that purpose; their strongest instincts impel them to it, and many of them seem to have been constructed incapable of supporting themselves by any other food. If a tenth part of the pains which have been expended in finding benevolent adaptations in all nature, had been employed in collecting evidence to blacken the character of the Creator, what scope for comment would not have been found in the entire existence of the lower animals, divided, with scarcely an exception, into devourers and devoured, and a prey to a thousand ills from which they are denied the faculties necessary for protecting themselves! If we are not obliged to believe the animal creation to be the work of a demon, it is because we need not suppose it to have been made by a Being of infinite power. But if imitation of the Creator's will as revealed in nature, were applied as a rule of action in this case, the most atrocious enormities of the worst men would be more than justified by the apparent intention of Providence that throughout all animated nature the strong should prey upon the weak."

"If the motive of the Deity for creating sentient beings was the happiness of the beings he created, his purpose, in our corner of the universe at least, must be pronounced, taking past ages and all countries and races into account, to have been thus far an ignominious failure; and if God had no purpose but our happiness and that of other living creatures it is not credible that he would have called them into existence with the prospect of being so completely baffled. If man had not the power by the exercise of his own energies for the improvement both of himself and of his outward circumstances, to do for himself and other creatures vastly more than God had in the first instance done, the Being who called him into existence would deserve something very different from thanks from his hands."

THE EXISTENCE OF GOD AND DIVINE PROVIDENCE.

The following is the lame conclusion reached.

"There is nothing to disprove the creation and government

of Nature by a sovereign will ; but is there anything to prove it ? Of what nature are its evidences ; and weighed in the scientific balance, what is their value ?”

“I think it must be allowed that, in the present state of our knowledge, the adaptations in Nature afford a large balance of probability in favor of creation by intelligence. It is equally certain that this is no more than a probability ; and that the various other arguments of Natural Theology which we have considered, add nothing to its force. Whatever ground there is, revelation apart, to believe in an Author of Nature, is derived from the appearances in the universe. Their mere resemblance to the works of man, or to what man could do if he had the same power over the materials of organized bodies which he has over the materials of a watch, is of some value as an argument of analogy : but the argument is greatly strengthened by the properly inductive considerations which establish that there is some connection through causation between the origin of the arrangements of nature and the ends they fulfill ; an argument which is in many cases slight, but in others, and chiefly in the nice and intricate combinations of vegetable and animal life, is of considerable strength.”

“If we are right in the conclusions to which we have been led by the preceding inquiry there is evidence, but insufficient for proof, and amounting only to one of the lower degrees of probability. The indication given by such evidence as there is, points to the creation, not indeed of the universe, but of the present order of it by an Intelligent Mind, whose power over the materials was not absolute, whose love for his creatures was not his sole actuating inducement, but who nevertheless desired their good. The notion of a providential government by an omnipotent Being for the good of his creatures must be entirely dismissed.”

REVELATION.

“In the first place the indications of a Creator and of his attributes which we have been able to find in Nature, though so much slighter and less conclusive even as to his

existence than the pious mind would wish to consider them, and still more unsatisfactory in the information they afford as to his attributes, are yet sufficient to give to the supposition of a Revelation a standing point which it would not otherwise have had. The alleged Revelation is not obliged to build up its case from the foundation; it has not to prove the very existence of the Being from whom it professes to come. It claims to be a message from a Being whose existence, whose power, and to a certain extent whose wisdom and goodness, are, if not proved, at least indicated with more or less of probability by the phenomena of Nature. The sender of the alleged message is not a sheer invention; there are grounds independent of the message itself for belief in his reality; grounds which, though insufficient for proof, are sufficient to take away all antecedent improbability from the supposition that a message may really have been received from him. It is, moreover, much to the purpose to take notice, that the very imperfection of the evidences which Natural Theology can produce of the Divine attributes, removes some of the chief stumbling blocks to the belief of a Revelation; since the objections grounded on imperfections in the Revelation itself, however conclusive against it if it is considered as a record of the acts or an expression of the wisdom of a Being of infinite power combined with infinite wisdom and goodness, are no reason whatever against its having come from a Being such as the course of nature points to, whose wisdom is possibly, his power certainly, limited, and whose goodness, though real, is not likely to have been the only motive which actuated him in the work of Creation. The argument of Butler's Analogy, is, from its own point of view, conclusive: the Christian religion is open to no objections, either moral or intellectual, which do not apply at least equally to the common theory of Deism."

"Considering that the order of nature affords some evidence of the reality of a Creator, and of his bearing good will to his creatures though not of its being the sole prompter of his conduct towards them: considering, again, that all the evidence of his existence is evidence also that he is not all-pow-

erful, and considering that in our ignorance of the limits of his power we cannot positively decide that he was able to provide for us by the original plan of Creation all the good which it entered into his intentions to bestow upon us, or even to bestow any part of it at any earlier period than that at which we actually received it—considering these things, when we consider further that a gift, extremely precious, came to us which though facilitated was not apparently necessitated by what had gone before, but was due, as far as appearances go, to the peculiar mental and moral endowment of one man, and that man openly proclaimed that it did not come from himself but from God through him, then we are entitled to say that there is nothing so inherently impossible or absolutely incredible in this supposition as to preclude any one from hoping that it may perhaps be true. I say from hoping; I go no further.”

CHRIST AND CHRISTIANITY.

“The Author of the Sermon on the Mount is assuredly a far more benignant Being than the Author of Nature. But unfortunately, the believer in the Christian revelation is obliged to believe that the same being is the author of both. This, unless he resolutely averts his mind from the subject, or practices the act of quieting his conscience by sophistry, involves him in moral perplexities without end; since the ways of his Deity in Nature are on many occasions totally at variance with the precepts, as he believes, of the same Deity in the Gospel.”

“Above all, the most valuable part of the effect on the character which Christianity has produced by holding up in a Divine Person a standard of excellence and a model for imitation, is available even to the absolute unbeliever and can never more be lost to humanity. For it is Christ, rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate, more than the God of the Jews or of Nature, who being idealized has taken so great and salutary a hold on the the modern mind. And whatever else may be taken away from us by

rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus or of imagining the life and character revealed in the Gospels?"

"About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life. When to this we add that, to the conception of the rational skeptic, it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the smallest pretension to that character and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him—but a man charged with a special, express and unique commission from God to lead mankind to truth and virtue; we may well conclude that the influences of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving,

and that what they lack in direct strength as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction."

IMMORTALITY.

"There is, in science, no evidence against the immortality of the soul but that negative evidence, which consists in the absence of evidence in its favor. And even the negative evidence is not so strong as negative evidence often is. In the case of witchcraft, for instance, the fact that there is no proof which will stand examination of its having ever existed, is as conclusive as the most positive evidence of its non-existence would be; for it exists, if it does exist, on this earth, where if it had existed the evidence of fact would certainly have been available to prove it. But it is not so as to the soul's existence after death. That it does not remain on earth and go about visibly or interfere in the events of life, is proved by the same weight of evidence which disproves witchcraft. But that it does not exist elsewhere, there is absolutely no proof. A very faint, if any, presumption, is all that is afforded by its disappearance from the surface of this planet."

"We may suppose that the same thoughts, emotions, volitions and even sensations which we have here, may persist or recommence somewhere else under other conditions, just as we may suppose that other thoughts and sensations may exist under other conditions in other parts of the universe. And in entertaining this supposition we need not be embarrassed by any metaphysical difficulties about a thinking substance. Substance is but a general name for the perdurability of attributes: wherever there is a series of thoughts connected together by memories, that constitutes a thinking substance."

"There is no assurance whatever of a life after death, on grounds of natural religion. But to any one who feels it conducive either to his satisfaction or to his usefulness to hope for a future state as a possibility, there is no hindrance to his indulging that hope. Appearances point to the exist-

ence of a Being who has great power over us—all the power implied in the creation of the Kosmos, or of its organized beings at least—and of whose goodness we have evidence though not of its being his predominant attribute: and as we do not know the limits either of his power or of his goodness, there is room to hope that both the one and the other may extend to granting us this gift provided that it would really be beneficial to us. The same ground which permits the hope warrants us in expecting that if there be a future life it will be at least as good as the present, and will not be wanting in the best feature of the present life, improvability by our own efforts. Nothing can be more opposed to every estimate we can form of probability, than the common idea of the future life as a state of rewards and punishments in any other sense than that the consequences of our actions upon our own character and susceptibilities will follow us in the future as they have done in the past and present. Whatever be the probabilities of a future life, all the probabilities *in case of* a future life are that such as we have been made or have made ourselves before the change, such we shall enter into the life hereafter; and that the fact of death will make no sudden break in our spiritual life, nor influence our character any otherwise than as any important change in our mode of existence may always be expected to modify it. Our thinking principle has its laws which in this life are invariable, and any analogies drawn from this life must assume that the same laws will continue. To imagine that a miracle will be wrought at death by the act of God making perfect every one whom it is his will to include among his elect, might be justified by an express revelation duly authenticated, but is utterly opposed to every presumption that can be deduced from the light of Nature.”

RELIGION.

“Human existence is girt round with mystery: the narrow region of our experience is a small island in the midst of a boundless sea, which at once awes our feelings and stimulates

our imagination by its vastness and its obscurity. To add to the mystery, the domain of our earthly existence is not only an island in infinite space, but also in infinite time. The past and the future are alike shrouded from us: we neither know the origin of anything which is, nor its final destination. If we feel deeply interested in knowing that there are myriads of worlds at an immeasurable, and to our faculties inconceivable, distance from us in space; if we are eager to discover what little we can about these worlds, and when we cannot know what they are, can never satiate ourselves with speculating on what they may be; is it not a matter of far deeper interest to us to learn, or even to conjecture, from whence came this nearer world which we inhabit; what cause or agency made it what it is, and on what powers depend its future fate? Who would not desire this more ardently than any other conceivable knowledge, so long as there appeared the slightest hope of attaining it? What would not one give for any credible tidings from that mysterious region, any glimpse into it that might enable us to see the smallest light through its darkness, especially any theory of it which we could believe, and which represented it as tenanted by a benignant and not a hostile influence? But since we are able to penetrate into that region with the imagination only, assisted by specious and inconclusive analogies derived from human agency and design, imagination is free to fill up the vacancy with the imagery most congenial to itself; sublime and elevating if it be a lofty imagination, low and mean if it be a grovelling one.

“Religion and poetry address themselves, at least in one of their aspects, to the same part of the human constitution: they both supply the same want, that of ideal conceptions grander and more beautiful than we see realized in the prose of human life. Religion, as distinguished from poetry, is the product of the craving to know whether these imaginative conceptions have realities answering to them in some other world than ours. The mind, in this state, eagerly catches at any rumors respecting other worlds, especially when delivered by persons whom it deems wiser than itself. To the poe-

try of the supernatural, comes to be thus added a positive belief and expectation, which unpoetical minds can share with the poetical. Belief in a God or Gods and in a life after death, becomes the canvass which every mind, according to its capacity, covers with such ideal pictures as it can either invent or copy. In that other life each hopes to find the good which he has failed to find on earth, or the better which is suggested to him by the good which on earth he has partially seen and known. More especially this belief supplies the finer minds with materials for conceptions of beings more awful than they *can* have known on earth, and more excellent than they probably *have* known. So long as human life is insufficient to satisfy human aspirations, so long there will be a craving for higher things, which finds its most obvious satisfaction in religion. So long as earthly life is full of sufferings, so long there will be need of consolations, which the hope of heaven affords to the selfish, the love of God to the tender and grateful.

“The value, therefore, of religion to the individual, both in the past and present, as a source of personal satisfaction and of elevated feelings, is not to be disputed. But it has still to be considered, whether in order to obtain this good, it is necessary to travel beyond the boundaries of the world which we inhabit ; or whether the idealization of our earthly life, the cultivation of a high conception of what *it* may be made, is not capable of supplying a poetry, and, in the best sense of the word, a religion, equally fitted to exalt the feelings, and (with the same aid from education) still better calculated to ennoble the conduct, than any belief respecting the unseen powers.”

“On these principles it appears to me that the indulgence of hope with regard to the government of the universe and the destiny of man after death, while we recognize as a clear truth that we have no ground for more than a hope, is legitimate and philosophically defensible. The beneficial effect of such a hope is far from trifling. It makes life and human nature a far greater thing to the feelings, and gives greater strength as well as greater solemnity to all the sentiments

which are awakened in us by our fellow-creatures and by mankind at large. It allays the sense of that irony of Nature which is so painfully felt when we see the exertions and sacrifices of a life culminating in the formation of a wise and noble mind, only to disappear from the world when the time has just arrived at which the world seems about to begin reaping the benefit of it. The truth that life is short and art is long is from of old one of the most discouraging parts of our condition; this hope admits the possibility that the art employed in improving and beautifying the soul itself may avail for good in some other life, even when seemingly useless for this. But the benefit consists less in the presence of any specific hope than in the enlargement of the general scale of the feelings; the loftier aspirations being no longer in the same degree checked and kept down by a sense of the insignificance of human life—by the disastrous feeling of ‘not worth while.’ The gain obtained in the increased inducement to cultivate the improvement of character up to the end of life, is obvious without being specified.”

ARTICLE VIII.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Vatican Decrees in their Bearing on Civil Allegiance*, by Right Hon. W. E. Gladstone, M. P., to which the publishers have added a History of the Vatican Council, the Syllabus of Errors and the Vatican Decrees; *Forever Lost*, a vol. of discourses on eternal punishment, by Prof. L. T. Townsend, author of *Credo*; *Helps to a Life of Prayer*, by Rev. J. M. Manning, D. D.; *Religion as Affected by Modern Materialism*, by James Martineau, LL. D., with an Introduction by Rev. Henry W. Bellows, D. D., a Unitarian view of this much discussed subject; *Supernatural Religion*, an Inquiry into the Reality of Divine Revelation, an elaborate anonymous assault on Christianity, which has attracted considerable attention in England.

SCIENTIFIC AND PHILOSOPHICAL.—*Tyndall's Belfast Address*, with an appended article on Scientific Materialism, and a second Preface replying to his critics; *Teaching, its Ends and Means*, by Henry Calderwood,

LL. D., Professor of Moral Philosophy in the University of Edinburgh; *Assyrian Explorations and Discoveries*, by George Smith, with numerous illustrations, maps, &c.; *Histology and Histo-Chemistry of Man*, by Heinrich Frey, translated by Arthur E. J. Booker, and revised by the author, a learned treatise on the composition and structure of the human body; *Descent and Darwinism*, by Prof. Oscar Schmidt (International Scientific Series).

HISTORICAL AND BIOGRAPHICAL.—*A Brief History of Culture*, by John S. Huttell; *The Houses of Lancaster and York*, by James Gairdner; *Young Folks History of the United States*, by F. W. Higginson; *Life of His Royal Highness, the Prince Consort*, Vol. I., by Theodore Martin, with portraits and views, a very interesting biography of a remarkable man; *Memoirs of J. Q. Adams*, comprising portions of his diary from 1795 to 1848, by Chas. Francis Adams, Vol. IV.; *The Life of Benjamin Franklin*, written by Himself, by John Bigelow, in three vols.

TRAVELS, &c.—*Ismalia*, a Narrative of the Expedition to Africa for the Suppression of the slave trade, organized by Ismail, Khedive of Egypt, by Sir Samuel Baker, Pasha, M. A., F. R. S., &c.; *Dr. Livingstone's Last Journals*, from 1865 to his death, with Maps and Illustrations, by Horace Waller, F. R. G. S.; *Spain*, a vol. on Art Remains and Art Realities, by H. W. Barclay, M. D.; *The Straits of Malacca, Indo-China and China*, or 'Ten Years' Travels, Adventures, and Residence abroad, by J. Thompson, F. R. G. S.; *Africa*, by C. H. Jones, numerous illustrations, a condensed account of African Explorations from the leading writers since the days of Herodotus.

ETHNOLOGY.—*The Native Races of the Pacific States of North America*, Vol. I., by Hubert Howe Bancroft, to be completed in five vols.

POETRY.—*The Evangel*, in verse, by Abraham Cole, M. D., LL. D.

MISCELLANEOUS.—*The Communistic Societies of the United States*, by Chas. Nordhoff, see notice in this number of REVIEW; *The Myth of the Rhine*, Translated from the French of X. B. Saintaine by Prof. Schele De Vere; *Nature and Culture*, by Harvey Rice; *The Romance of the English Stage*, by Percy Fitzgerald, M. A., F. R. A.

GERMAN.

BIBLICAL.—*The Johannine Origin of the Fourth Gospel*, by C. E. Luthardt. 221 pp.

The author defends the genuineness of the the fourth gospel, against which the severest attacks of the negative criticism have recently been directed. Luthardt gives a list of 287 controversial writings on this subject, which have appeared since 1792. A history of the recent attacks on the gospel is given, together with the external and internal evidences in favor of its genuineness. The author attributes the differences between the Gospel and the book of Revelation to the differences in their subjects and aims.

The sixth part of Dr. J. C. Hoffmann's learned work on the New Testament, has appeared. It contains a commentary on the epistles to *Titus and Timothy*. 322 pp.

The voluminous work of Dr. Th. Kliefoth, on the "*Revelation of John*," is now completed. The third volume was recently published, containing 354 pp.

SYSTEMATIC THEOLOGY.—*The Biblical Doctrine of the Old and New Testaments*. Third volume, second part, 500 pp. By Dr. H. Ewald. The third volume treats of Dogmatics, and this second part treats of Cosmology and Anthropology. The author discusses, among other things, the nature of the world; the Divine purpose in creation, and how it is realized; Sin, its disturbing influences and how they are removed; man's access to God; and the doctrine of immortality.

The most important work that has for some time appeared on dogmatics, is undoubtedly the great work of Prof. Dr. A. Ritschl, on the Christian doctrine of "*Justification and Reconciliation*." The third volume recently published contains the positive development of the doctrine. 598 pp. This volume completes the work. Under "The idea of Justification," the author discusses the nature of justification, the divine element in it and its effect on man; or the objective and the subjective elements in justification. Under the presuppositions of the doctrine he considers the doctrine of God, of sin, and of the person and work of Christ. The author also discusses the results of justification. Ritschl, who was once a member of the Tuebingen school, in this volume subjects Socinianism and Rationalism to severe criticism, and refutes the arguments of Strauss in his last work, "*The Old and the New Faith*." The work is pronounced by a German critic, learned, critical, thorough, and systematic, a great theological work and a hopeful sign of the times."

Zinzendorf's Theology, By Dr. H. Plitt, Third volume, 229 p. In this, the last volume of the series, the author gives an account of the theology of Zinzendorf during the last decade of his life, from 1750—1760. He discusses, 1, The doctrine of God and Christ; 2. Sin; 3, the state of being in Grace, the holy life, and the Church.

Dogmatics, by Prof. Dr. A. F. C. Vilmar. First part, 392 pp. This work is posthumous, edited by Dr. K. W. Piderit. It consists of lectures delivered to students while Vilmar was theological professor. The author was one of the leaders of the strictest Lutheranism; and was renowned for the severity and harshness of his polemics. This volume contains, besides the Introduction, I. Theology, II. Anthropology. The second volume will contain the Soteriology, the doctrine of the Church, and the Eschatology.

Fundamental Dogmatics, by Prof. Dr. T. H. Voigt. 685 pp. This is a systematic, historico-critical investigation and apologetic exposition of the fundamental subjects of Christian dogmatics. The Introduction treats of the idea, the necessity, and the arrangement of fundamental dogmatics.

The following subjects are then discussed : Religion in general ; Revealed Religion ; the records of the Revealed Religion ; the science of Revealed Religion. It is the aim of the author to draw all the Christian doctrines directly from the Scriptures. He in fact makes dogmatics synonymous with what the Germans call Biblical Theology or Biblical Dogmatics.

The Christian Faith according to the Confession of the Lutheran Church. By Dr. B. A. Langlein, 312 pp. The author, who was court-preacher in Dresden, aimed in a series of lectures to prove the Scriptural character of the doctrines of the Lutheran Confession. The volume contains 14 lectures on the following subjects : Religion, Revelation, Faith ; God ; the Trinity ; Creation, Preservation and Government of the world ; Man, his primitive condition and the fall ; the Scriptural doctrine of Sin and its author, Satan ; Election ; the Mediator ; the work of the Mediator ; the order of Salvation ; the appropriation of salvation, or the means of grace, the word and the sacraments ; Baptism and the Lord's Supper ; the Church ; Eschatology.

Apologetic-Scientific Justification of Christianity. First part, 442 pp. By J. H. A. Ebrard. The author, professor at Erlangen, is well known as the author of various learned works in defence of Christianity. His services have been specially valuable in defending religion against the attacks of Strauss and the Tuebingen school. This book is not intended solely for theologians, but for thinking men generally. He pays special attention to the objection raised against Christianity by scientific men. The work is divided into two parts. The first discusses the real character of Christianity, the second discusses the systems that oppose the Christian religion. In the latter he considers the materialistic systems of the day.

Catholicism and Protestantism, 182 pp., is by the well known Danish theologian, Dr. H. Martensen. The Papist rests his security on authority ; the Protestant rests his assurance of salvation on a living faith. Starting with this fundamental distinction the author discusses the differences between Romanism and Protestantism. The book is a translation from the Danish.

The Symbols and their doctrines, 60 pp., anonymous, discusses the same subject. The controversies with Romanism and Materialism are the occasion of numerous works. The condition of the Church in Germany, civil marriage, and other question of the day, have also produced quite an extensive literature. This consists chiefly of published sermons and lectures, and of brochures, though larger works are also called forth by these controversies, especially on the subject of Romanism and Materialism.

In the department of history of dogmas, a book of 100 pp., by C. I. Leimbach, has been published on *Tertullian's Doctrine of the Lord's Supper*. A second edition has appeared of Dr. F. Woerter's work on *Pelagianism*, its origin and its doctrine, a contribution to the history of the dogma of grace and freedom. 423 pp.

HOMILETICAL.—The second volume of Dr. A. Broemel's homiletical work has appeared, entitled "*Homiletische Characterbilder.*" 233 pp. The author gives a kind of biographical history of preaching, from Luther to the present time. The second volume treats of Herder; Reinhard, Menken, Theremin, Hofacker, Tholuck, Beck, Loehe, Muenkel, and C. F. W. Walther, as preachers. The different method of these preachers are described and criticised.

J. H. W. S.

ARTICLE IX.

NOTICES OF NEW BOOKS.

THE LUTHERAN BOARD OF PUBLICATION.

42 North 9th street, Philadelphia.

The Rich Man and the Poor Man. From the German of Gustav Nieritz. By Rev. Wm. H. Gotwald, A. M. pp. 120. 1875.

The Herdsman of Dambach; or "Vengeance is Mine, I will repay, Saith the Lord." From the German of Philip Körber. By Sarah A. Flory. pp. 156. 1875.

Three Bank Notes. From the German of Franz Hoffmann. By Miss R. H. Shively. pp. 170. 1875.

These are three new volumes of the well-known and popular "Fatherland Series." It is some time since we have had any of these volumes appearing, and many readers will hail this addition with special delight. We think these among the very best of the Series. So far as the material part is concerned—the paper, printing, binding, and general make up—they are unsurpassed by the the publications of any other establishment: and in the more important part, the sentiments contained and lessons inculcated, they are greatly superior to the mass of our Sunday School literature. They are entirely free from any mere sickly sentimentalism, or love stories, such as are too common at the present day in books designed for the young. The tone of the books is healthy, and the reading of them, whether by young or old, cannot fail to make a salutary impression. We speak after reading them for ourselves and cordially recommend them as good for the heart and soul.

The Rich Man and the Poor Man shows the vanity of wealth and luxury without piety, and the value of humble patience and meekness in well doing, trusting in the Lord. It illustrates the text, "*For what shall it profit a man, if he shall gain the whole world, and lose his own soul.*"

The Herdsman of Dambach gives us a view of that period so famous and terrible in history—"The Thirty Years' War"—and points the text, "*Vengeance is Mine, I will repay, saith the Lord.*"

Three Bank Notes gives us some deeply interesting observation and experience in the changing scenes of life. The misery of a cold, selfish, unprincipled nature, and the luxury of a kind, generous, sympathetic one, are strongly portrayed. Virtue and vice are shown to bring their own reward.

These publications deserve and ought to receive the liberal encouragement of the Church. They have an extended popularity outside of our own Church, and are favorites in many families and Sunday Schools. It would greatly aid the Board of Publication if pastors and Sunday Schools would help to circulate its volumes, and when they are of so worthy a character as these are, no argument or appeal should be necessary to secure this end. They should go into every family and Sunday School throughout the Church, and there is no good reason why they should not have a large reading throughout the land.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Assyrian Discoveries: An Account of Explorations and Discoveries on the site of Nineveh, during 1873 and 1874. By George Smith, of the Department of Oriental Antiquities, British Museum, Author of "History of Assurbanipal," etc., etc.—With Illustrations. pp. xvi; 461.
[Through J. B. Lippincott & Co.]

The author of this volume has had, as he tells us, from his youth, a taste for Oriental studies, and has taken great interest in Eastern explorations and discoveries. Since 1866 especially he has been devoted to such pursuits, and with a view to settle some questions in Bible history. His first important investigations were in connection with the casts and inscriptions of Sir Henry Rawlinson, in the British Museum. Here he succeeded in deciphering quite a number of inscriptions, throwing much light on questions of Old Testament history. Not the least interesting of these discoveries were a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or "Sabbaths," are marked out as days on which no work was to be undertaken, and the tablets containing the Chaldean account of the deluge. The publication of some of these important discoveries awakened such an interest that the proprietors of the "Daily Telegraph" offered to advance the sum of one thousand guineas for fresh researches at Nineveh. This volume embodies accounts of the two visits of Mr. Smith to the East, and the results of his excavations and studies. On the first visit, he left London January 20th, 1873, and returned July 19th. The results of this visit were such as to deepen the interest felt, and he set out a second time for the East, November 25th, 1873, returning again to London June 9th, 1874. The work is written in graphic style, giving a lively picture of what he actually experienced in the prosecution of his undertaking, and throwing light upon the condition of things in the East. Although not a book of travels, it

furnishes some interesting facts, such as are usually found in works of this character, which make the volume all the more readable. But to most of those who read such a work, its chief value will be in the actual discoveries it contains, and the additions made to our knowledge of Assyrian antiquities. And here the value of the work is by no means small. In the few months which Mr. Smith was enabled to devote to the work of excavation, he obtained "over three thousand inscriptions and fragments of inscriptions, besides many other objects" of interest and value to the antiquarian. It adds to the value of what he obtained that many of the fragments of inscriptions found form parts of texts the other portions of which were already in the British Museum. These discoveries will throw some light on the history, mythology, religion and antiquity of the people of Assyria. The most remarkable series of inscriptions is that which forms the tablets giving the Chaldean account of the deluge, which our author places about 2000 years B. C. Mr. Smith has furnished translations of the various inscriptions and texts, so that the reader is not compelled to look at what he cannot understand. Everything seems to have been done in the way of translation and illustration to make the volume intelligible and interesting. Mr. Smith speaks very modestly of what he has accomplished, and expresses the hope that his "labors may take the form of encouraging further and systematic exploration of this important field." Some idea may be formed of the extent of the field from an estimate made by our author of a single point—"the excavations on the site of the library of the palace of Sennacherib at Kouyunjik." He says, in closing the volume, "I have calculated that there remain at least 20,000 fragments of this valuable collection, buried in the unexcavated portions of the palace, and it would require 5,000 pounds and three years' work, to fairly recover this treasure." Many of the mysteries of the early history of our race are buried amid these ancient ruins, and it is to be hoped that they will yet be uncovered and the mysteries unravelled. The word of God is receiving confirmation and illustration from such researches. Many readers will feel specially indebted to Mr. Smith and his publishers for this attractive and substantial volume.

The Paraclete: An Essay on the Personality and Ministry of the Holy Ghost, with some Reference to current Discussions. pp. xiv ; 402. 1875.

This volume is written with great vigor, and at once on its appearance attracted considerable attention. Although published anonymously, curiosity would not long allow the author to be unknown, and it was soon attributed to the Rev. Dr. Parker of London, one of the delegates to the last meeting of the Evangelical Alliance. This authorship is understood now to be undisputed.

The work properly consists of two parts, respectively entitled, "Part I. Expository and Affirmative," and "Part II. Critical and Controversial." In the first Part we have discussed at considerable length the Person and

Work of the Holy Spirit. This discussion is carried forward not in the way of dogmatic statement and Scripture proof, but rather on the ground of admitted facts, and well known analogies, presenting an exposition of the manifold operations of the Holy Spirit as a Divine Person. The writer himself says it is "theological and expository, occupying the Christian standpoint, and endeavoring to trace the outline and establish the argument of a positive faith." The reader will find much in this exposition to quicken thought, to strengthen his faith in the divine teaching and promises, to comfort the heart, and to render more vivid spiritual realities.

The Second Part will probably make the deeper impression. Here the author assumes a more polemic attitude, and deals very sharply and effectively with some of the materialistic theories and teachers of modern times. Some may object to his method of dealing with them, but he holds it to be perfectly fair, and is willing that the representatives of Christian truth may be subjected to the same critical ordeal. He deals with the authors as well as with their systems. He thinks we have in our forbearance yielded too much to the enemies of divine truth. He says: "Christian criticism may have been too lenient in assigning the proper value to the moral authority of ostensible destroyers of spiritual Christianity, and possibly some objectors may have mistaken forbearance for weakness. In the second part of this work an endeavor has been made to show the moral issues which have always proceeded from a Sadducean creed, and also to point out the worthlessness of its science and logic when applied to moral questions. A great battle as between Faith and Unbelief has yet to come. There have long been wars and rumours of wars, but Armageddon itself is now evidently in the near distance. The struggle will probably relate not so much to the mere facts of Christian history, as to the reality of Spiritual existence; man's personal spirituality will be denied; thought itself will be still more emphatically pronounced but a form or expression of matter; and as a logical necessity, so far as these things are supposed to be proved, Christianity will be regarded as the outcome of a tragical mistake, and the entire theological idea be classed with the nightmares of paganism. This is the manifest course of the controversy which is immediately impending. Christian men therefore are bound to show cause why they insist upon retaining their old theological landmarks, and unless they give some answer to the persistent and boastful Sadduceeism of the times, they may place themselves in a false position, and lose, in respect to young and inexperienced Christians, the reward of being a tongue to the dumb."

The argumentum ad hominem is applied to some of these modern opponents of Christianity, and in a manner that shows their inconsistencies and lack of moral honesty. The exposure is such as should at least teach this whole class lessons of humility. A cause that is supported by such advocacy may well excite our suspicion. We commend this latter part of the work to both the friends and the enemies of spiritual truth. Believers

in a divine revelation will not feel strongly tempted on reading this volume to exchange their faith for that of this modern Sadduceeism.

Epochs of History: Edited by Edward E. Morris, M. A., of Lincoln College, Oxford.

Vol. I. *The Era of the Protestant Revolution*. By Frederic Seebohm, Author of the 'Oxford Reformers—Colet, Erasmus, and More,' with numerous Maps. pp. xv.; 250. 1874.

Vol II. *The Crusades*. By George W. Cox, M. A., author of 'History of Greece,' 'Mythology of the Aryan Nations,' etc. with a Map. pp. xx.; 228. 1874.

Vol. III. *The Thirty Years' War*. 1618.—1648. By Samuel Rawson Gardiner, Late Student of Christ Church. Author of 'History of England from the Accession of James I. to the Disgrace of Justice Coke,' and 'Prince Charles and the Spanish Marriage.' pp. xxiv.; 237. 1874.

Vol. IV. *The Houses of Lancaster and York with the Conquest and loss of France*, By James Gairdner, Editor of "the Paston Letters" etc. with five Maps. pp. xiii.; 262. 1875.

The question of the best method in the study of history is one of interest both in theory and in practice. Whatever view may be adopted, there can be little doubt of the propriety and value of a special treatment of particular periods or great movements. Such a method serves to awaken a deeper interest on the part of both writer and reader, and to fix important events and principles in the mind. The Epochs selected for this Series of Histories are of the deepest interest to the general reader as well as to the scholar. It can hardly be otherwise than that these volumes will be found popular and receive a very large reading. They are brought out in a very neat and attractive style, worthy of the distinguished reputation of the publishers. It will be well indeed if such volumes can be made to take the place of a great deal of the light literature so much read by the young. Whilst commending the design and general execution of these volumes, we notice some inaccuracies which are inexcusable in works of this character. If accuracy of statement is in one place more desirable than in another, it is just where there is the least likelihood of the reader taking the pains to verify it, as in such volumes for popular use. It will surprise Lutherans and all others familiar with the great Reformation to learn, that during the Diet of Augsburg, "Luther and *Melanchthon* were at Coburg near at hand," and that Calvin "rejected transubstantiation, which Luther did not altogether." The other volumes of this Series will cover important eras, and will be looked for with interest.

Manual of Mythology: Greek and Roman, Norse, and Old German, Hindoo and Egyptian Mythology. By Alexander S. Murray, Department of Greek and Roman Antiquities, British Museum. Reprinted from the Second Revised London Edition. With 45 Plates on Tinted

Paper, Representing more than 90 Mythological Subjects. pp. xii. ; 368. 1875.

This is a reprint of a second and improved edition of an English work. The sale of the former and less complete edition showed the appreciation of its value. In its present form, with the additions it contains, those who desire to consult such a work will find it still more valuable. The chapters here supplied upon Northern and Eastern Mythology will furnish just what many desire to know on these subjects. Nothing seems to be lacking to make it such a volume as the multitude of students and general readers need, for the purpose of consultation or for a more careful study. The publishers have done a good service in bringing it out in so complete a form, and in taking the pains they have to insure accuracy.

A Theory of Fine Art. By Joseph Torrey, Late Professor of Moral and Intellectual Philosophy in the University of Vermont. pp. xi. ; 290. 1874.

This volume contains chiefly the Lectures delivered by Prof. Torrey in the course of instruction in the University of Vermont. He enjoyed some peculiar advantages by visits to Europe to examine the great works of Art in the galleries of Germany, France, and Italy. These lectures discuss a subject of great importance in the work of higher culture, but which unfortunately receives too little attention in this utilitarian age and country. The volume is worthy the careful study of the lovers of the Fine Arts, and contains much information that intelligent readers in general will be glad to possess.

CONGREGATIONAL PUBLISHING SOCIETY. BOSTON.

History of the Missions of the American Board of Commissioners for Foreign Missions in India. By Rufus Anderson, D. D., LL. D., Lately Foreign Secretary of the Board. pp. xvi. ; 443. 1875.

This volume of Dr. Anderson on Foreign Missions in India, although the fourth in the series of the history of Missions, really occupies the first place. He was induced to begin with the history of Missions in the Sandwich Islands, occupying one volume, which was followed by two volumes on Missions among the Oriental Churches. The venerable author has now, in this fourth volume, furnished a history of Missions by the American Board in India. As this was the first work in which the Board engaged we have the history of the rise of Missions in this country. The leading facts are familiar to most readers interested in the cause of Missions, but Dr. Anderson has performed a valuable work in recording them in the form of permanent history. We know of nothing in the history of Christianity since the times of the Apostles more deeply interesting. At the beginning of the present century no organization existed in this country for sending the gospel to the heathen. The American Board is the oldest organization of the kind in the United States, and it dates its exist-

ence to the year 1810. It owes its origin to the application of several young men in the Theological Seminary at Andover to become missionaries to the heathen. An interest in behalf of pagan nations was beginning to be felt among the Churches. As early as 1802, Samuel J. Mills consecrated himself to this great work, and in 1807, at Williams College, he unbosomed himself to some kindred spirits. In 1808 these young men associated themselves 'to effect a mission or missions to the heathen.' Afterwards at Andover, Judson, Newell, and Nott were united with them. The names of the young men appended to the memorial which led to the formation of the Board, were Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell. The names of two others, James Richards and Luther Rice, who had signed the paper, were withdrawn, lest the number offering themselves should cause alarm. Such was the apparently small beginning of what has proved to be so great a work.

It is impossible in such a notice to trace the history of this work through this period of a little more than sixty years. This is done in the volume before us, presenting the main facts and carefully gathering up the results. The first, two chapters are taken up with an account of the origin of the Board, with its first missionaries and the opening of India to the Gospel. At the first very great difficulties were encountered among the English themselves to the introduction of the Gospel among the inhabitants of India. Slowly but grandly the cause of Christ triumphed over selfish designs. In the succeeding chapters we have the history of Missions in the different locations and stations occupied by the Board in India. At the close of the volume there is a tabular view of the Missionaries sent to India, the date and duration of their connection with their respective fields, and a list of the Publications in the different Missions. No unprejudiced mind can fail to be impressed with the wonderful changes wrought in India during the period covered by this history, and also with the great advances making by Christianity in the heathen world. It must be remembered that this is only the history of what has been done by a single organization or through a single Board. Other agencies are at work for Christ in the same field. A reliable authority, a few years ago, in 1872, gave in India and Burmah "nearly 4000 mission stations of various descriptions, between 800 and 900 missionaries, besides between 7,000 and 8,000 native teachers and helpers, with an aggregate church membership of 70,857, and a population of nominal Christians of from 250,000 to 300,000." We may well say, "behold what God hath wrought!" These volumes by Dr. Anderson form a small library on the subject of Missions, and are a most valuable legacy from one who has been so long identified with this department of Christian work. We hail with pleasure every such contribution to our religious reading. These volumes must cheer the hearts of all who are interested in the conversion of the world and encourage them to go forward in the great and good work. They come to us like dispatches from a grand army marching on to certain victory.

LEE & SHEPARD, BOSTON.

Through J. B. Lippincott & Co., Phila.

Lost Forever. By L. T. Townsend, D. D., author of "Credo," "Sword and Garment," "God-Man," "Outlines of Theology," "Arena and Throne, etc." pp. 448. 1875.

This we regard as a very timely publication. There can be no doubt of a prevailing indifference on this momentous subject. In some ages of the Church the doctrine of future retribution has occupied so prominent a place in the preaching and religious publications, that the grace and love and mercy of God seemed to be overshadowed as with a dark cloud. But in these days we hear comparatively little of the sterner aspects of the divine character and government. The justice of God is little insisted on, and the "wrath of God" can hardly be mentioned without explanation or apology. The attractive side of the divine character—attractive we mean to imperfect beings—is constantly exhibited, and individuals are urged by the love of God and the pleasures of religion to forsake sin and live a life of holiness. To say the very least, we have gone to the opposite extreme from what was the style in former generations. "God is love" and the Gospel is a message of glad tidings, but there is "wrath reserved against the day of wrath." There must be a reaction, and the whole counsel of God must be preached. It is beginning to be felt that our religion needs to have a larger infusion of "justice and judgment," if it is to mould the characters and control the lives of its professors.

Dr. Townsend is favorably known by his former productions. In this volume he writes as one who is really in earnest, and the subject itself requires earnest treatment. The volume can hardly be called learned or critical, and yet it shows the results of much reading and critical study. The style is florid, and his manner of presenting the subject rhetorical rather than logical. Yet the volume is methodical in arrangement, and the argument accumulates force until the conclusion is reached. No one can read it through without being deeply impressed. Instead of a simple appeal to text proofs, the author draws his arguments and illustrations from a very wide range, taking in some of the best sentiments and most solemn meditations of men in all ages. The deepest feelings of our hearts, the common experience of the race, the convictions of heathen sages and Christian saints are all summoned to bear witness to the truth. If men reject divine revelation it is shown that they are no better off, but far worse. The volume embraces nine separate chapters or discussions, with three Appendices. The discussions are on, "*Aversion*;" in which the unwillingness of men to give the subject attention is considered: "*Basis*;" in which the authority of the Bible is argued: "*Disclosure*;" presenting a summary of the Bible utterances on the subject, with the testimony of some eminent writers on both sides: "*God-Nature*;" a delineation of the divine character as gained from nature and revelation: "*Human Nature*;"

an examination of the character of man as seen in actual life and exhibited in the divine word: "*Administration*;" God's government over men as seen in this world: "*Judgment*;" The certainty and character of coming judgment: "*Hell, its King and its subjects*;" the place, subjects, and character of the world of perdition: "*Duration*;" the endlessness of future punishment. Some of these discussions are fuller and more satisfactory than others, but the result of the whole is a weight of proof and force of argument not easily resisted. The utterly unsatisfactory character of Universalism is shown. The Appendices are: A. Universalist standard works and principal Scripture texts, Orthodox works on Endless Punishment. B. Punishment as related to the Universal Good. C. Exposure of the Sins of the Righteous on the Day of Judgment. Altogether we regard this as one of the best books on this deeply solemn subject. It will be read where heavier and more elaborately critical discussions would be thrown aside. There is nothing in it to shock our sensibilities by a cold and heartless logic, without any room for religious sentiment or feeling. The whole discussion is fresh, and full of striking thoughts, happy quotations, supported by divine authority. It would be easy to find some things to which we might take exceptions, but we commend the volume as suited to the times and calculated to do good.

Young Folks' History of the United States. By Thomas Wentworth Higginson, Author of "*Atlantic Essays*," "*Army Life in a Black Regiment*," "*Malbone*," etc. Illustrated. pp. vi.; 370. 1875.

This is still another history of the United States. If we are to judge of the interest taken in the subject from the number of histories produced it must be very great. Every new work of the kind doubtless adds something to the stock of knowledge, or increases the facility of gaining that knowledge. This volume is professedly designed for "the young folks," but we think some not so young will find it both interesting and instructive. One feature of it we specially like. The author tells us "that less space than usual is given to the events of war, and more to the affairs of peace." Too many of our histories for the young are little more than a recital of battles or an account of wars. The illustrations in this volume add to its attractions, and the Appendix contains much valuable matter for reference. It is also furnished with a pretty full Index. It should be a favorite with the young.

HARPER & BROTHERS, NEW YORK.

The Genesis of the New England Churches. By Leonard Bacon. With Illustrations. pp. 485. 1874.

Of all the men now living Dr. Bacon is probably the one fitted for the undertaking begun in this volume. He has recently celebrated the fiftieth anniversary of his ministry, so that he is a patriarch among the Churches of New England. He has long occupied a conspicuous position, and has

enjoyed the very best opportunities for study and observation in the line of this work. Himself a thorough New Englander, he has chosen a subject most congenial to his taste and talents. He is well known as a vigorous writer as well as preacher. It would be wonderful, however, if Dr. Bacon did not, from the very fact of his position and surroundings, give a somewhat highly colored picture of some portions of his subject and throw others into the shade. It could hardly be expected that he would be free from decided partialities, and whilst not writing as a partisan, he would as a matter of course exhibit things as seen through his glasses. We do not intend by this to impeach Dr. Bacon's candor or fairness, or to disparage the merit of his work; but simply to express what is well to be borne in mind in reading the volume.

The author himself tells us his aim and the design of his book. "It makes no profession of bringing to light new facts from documents hitherto inedited, or from black-letter books heretofore overlooked. It simply tells an old story, giving perhaps here and there a new interpretation or a new emphasis to some undisputed fact. My purpose has been to tell the story clearly and fairly, not for the instruction or delight of antiquarians, nor merely for those with whom church history is a professional study, but for all sorts of intelligent and thoughtful readers."

In carrying out this design he has given us, in the beginning of the volume, his views of the early Christian Church, and how very speedily the New Testament idea was lost sight of, and was again restored among the English Separatists. After the sketch of "From the the Primitive to the Papal," and "What the Reformation in the sixteenth century did for Church Polity," we have an extended account of the trials and difficulties of the Puritans and Separatists in England. The author wishes his readers fully to understand the difference between "Our Pilgrim Fathers" and "Our Puritan Fathers." The "Puritans" and "Pilgrims" were very different in their views and policy. "The Puritan was a Nationalist, believing that a Christian nation is a Christian Church, and demanding that the Church of England should be thoroughly reformed—the Pilgrim was a Separatist, wanted liberty for himself and his wife and little ones, and for his brethren, to walk with God in a Christian life as the rules and motives of such a life were revealed to him from God's word." The principles of the Separatists led them to become Pilgrims, to go into exile, to cross the ocean, to seek a home in the wilderness. The history of their Persecution and Exile, the Church at Scrooby, their experience in Amsterdam and at Leyden, and until the landing of the Pilgrims, is all graphically described. It is only the latter part of the volume that gives us the account of the planting of the Pilgrim Church, and the difficulties it encountered in the beginning. Along with this we have an account of "the beginning of a Puritan Colony in New England, and what came of it." The space devoted to the Church in New England covers only a period of some eight

or nine years, closing with the year 1629. Whether the design of the author, indicated by the title of his work, will lead him beyond this beginning of the Church in New England we do not know. Many will no doubt join in the wish that he might continue his labors, and not terminate with this "Genesis." Dr. Bacon has certainly given us a very readable and instructive volume, and if it partakes somewhat of a panegyric of the Pilgrims and their principles, the reader may well pardon his enthusiasm for his cause. It would not increase our admiration for him as a man or a writer if he were less enthusiastic. He writes as one who has a "goodly heritage," and is not ungrateful to or for the noble spirits who secured for themselves and their descendants in this western world, "freedom to worship God."

David, King of Israel: His Life and its Lessons. By the Rev. William M. Taylor, D. D., Minister of the Broadway Tabernacle, New York City. pp. 443. 1875.

This is another of the many volumes for which we are indebted to the pulpit of the present day. Dr. Taylor is the popular, and at the same time solid, preacher of the Broadway Tabernacle. He here gives us in a very attractive form the rich results of a careful study of the Life of the royal Psalmist. The general subject is by no means novel, but our author has managed to treat it in a fresh and interesting manner. These discourses, for such they are, differ somewhat from the bulk of sermons. They are not simply expositions of the portions of Scripture used as the basis of them, nor yet biographical sketches of his hero, but pictures in the life and experience of the King of Israel, presenting his varied experience and the lessons to be learned for ourselves. The life of David is not treated as something so far removed that we can have no real sympathy or fellowship with it, but we are made to feel that he is one of the same great family to which we also belong, and that his experience may be our experience. The author says: "I have endeavored to give vividness and reality to the far-off past, and to draw from it lessons of 'doctrine, of warning, of reproof, of correction, of instruction in righteousness,' for the present." Whilst availing himself of the best helps in studying the history of the times, he has made the moral and spiritual the predominating elements. We are made to feel that life is something more than a series of outward acts, and that the true life is inward and hidden. The world in which we live is not simply matter, with its forces and laws, but one also of moral and spiritual powers, and by far the grandest and most important part of every true human life is that which relates to the soul. Dr. Taylor's style and manner of presentation are such as to awaken attention and fix the truth in the mind. He is not sensational, but sprightly and earnest. It would be well if such volumes as this could take the place of many that now crowd the shelves of Sunday School Libraries, and are read in religious families. Too many of these volumes afford nothing but

entertainment, or feed a morbid longing after something sentimental. Here solid instruction is mingled with agreeable narrative. The subject is real, and its application to our times and circumstances will not mislead as imaginary characters often do. This volume furnishes another proof of how rich the inspired volume is in precept and example, and how worthy of continued study. It is indeed a mirror in which individuals of all ages may behold and study their own characters, and learn the richest lessons of experience, of the "work of faith, and labor of love, and patience of hope."

Life of Andrew Hull Foote, Rear-Admiral, U. S. N., By James Mason Hoppin, Professor in Yale College. With a portrait and Illustrations. pp. 411. 1874.

This is the life of one of our truly great and good men, and it is presented in fitting style. The life itself, simply and truly presented, is the highest and best eulogy of the man. We are spared any fulsome flattery, and the subject of the volume is allowed to appear before us in his true manly dignity and Christian worth. Professor Hoppin has shown remarkably good taste and judgment in selecting and arranging his material, presenting us a biography quite full without being tedious, and attractive without rhetorical embellishments. He is evidently in deep sympathy with his subject, but is never betrayed into anything that seems like flattery or exaggeration. He says for himself, "In this biography I have not indulged in highly wrought descriptions of military scenes and events, but with great pains have endeavored to keep on the exact level of truth, carefully verifying every fact and statement by all the authorities at my command, so that (though the hope may be a vain one) this volume might form a slight contribution to the material of future history, especially the history of the late war in one of its most peculiar and important phases."

From his birth in New Haven, Connecticut, September 12th, 1806, to his death, at the Astor House, New York, June 26th 1863, the leading incidents of his life are carefully given. As Rear-Admiral Foote spent most of his life in the service of his country, the volume contains a considerable amount of official documents interwoven with the narrative. He was the son of Samuel A. Foote, Governor of Connecticut and afterwards Senator of the United States. At the age of sixteen young Foote entered the Navy as acting midshipman. He was actively engaged in the navy, and served with distinction in various important enterprises prior to the breaking out of the late war. He already had achieved a distinguished reputation, and was the executive officer at the Brooklyn navy yard. He was commissioned as captain, and in the Fall of 1861 succeeded Commander Rogers as flag officer of the flotilla on our Western waters. Here he displayed great energy and courage, and rendered signal service to the cause of the Union. His name is identified with the capture of Fort Henry, the siege of Fort Donelson, and the capture of Island No. Ten.

For these services he received a vote of thanks by Congress. His health had been impaired by exposure and hardships endured. He was appointed Rear-Admiral and assigned to important duties, but his work on earth was done. He was no less distinguished for his integrity and earnest piety than for his patriotism and courage. He presents a noble and striking instance of the union of humble devoted piety with distinguished talents and public service. This admirable biography will help to commend Christian patriotism. It deserves a wide circulation.

Politics for Young Americans. By Charles Nordhoff, author of "The Communistic Societies of the United States," "Northern California, Oregon, and the Sandwich Islands," "California for Health, Pleasure, and Residence," etc. pp. 259.

Under our system of government the education of the young in the great principles of political science is demanded by the common welfare. Our national safety and prosperity are dependent upon the clearness and firmness with which the masses seize and apply the fundamental ideas of law and of right government. This volume is intended to aid in inculcating among the youth of the country, correct views of our political system, and true principles of political wisdom. It grew out of the author's attempt, in a few letters, to instruct his oldest son in some of these matters. The work grew beyond the first expectation, and what was originally meant for one boy is here printed for the use of others. The letters are thrown into the form of chapters, but the style of direct address is retained. We are glad to quote, from the prefatory statement, the author's fundamental conception of good government :—"I believe that free government is a political application of the Christian theory of life ; that at the base of the republican system lies the Golden Rule ; and that to be a good citizen of the United States one ought to be imbued with the spirit of Christianity, and to believe in and act upon the teachings of Jesus." We need books for the young and old on political matters, written under the guidance of such convictions as this statement expresses.

The author writes with great clearness and vigor, and makes his chapters interesting and attractive to the reader. His views of our governmental system, it seems to us, are in the main eminently sound, and some of them need to be specially emphasized and impressed on the public mind in these days in which the tendency to centralization of power is beginning to endanger some other principles just as needful to the preservation of our political freedom and prosperity. To some of his teachings, however, we are compelled to take exception. The range he would give "a compulsory school law," compelling attendance of all children, both of the wealthy and the poor, for four years; "not in a school but in the public or free school of the district," is indefensible on the ground of either policy or right. "The public welfare as the supreme law," may justify a statute compelling the education of all, but any enactment taking

away the parent's choice of the school for his children, would be to trench upon a personal right too sacred to be invaded with impunity. The objections which the author urges against Prohibitory Laws in connection with the liquor traffic, are both weak and in conflict with the theory of liberty which he inculcates. His arguments could be urged with equal force against all the laws which protect society from crimes against life and property. The "passions of mankind" are not to bend the laws to their side against the safety of society. The volume, however, has so much that is good, that it is ungracious to dwell on the few objectionable things it contains. With its excellent aim and spirit, and generally sound views of government, the book will be a useful help in training the young for the high responsibilities of American citizenship.

The Communistic Societies of the United States ; From Personal Visit and Observation: Including detailed accounts of the Economists, Zoarites, Shakers, The Amana, Oneida, Bethel, Aurora, Icarian, and other existing Societies, their Religious Creeds, Social Practices, Numbers, Industries, and Present Condition. By Charles Nordhoff, author of "Northern California, Oregon, and the Sandwich Islands," etc. With Illustrations. pp. 349. 1875.

Our times are marked by an unusual interest in social science, and earnest discussion of the various problems it involves. The questions connected with the relations of capital and labor, and the condition and welfare of the working classes, have come into marked prominence in our literature. This well gotten out octavo volume must be classed among the works bearing on these questions. By the mass of valuable information it furnishes of the various attempts to reduce different socialistic theories to practice, important light is thrown on the general subject. In order to secure accuracy Mr. Nordhoff visited the various establishments whose history and peculiarities he has here presented. He has, however, by no means confined himself to the facts collected on such visits, but has used all other available sources of information to form correct views and put his readers in possession of reliable accounts. The volume is exceedingly interesting not only to those who seek for data by which to study the great social problems of the day, but to those whose curiosity is entertained by things strange and fantastic. The strange possibilities of human nature are strongly illustrated, and those who feel that "the proper study of mankind is man," will here find rare materials for their examination.

In an introductory chapter the author criticises very severely and very justly the Trade Unions, and shows how mistaken is the idea on which they are organized, and how antagonistic they are to the working men's own interests and honor. Following the account given of each Communistic Society, he presents a comparative view of their customs and practices, giving the Statistics, Communal Politics and Political Economy,

Character of the People, Influences of Communistic Life, Conditions and Possibilities of Communistic Living. To this are added a bibliographical chapter and an index. The Illustrations, of which there are thirty-eight, greatly aid in describing to the reader the life of the various Communes. Taking the volume as a whole, it is one of real and permanent value, forming a needed compend of the origin, history, and characterizing features of the Communal associations of our country.

Remains of Lost Empires: Sketches of the Ruins of Palmyra, Nineveh, Babylon, and Persepolis, with some Notes on India and the Cashmerian Himalayas. By P. V. N. Myers, A. M., Associate Author, with H. M. Myers, of "Life and Nature under the Tropics. Illustrations. pp. 534. 1875.

This is more than an ordinary volume of travel. The journey, the narrative of which it contains, and which binds the matter of the book into unity, was performed by the author in 1871-2, in company with his brother, Henry M. Myers, who died before reaching home. The path of the journey is indicated in the title page. Besides his own journal and that of his brother, the author has made use of various authorities, of acknowledged reliability, in making up his account of the various Empires and Ruins, &c., presented to view. The volume is one unusually interesting. It takes the reader through scenes outside of the common track of travelers, and rich in historic associations—full of the memorials of the proudest works of man in the ancient ages of the world. The author has viewed those scenes with the eye of a genuine enthusiast, and has thrown the glow of his interest into his narrative, and into the historical statements wrought into the account. The intelligent reader is interested in the pictures of Eastern life, and will share in the author's hopeful feeling in reference to the coming of a better day for those ancient lands. It is to be regretted that the author, whilst so justly claiming that our civilization cannot be given the East without giving it our Christianity from which it is inseparable, has occasionally expressed sentiments inconsistent with the right position of the Bible among books claiming to be divine, and exalted Confucius, Mencius, Menu, and Buddha to an equal rank with Moses and the Jewish Prophets. If views like these, now too often appearing, are to hold, we will have to reverse the work of the Apostles who allowed no compromise for Christianity with the claims of any pagan gods or the sacred books which pretended to reveal them.

HENRY HOLT & CO., NEW YORK.

Three Essays on Religion. By John Stuart Mill. pp. xi.; 302. 1874.

The publishers have brought out this posthumous volume of the distinguished author in uniform style with preceding volumes. The paper and printing are most excellent. Of the value of this volume very different estimates will be formed. As we have given large extracts from it in

the body of the REVIEW there is the less occasion for an extended notice. Differing most widely from much that the author has furnished us in this volume, and believing it open to the severest criticism on the score of logical consistency—Mr. Mill's boasted specialty—we are nevertheless very glad to have this book. Indirectly, at least, the discussions show the weakness of the skeptical philosophy, and furnish a strong argument in favor of Christianity.

THOMAS WHITTAKER, 2 BIBLE HOUSE, NEW YORK.

Through J. B. Lippincott & Co.

The Social Law of God: Sermons on the Ten Commandments. By E. A. Washburn, D. D., Rector of Calvary Church, New York. pp. 212. 1875.

This volume contains, after an introductory discourse on The Law and the Gospel, one sermon on each of the commandments. If they cannot claim to be of the highest order of pulpit discourses, they are at least plain and earnest presentations of most important moral and religious truths, with their application to the various social relations. The subject is not popular in character, and requires skill in handling, and that Dr. Washburn has succeeded so well as to create the request for the publication of these sermons, is evidence that they are not without merit. We probably need more preaching on such topics. The world needs to understand that Christianity does not destroy the law or lower moral obligation. Too many want a religion without morality in life or holiness in heart. This volume may be commended as a popular exhibition of Christian Ethics.

Christ and the Controversies of Christendom. By Rev. R. W. Dale, A. M., with an Introduction by Rev. L. W. Bancroft, D. D. pp. 60.

This discourse, delivered before the Congregational Union, England, is one of great power. Its aim is to show that the preaching of Christ is the best remedy for the various controversies in Christendom. If it were scattered broadcast it would do great good. In reading it we are led to think more of the truth of the apostle, that the preaching of the cross is wiser than men.

THE LUTHERAN BOOK STORE, PHILADELPHIA.

Way-Marks for the Confirmed. Translated from the German. pp. 99. 1875.

This little volume designed for "The Confirmed," contains plain advice for those setting out in a religious life. Its value would not have been at all diminished by omitting some tinge of exclusiveness as Lutherans. A genuine church love, and firm adherence to one's own denomination, do not require a bigoted prejudice against others. We cannot conquer sectarianism by cherishing its spirit and following its practices.

E. P. DUTTON & CO., NEW YORK.

The Life of Christ. By Frederick W. Farrar, D. D., F. R. S.; late Fellow of Trinity College, Cambridge; Master of Marlborough College; and Chaplain in Ordinary to the Queen. pp. 472.

We welcome this popular edition of Dr. Farrar's *Life of Christ*. The merits of the work are unsurpassed by any work of its kind in the English language. Its success has been remarkable. Criticism, never willing to allow to a literary production a rank higher than its true one, has awarded to this book of Dr. Farrar the highest praise, and given it a place among the most brilliant works in Christological literature. The high appreciation of its merits is, perhaps, best indicated by its rapid sale. Within nine months of its publication, it ran through ten editions, though issued in two somewhat costly volumes, presenting a literary success to which the annals of English theology afford no parallel.

Dr. Farrar was eminently qualified and peculiarly fitted for the service he has here accomplished. He already occupied a prominent position among English authors. He was recognized as a ripe scholar, of wide learning and independent thought. He was thoroughly familiar with the methods and results of the recent skeptical biblical criticism, and all the latest forms of infidel thinking. His own intelligent faith was clear and earnest. The aim of the author is stated in his preface: "To place in the hands of the reader such a sketch of the Life of Christ on earth as should enable him to realize it more clearly, and to enter more thoroughly into the details and sequences of the Gospel narratives; * * to tell the full story of the Gospels in such manner and with such illustrations as, with the aid of all that was within my reach of that knowledge which has been accumulating for centuries, might serve to enable at least the simple and unlearned to understand and enter into the human surroundings of the life of the Son of God."

This *Life of Christ*, he states, is "avowedly and unconditionally the work of a believer. Those who expect to find in it new theories about the divine personality of Jesus, or brilliant combinations of mythic cloud tinged by the sunset imagination of some decadent belief, will look in vain." Though not written with any *direct* and *special* reference to the attacks of skeptical criticism, the volume will be found abundant in real and satisfactory answers to many of the alleged difficulties in the sacred narratives. It is rich, all through, in the fruits of broad and varied learning, placing before the reader, in the course of the work, an immense amount of explanation and information of the highest value. The style of the author is eminently popular. It is all aglow from his own earnest spirit, and rich in the beauties of a highly cultivated rhetoric.

There are of course some views presented by the author which we could not endorse. We mention only one—one of importance as we believe, because connected with the great question of the evidential value of miracles in Christian apologetics. Dr. Farrar justly lays great stress on the moral

power of Christian truth as shown in the history of Christianity. but in depreciating the value of Christ's *miracles* so far as to imagine that *we* have little or no need of them, we believe he has taken wholly indefensible ground. When he declares that, "to the belief of Christendom the Son of God would still be the Son of God, even if like John, He had done no miracle," he makes an assertion which is contradicted by every just conception of the profound relation of the miracle to the divine Person of Christ. As He Himself was the great miracle—being Himself the Presence of the Supernatural in the world—these "signs" were not extraordinary acts attached to his life, but they stood in organic union with his Person, so that His activity was necessarily the activity of the Supernatural in the presence of men. 'Had Jesus performed no miracle,' the fundamental conception involved in His being the "Son of God" would be left without an essential verification and support, and the faith of Christendom would hardly be what it is.

But the work is so thoroughly the work of an orthodox Christian faith, as well as of eminent Christian scholarship and ability. that it deserves, as it is receiving, a welcome and a confidence which but few books are able to secure. This edition, in one volume, is published without the Notes, Appendix, and Index, and brings the price of the work within the means of all.

The Parting Words of Adolphe Monod, to His Friends and the Church.
October, 1855, to March, 1856. Translated from the Fifth Paris Edition.
1875. pp. 205.

The name of this gifted and faithful minister of Christ is known in all the Churches. Many Christians will be glad to have these Parting Words of one whose life was so rich not only in the fruits of Jesus' grace, but in wide and lasting usefulness. The volume contains twenty-five very brief discourses addressed by him to the Christian friends who, at his request, were accustomed to meet for worship in his sick-chamber. His sickness lasted two years, and he continued his ministry in this way, in spite of advancing disease, to the end of his life. The discourses so preached were prepared without writing, and were spoken from his bed of suffering. His words were taken down with the greatest care, and the discourses reproduced with almost absolute accuracy. They reflect his decided orthodox views, from a Calvinistic standpoint, and are full of evidences of deep personal Christian experience and earnest faith. The spirit of Christ which breathes through them will help the spiritual life of the reader.

WARREN F. DRAPER, ANDOVER.

The Kingdom of Christ on Earth: Twelve Lectures Delivered before the Students of the Theological Seminary, Andover, By Samuel Harris, Dwight Professor of Systematic Theology in Yale College. Published by request of the Students. pp. viii.; 255. 1874.

These Lectures were delivered to the students of Andover Theological Seminary in December, 1870, and, with a single exception, have since been published in the *Bibliotheca Sacra*. They discuss a subject of deep and permanent importance. The design is not to discuss the external aspects except as these incidentally come into view. There is very little that can be considered denominational, although one can discern the author's views of church polity. The discussions are characterized by depth of thought and sobriety of manner. There is very little presented for mere effect. They abound in substantial truth. Indirectly they are designed to prove the divine origin of Christianity. The author is very decided in his opposition to Millenarianism. The XI. Lecture is specially devoted to this subject. We quote at some length.

"Millenarianism 'keeps the word of promise to our ear, and breaks it to our hope.' It dissociates the triumph of Christ's kingdom in the future from its antecedent progress and from the endeavors of Christians to advance it. The triumph comes at last miraculously, magically, by the stroke of almightiness, with no dependence on previous fidelity to truth and right and God; by occasion, indeed, of the persistence and prevalence of sin, not of the persistence and prevailing power of Christ's saints.

Modern progress is humanitarian. Christian civilization is characterized by regard for man, by the recognition of his individual personality, which can never be absorbed and lost either in race or organization; of his greatness and the sacredness of his rights; of the principle that institutions exist for man, not man for his institutions; of the brotherhood of all nations; of the obligation to turn human endeavor in every line of thought and action to the promotion of human welfare. It will be characterized by the recognition of the Christian law of service restraining the self-assertion and rapacious self-seeking of individualism, and leading men to live not for themselves, but for others. In our modern apologetics we insist that the world owes these ideas to Christ. But the millenarian system has no place for these ideas. Christianity, as that system presents it, does not aim to renovate society by truth and love. It aims in the present dispensation only to save a few elected ones from the pains of eternal death, while it looks to the total overthrow of the existing state of society and the re-creation of the earth itself preparatory to the miraculous establishment of a preternatural kingdom, having no dependence whatever on the present progress of Christian civilization or the Christian culture of men. It therefore repudiates the promise and hope of human progress, and declares them delusions of philosophy and rationalism, and no part or incident of Christianity. It therefore must regard Christianity, in its very conception, alien from all efforts to put an end to slavery and tyranny and to reform social abuses, and thus it gives its support to an argument which is at this day prolific of scepticism, that Christianity is not in sympathy with human progress. It must insist that the one business of Christianity is to convert souls—to save a few, if possible, from eternal

death amid the hopeless errors, sins, and sufferings of the present state. President Lord, for example, declares that one of 'the appalling practical consequences' of the current belief is that 'Christian men and ministers of the gospel * * * * are wasting much of their energies upon delusive schemes of educating, reforming and reorganizing society, with a view to its supposed development into a perfect state.'

'The Christian, it is indeed admitted, is required to work for Christ; for the command is: 'Occupy till I come.' But he is to work with the deadening consciousness that his efforts will fail to make the world better. President Lord says: 'It is historically and certainly evident that hitherto every tribe, nation and race of men on the earth—a few righteous men alone excepted,—have successively declined into greater wickedness, and that at this present time Christianity is spreading in the world in no proportion to the increase of the wicked population of the globe and the spread of atheistic, pantheistic, or polytheistic belief. * * * The rapid development of our present worldly civilization is more and more alienating society from God, and making it more difficult for his servants to preserve themselves in the simplicity of their faith.' So it is to be until Christ shall come. Under the dead weight of this certainty Christians are to fulfill the command: 'Occupy till I come.' They are to toil and suffer, knowing that all their efforts avail nothing to establish the kingdom of righteousness and peace on earth.

'In the light of the Christian promise rightly understood, we accept Christian work as a privilege, because in it we are workers together with God to save sinners from their sins, to multiply the number of Christian workers, to hasten the deliverance of the world from its sin and misery, and to advance the Christianizing of civilization and the progress and universal prevalence of Christ's kingdom. Work thus becomes a part of the Christian's education. It trains him to love all men as Christ did, to be valiant for the truth, and to be strong in faith and hope; it develops a broad and intense interest in humanity and in all that affects human welfare, and creates a large-hearted, genial, and healthful Christian manhood. Millenarianism, teaching the inevitable failure of all efforts to reform and renovate society, deadens the interest in human affairs, trains the Christian to disgust with life and a desire to flee from the world in order to save himself from its dangers, and to nurse his own spiritual emotions in retirement rather than to interest in toil for the world's renovation. It trains him to a longing to die in order to escape from the toil and conflicts of the Christian—a saintliness which is ungenial, ghastly, and remote from all the interests of human life.'

An Examination of the Alleged Discrepancies of the Bible. By John W. Haley, M. A., with an Introduction by Alvale Hovey, D. D., Professor in the Newton Theological Institution. pp. xii.; 473. 1875.

This volume is evidently the result of a great deal of pains-taking study,

and treats of a subject that has perplexed many readers of the Bible. The inspired volume contains a great many apparent discrepancies or inconsistencies, and the author has set himself to examine and explain them. That the value of his labors may be duly estimated, the design of the writer must be distinctly understood. He does not aim to meet objections to the Bible drawn from external sources, but simply those which are within the book itself. The alleged contradictions or discrepancies between different statements of the writers. Hence it touches only a single class of objections to the Bible as a divine revelation. We suppose that many readers of the Bible have felt the need of something of the kind, and this seems to be the first attempt in English to give anything like a general or complete treatise on the subject. Individual cases have been considered, or those belonging to single books, but here the attempt is to comprehend the whole in a single volume, and to treat the subject in a systematic form. With this view the work is divided into two parts. The first part contains chapters on, The Origin of the Discrepancies; Design of the Discrepancies; and Results of the Discrepancies. Part second, Doctrinal Discrepancies; Ethical Discrepancies; Historical Discrepancies. To these are added a Bibliographical Appendix, Index of Scripture Citations, and General Index. Every reasonable care seems to have been exercised to insure accuracy and to make the volume complete. The whole number of cases considered, we are told, is nearly nine hundred. There are great difficulties in executing a work of this kind. Some discrepancies require a lengthy and critical discussion; others scarcely deserve mentioning. Different individuals will take different views as to the best mode of reconciling the difficulties in particular cases. No one writer is like to satisfy all, or even to give general satisfaction. These and other difficulties seem to have been apprehended by the author. We cannot say that he has satisfied us that his views are correct. No doubt the intelligent reader will frequently dissent from the conclusion reached. But without claiming that the volume removes all difficulties, or is free from all objections, it undoubtedly contains a very large amount of real truth and sober judicious thinking. Many apparent discrepancies are happily removed. The author has done a good work in showing how many of these arose, and what uses they serve. We can well imagine that his task was not an inviting one, and many will doubtless think that he has only the chaff for his pains. But we can see great gains from such studies. The author has told us of some of the happy results of the study to himself. "I may be allowed to say that the more thoroughly I have investigated the subject the more clearly have I seen the flimsy and disingenuous character of the objections alleged by infidels. And, whether or not my labors shall result in inducing a similar belief in the minds of my readers, I cannot but avow as the issue of my investigations, the profound conviction, that *every difficulty and discrepancy in the Scriptures is, and will yet be seen to be, capable of a fair and reasonable solution.*" We can commend the work

as candid, sober, judicious, and worthy the study of those who need such a help in examining the word of God. The full Index of Scriptural citations will enable any one to turn at once to any passage that is encumbered with such difficulty.

WM. RUTTER & CO., PHILADELPHIA.

An Inquiry into the Usage of βαπτίζω, with a view to its application to Scripture Baptism. By James W. Dale, D. D.

1st. *Classic Baptism*. An Inquiry into the Meaning of the word βαπτίζω, as determined by the usage of Classical Greek Writers. By James W. Dale, D. D., Pastor of the Media Presbyterian Church, Delaware County, Pa. (1867.) Fourth Edition. pp. 354. 1872.

2d. *An Inquiry into the Usage of βαπτίζω*, and the nature of Judaic Baptism, as shown by Jewish and Patristic Writers. By James W. Dale, D. D. (1867.) Third Edition. pp. 400. 1873.

3d. *An Inquiry into the Usage of βαπτίζω* and the nature of Johanneic Baptism, as exhibited in the Holy Scriptures. By James W. Dale, D. D. (1871.) Second Edition. pp. 420.

4th. *An Inquiry into the Usage of βαπτίζω* and the nature of Christic and Patristic Baptism, as exhibited in the Holy Scriptures and Patristic Writings. By James W. Dale, D. D. pp. 630. 1874.

These volumes are a monument of patient industry, learned research, and careful analytical investigation. Nothing has appeared in this country to compare with them on the subject discussed. They are the result of most of a life work in the department of study, and the author has placed the whole Church under obligation by his self-denying labors. An extended review of the work, now completed, prepared for this number of our REVIEW, has been crowded out, but will appear as the opening article of the next number. All we deem necessary at present is to call the attention of our readers to this very thorough and learned discussion, and to congratulate both the author and his publishers upon its completion. There are some views maintained to which we cannot yield our assent, but they do not at all affect the general discussion or the conclusions reached. We now speak of the work as a whole, and most cordially comment it to all who desire a thorough discussion of the usage of βαπτίζω.

ROBERT CARTER & BROTHERS, NEW YORK.

Floss Silverthorn: or the Master's Little Handmaid. By Agnes Giberne, Author of "Aimee, a Tale of the days of James II.," "Curate's Home," etc. pp. 367. 1875.

This book really contains two entirely different stories or subjects. Besides the longer one, which gives the title to the volume, there is another, "Pieces of Silver," by the Author of "Whiter than Snow." Christian

truth is exhibited in an interesting and impressive manner, and the reading of the volume will improve the heart and life.

The volumes of Drs. Hall and Storrs, containing lectures on preaching, delivered at Yale and Union, were received too late for notice in this number. Also an additional volume from the Lutheran Board of Publication. Shaeffer and Koradi send various forms of Confirmation Certificates in German, which they have for sale.

THE FOREIGN QUARTERLIES AND BLACKWOOD.

The Four Foreign Quarterlies, for January, and *Blackwood's Monthly Magazine*, reprinted by the Leonard Scott Publishing Company, have been received, and as usual contain discussions of high merit.

In *The London Quarterly*, among other articles, are "The Doctrines of the Jesuits," "Life of the Prince Consort," "Farrar's Life of Christ," and "Judicial Investigation of Truth."

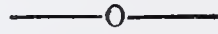
In *The British Quarterly*: "Papacy and Nationality;" "The Adornment of St. Paul's;" "The Bible's Place in a Science of Religion;" "Erasmus—His Character."

In *The Edinburgh Review*: "Mill's Essays on Theism," "Lord Ellenborough's Indian Administration," "The Progress of Law Reform in England," "The Heart of Africa and the Slave Trade."

In *The Westminster Review*: "John Stuart Mill's Three Essays on Religion," "The Bible and Strong Drink," "Rocks Ahead; or, the Warnings of Cassandra," "Aristotle," "Charity, Pauperism, and Self-help."

The monthly numbers of Blackwood have brought excellent magazine articles.

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AMERICAN.

Biblical and Theological—Scientific and Philosophical—Historical and Biographical—Travels, &c.—Ethnology—Poetry—Miscellaneous.

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NEW BOOKS.

The Rich Man and the Poor Man—The Herdsman of Dambach—Three Bank Notes—Assyrian Discoveries—The Paraclete—Epochs of History—Manual of Mythology—A Theory of Fine Art—History of the Missions of the American Board of Commissioners for Foreign Missions in India—Lost Forever—Young Folk's History of the United States—The Genesis of the New England Churches—David, King of Israel—Life of Andrew Hull Foote—Politics for Young Americans—The Communistic Societies of the United States—Remains of Lost Empires—Three Essays on Religion—The Social Law of God—Christ and the Controversies of Christendom—Way-Marks for the Confirmed—The Life of Christ—The Parting Words of Adolphe Monod, to His Friends and the Church—The Kingdom of Christ on Earth—An Examination of the Alleged Discrepancies of the Bible—An Inquiry into the Usage of Baptizo—Floss Silverthorn.

THE
QUARTERLY REVIEW
OF THE
EVANGELICAL LUTHERAN CHURCH.

JULY, 1875.

ARTICLE I.

DR. DALE'S INQUIRY INTO THE USAGE OF *BAPTIZΩ*.

An Inquiry into the Usage of Βαπτίζω, with a view to its application to Scripture Baptism. By James W. Dale, D. D.

Vol. I. *Classic Baptism.* An Inquiry into the Meaning of the word Βαπτίζω, as determined by the usage of Classical Greek Writers. By James W. Dale, D. D., Pastor of the Media Presbyterian Church, Delaware County, Pa., (1867.) Fourth Edition. pp. 354. 1872.

Vol. II. *An Inquiry into the Usage of Βαπτίζω, and the nature of Judaic Baptism, as shown by Jewish and Patristic Writers.* By James W. Dale, D. D., (1867.) Third Edition. pp. 400. 1873.

Vol. III. *An Inquiry into the Usage of Βαπτίζω and the nature of Johannic Baptism, as exhibited in the Holy Scriptures.* By James W. Dale, D. D. (1871.) Second Edition. pp. 420.

Vol. IV. *An Inquiry into the Usage of Βαπτίζω and the nature of Christic and Patristic Baptism, as exhibited in the Holy Scriptures and Patristic Writings.* By James W. Dale, D. D. pp. 630. 1874.

The publication of these volumes of Dr. Dale, by Messrs. W. Rutter & Co., Philadelphia, constitutes an epoch in the
Vol. V. No. 3.

controversy on the subject of Baptism. This controversy has been one of long continuance, and it might be supposed that criticism had already been exhausted, so that nothing new remained to be offered. But it will only need the reading of these carefully elaborated volumes to satisfy any one of how very superficial and unsatisfactory is much of what has been written on the subject. The author, at the close of his discussion, alludes to the unsatisfactory character of the results previously attained as an apology for his undertaking the labor, for his "own personal instruction." Without intending to disparage previous investigations in the same field, he says: "The treatment of the subject as heretofore conducted left the merits of the case, in some respects at least, clouded with uncertainty and embarrassed with perplexity." We feel quite sure that no apology is needed for the preparation and publication of these volumes; but that a debt of gratitude is due to the learned author for his patient and self-sacrificing labors.

Hitherto, the very manner in which the discussion has been conducted, has afforded the advocates of baptism by *immersion* some advantages. They have usually occupied an aggressive position, whilst their opponents have been satisfied to act on the defensive. Over and over again has it been asserted, orally and in print, that the words employed in connection with baptism, and especially βαπτίζω, require the immersion of the subject in water, and that anything short of this is no baptism at all. Pouring, sprinkling, and affusion have been ridiculed as weak inventions of men to take the place of genuine Scriptural baptism. The display of Greek in support of such allegations has sometimes been sufficient to alarm and confound those not used to such demonstrations.

Regarding the mode of baptism as of secondary importance, those who advocate and practice a different method of administering this sacred ordinance, have very commonly satisfied themselves with defending their practice against their assailants, as altogether proper and in harmony with the facts and teaching of Scripture. All that they have

usually felt incumbent on them was to show that they had not been guilty of abusing or perverting a divine institution of the Master. If let alone, they were willing that others should enjoy their preferences, and were little disposed to contend about what did not seem to them an essential in religion. As an illustration of this, our author, who has devoted so much time and labor to the investigation of the meaning of the inspired word bearing on the general subject, lets us know that even he, after having preached the gospel for more than a quarter of a century, has felt himself called upon but once to preach in answer to the question of the manner of using water in baptism.

The advocates of baptism by immersion have enjoyed the advantages which the assailing party always has over the party assailed. They could choose their own time and place and method of attack. Besides, their very show of bravery and courage gave them, in the eyes of many, an appearance of superiority. Their own position was deemed to be free from assault or danger, whilst they were actively engaged in making an aggressive war upon their opponents.

The persistent *dogmatism* employed in support of immersion added to the advantage thus enjoyed. With many, bold assertions answer for truth and argument; and there was no lack of zeal in making use of this means of conviction. It would be difficult to find, in the whole range of religious discussion, a cause better supported by bold, dogmatic assertions, than this one of baptism by immersion. To read many of the articles and volumes which have been published, one might suppose that Baptists had a monopoly of all the learning and honesty in the Christian world, and that those who fail to agree with them are sadly deficient in one or the other of these important requisites, or possibly in both. All this has passed, with many, as so much in favor of this side in the controversy, and leaving the other side, in the judgment of such, in a somewhat helpless condition. Their willingness to be silent rather than to contend, and their lack of dogmatism, have been construed into evidences of weakness or inability to defend their views.

In these volumes Dr. Dale assumes the offensive and 'carries the war into Africa.' He assails his opponents in their very strongholds, and compels them to look well to their boasted impregnable defences. He undertakes to show that they have been vaunting their strength without any shadow of support from the Bible for their confidence. The ground of the controversy is entirely changed. Instead of our being called upon to defend our practice from continued attacks, the advocates of baptism by immersion in water are called upon to show any warrant in Scripture for their denominational dogma. The issue is fairly made, and if Baptists refuse to accept it, they must hereafter be regarded as turning the back in the day of battle. It may be too much to claim for these volumes that they will make an end of controversy on this subject, but they must certainly call for some new movement on the part of immersionists, unless they are willing to surrender their cause. So far as we know, there has been no formal reply to Dr. Dale's great work. It may be too soon to expect a reply in full. There have been some attempts to sneer it down, and some more rational attempts to criticise certain points, but nothing that rises "to the height of this great argument," nothing that deserves the name of a reply. There may yet be, or it may be that it will be considered the better part of valor to keep silence. Of this we can assure any one ambitious to enter the lists on the other side—he will find a most worthy opponent, and one whom to meet, with any hope of maintaining the field, will require all his strength and skill.

This work of Dr. Dale is very timely. Whilst the spirit of the age is eminently in favor of liberal views, and averse to sectarian quarrels or theological controversies, there is a felt need of a thorough vindication of our common Christianity against the narrow and exclusive views of a small party, who would unchurch all who do not assent to their interpretation of the divine word, or conform to their practice. There can be no true union with those who hold the extreme views of immersionists, so long as these views are allowed to pass unchallenged or without confutation. If these volumes do not

convert Baptists to our way of thinking, they will surely abate a little of their dogmatism and intolerance. Before they are so confident of converting ninety-nine hundredths of the Christian world to their views and practices, or else persist in denying them any place in the true Church of Christ, they should fairly meet the difficulties which are here arrayed against their own interpretation of the divine word, and show that they have any ground for their assumption to be in the right. These volumes will do good service in the way of checking ecclesiastical arrogance and inculcating lessons of cautious humility.

It is not intended by what has been said to convey the impression that no one before Dr. Dale had ever known the truth in regard to Baptism, or that he has just now in the nineteenth century made a most wonderful discovery. No one is more ready than the learned author to acknowledge the value of the labors of others in this same field, and it would be very foolish to ignore the mass of learned criticism which has been accumulating in this department for centuries. But he has devoted an amount of time and labor to the investigation of a single point, has wrought out his conclusions with a clearness and precision, and fortified them by a weight of proof and profusion of illustration, that give to his labors all the freshness and interest of original researches.

It is time that we should introduce our readers more directly to these volumes, and let them know something of their contents. A satisfactory acquaintance can be obtained only by reading them, and all that we can promise is to give some general idea of their character, in the hope that many will be induced to study them for themselves. The volumes are four in number, growing in size and increasing in interest as they succeed each other. They number respectively 354, 400, 420, and 630 pages. The publishers have brought them out in a neat and substantial dress.

The first volume treats of *Classic Baptism*, or, more definitely, the usage and meaning of βαπτίζω in classic authors. This volume may be regarded as containing the foundation principles of the whole discussion, although it only really

prepares the way for what is to follow. At the outset, the principles maintained by Baptist writers are clearly and fully stated—mostly in their own language. Although there is shown to be considerable difference of opinion among writers of this class, and no well defined position in which they agree, yet there is a certain concurrence in making βαπτίζω mean to *dip*, to *plunge*, to *immerse*, and nothing else, or nothing different from that. “*Baptizing is dipping and dipping is baptizing:*” “*To dip and nothing but dip through all Greek literature:*” “*To immerse, immerge, submerge, to dip, to plunge, to inbathe, to whelm:*” These are cited as utterances of acknowledged authorities on the Baptist side in this discussion, and as expressing views most zealously maintained. Numerous writers are quoted to show fully what has been said. Baptists may be regarded as generally maintaining that βαπτίζω is used to express a “clear, precise, and definite act,” and this act is dipping or immersion.

Over against this view, Dr. Dale maintains that the word βαπτίζω does not express a specific or definite act, but condition—what he terms *intusposition*. It does not express the mode or form of an action, but simply the change from one condition to another: and primarily, a change involving the enveloping or covering of the object; but, secondarily, bringing under the controlling influence in any way, as by intoxication in the use of wine. He confirms and illustrates his position by an ample array of citations from the whole range of Classic Authors. To say that the discussion is very full, would be to give an inadequate view of its comprehensiveness and completeness, and fail to convey any proper idea of its subtle analyses, nice distinctions, and logical power. The volume is characterized throughout by careful investigation, a full induction of all the facts necessary to a proper conclusion, and a rigid logical method. Nothing seems to be omitted by the author that would aid in arriving at an intelligent and satisfactory conclusion. Some points appear to have a superabundance of facts and arguments. Indeed, we are almost tempted, at times, to think that there is an unnecessary amount of labor to settle what needs so little proof.

But the author is determined to leave no room for doubt, or way of escape for those who have engaged on the other side in this discussion. We believe the verdict of all candid readers must be, that he has utterly overthrown the position of Baptists so far as the meaning and use of their favorite word is concerned. We can hardly see how any one, after reading this volume can venture, to maintain that βαπτίζω means "to dip and nothing but dip through all Greek literature." For ourselves, we had no doubt upon the subject before, but we confess that Dr. Dale has made a stronger case than we had been disposed to consider possible. He shows not only that the word need not mean to dip or immerse, but that in reality it has in itself no such meaning. It does not express the mode of an act at all. No matter how the object gets into the condition implied, it is baptized, if brought under controlling influence, "with or without physical envelopment." Baptism may be with or without water; if with water, the object may be immersed in the water, or the water may be used in some other way to cover or envelop the object. Individuals are said to be baptized in or by a suit of armor, with wine when drinking freely, in care, or business, or pleasure. The author's statement is: "*Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state, or condition does, in fact, baptize it.*"

The second volume treats of *Judaic Baptism*, including "all baptisms of whatever kind spoken of by Jewish writers, as well as those facts and observances recorded in the Jewish Scriptures, which are declared by Patristic writers to be baptisms." This volume traverses a field much less familiar to the majority of scholars than the one on Classic Baptism, and will have a special value to those interested in this general subject, as well on account of the ample material which it furnishes ready to hand for examination, as for the thorough discussion itself. The material is drawn from the Jewish writers, Josephus and Philo, the Old Testament Scriptures, the Apocrypha, and the New Testament, with the very numerous comments by the Christian Fathers. We here

meet with the same general characteristics which mark the previous volume. The results reached will be best given in the author's own language. "The usage of the word (*βαπτίζω*) by Jewish writers is in the most perfect accord with the usage of Greek Classic writers. * * There is no *dipping* in the Jewish use of the word. In all the instances cited from the writings of Josephus and Philo, in the translations of Symmachus and Aquila, in the facts of the Old Testament and of the Apocrypha, there is not a single case in which it is stated that the baptism was by dipping, or in which there is any adequate inferential evidence to show that the baptism was effected by the modal act of dipping. Jewish and Greek usage are, here, at one. * * Jewish baptisms were effected generally neither by dippings nor by envelopings, but by influential agencies, variously applied, usually by sprinkling. * * The evidence is overwhelming, in support of the position, that JEWISH BAPTISMS *were effected by influential agencies, usually, developing their power over the object baptized by the act of SPRINKLING.*" The general conclusion reached is: "JUDAIC BAPTISM is a condition of CEREMONIAL PURIFICATION effected by the WASHING of the hands or feet, by the SPRINKLING of sacrificial blood or *heifer ashes, by the POURING upon of water, by the TOUCH of a coal of fire, by the WAVING of a flaming sword, and by divers other modes and agencies, dependent, in no wise, on any form of act or on the covering of the object.*"

It may be safely said that these conclusions of the author are fully warranted by his full examination of the facts and ample array of proofs.

A not uninteresting part of this second volume is the portion, occupying about forty pages at the beginning, in which Dr. Dale notices the Baptist criticisms of his Classic Baptism. These criticisms present a curious medley of strange and conflicting opinions. They look as if their authors were at a loss exactly what to think or say. The volume evidently impressed them in a strange manner, and they do not know what to make of it. Some of them try to laugh and make merry, whilst others talk gravely and think it

deserves serious attention. It is simply ridiculous in the eyes of some to call in question the settled conclusions of Baptist scholars, and such an attempt deserves nothing better than a contemptuous sneer, but to others it does not seem so trifling an affair. They realize that something must be done. Under the sharp dissection of Dr. Dale, and the keen style in which these criticisms are shown up, it is very apparent that something better must be done, if Baptists hope to break the force of his facts and arguments. Thus far their criticisms only show that they find themselves, in relation to these volumes, in a most unhappy plight.

The third volume, which treats of Johannic Baptism, brings us fully into the field of inspired Scripture. Here we have the divine word for our investigation and for our guide. This fact alone will invest this volume with additional interest to the mass of readers. Many, who care but little about purely linguistic investigations, will be concerned to know their bearing on the facts of the Bible; and in reading this volume they will be passing over ground to which they are not entire strangers. With John, baptism may be said to have received its prominence and significance as a distinctly religious ordinance.

This volume, like the one on Judaic Baptism, opens with a pretty extended notice of Baptist criticisms of that volume. In these criticisms we find no great improvement in spirit or method over the preceding, and Dr. Dale has another opportunity of showing up the weakness and inconsistencies of his critics. If the Baptist cause is to be judged by the character of these criticisms, it is hopelessly doomed. They show that the defenders of the system are confounded and demoralized. It would not be easy to find a more thorough exposure of critics than is made by our author in the beginning of this volume.

From a review of these criticisms, the author proceeds to the proper subject of the volume, and submits to a careful examination every case in which βαπτίζω and its related words are found in connection with John's Baptism. The

discussion is eminently calm, scholarly and satisfactory. The examination, besides conducting to clear and settled results, throws great light upon many passages which have often appeared somewhat obscure or indefinite in meaning. One great merit marks this whole discussion—giving to words a uniform signification, and allowing the words themselves to determine the meaning of the writer. Dr. Dale does not seek to interpret into the divine word what is not there, but aims simply to bring out the clear meaning, and to so interpret that the use of terms shall be consistent and harmonious. That he has succeeded in a wonderful degree in so interpreting the divine word bearing on the subject of Baptism as to give it a harmony and consistency of meaning, none but the most prejudiced will deny.

A valuable part of this volume is its careful examination of the words used in connection with βαπτίζω, especially the prepositions ἐν and εἰς, upon which so much stress has been laid by Baptist writers. The usage may be considered as settled by the best authorities, grammatical and lexical, that ἐν is used to express the instrument *with* or *by* which a thing is done, and ἐν ὕδατι does not mean *in* water, but *with* water. This usage, so manifest in the New Testament, and so distinctly recognized by such Grammarians as Winer and Buttmann, not only is set aside by Baptists in their zeal for immersion in water, but many of our critical commentaries to this day persist in perpetuating the error. It is simply provoking to find in a commentary of such pretensions as that of Lange, on “I indeed baptize you in water (ἐν) [with] water”—“*immersing you in the elements of water.*” This is equal to any Romish comment on Hebrews 11 : 21, or James 5 : 14. If any proof were needed of a matter so plain to all readers of the Greek Testament of this instrumental use of ἐν with the dative, Dr. Dale has furnished it. From two books of the New Testament, and taking the Baptist translation as his guide, he furnishes more than three score cases of such usage.

It is difficult to give any fair idea of the argument by a brief citation, as it is carried forward through a large part

of the volume with ample illustrations. Perhaps the following paragraphs may help the reader to comprehend the force of the argument as here presented. "In the phrase βαπτίζειν ἐν ὕδατι it is not only possible, in Classic Greek, that the preposition and noun may indicate the position of the baptizer and not of the baptized object, but it is possible that they should indicate the means by which, and not the element in which, the baptism took place. In Hellenistic Greek this possibility becomes a probability; and when this phrase occurs in the administration of a religious ordinance in the narration of which one writer (Matthew) of Hebrew training uses ἐν ὕδατι, and another (Luke) of Greek culture, uses the simple ὕδατι, a lower probability rises into a violent probability; and when, in addition to this, other writers, native-born Greeks of the highest culture, describe the same transaction, indifferently, by ἐν ὕδατι, ὕδατι, ὕδατος, ἀπὸ ὕδατος, ἐξ ὕδατος, δι' ὕδατος, probability passes into moral certainty. If this moral certainty requires any addition to make it absolute, it could only be by express statement declaring that *the BAPTISM was into another wholly different element*, and not into water; and this absolute proof we shall find is not lacking."

"If it be insisted upon, that in John's commission βαπτίζειν ἐν ὕδατι refers to the execution of a physical baptism, the element of the baptism being water, and the verb used in its primary, literal sense, then, it is as certain as that Greek is Greek, that John was commissioned to drown every person whom he baptized. Not only does not the Greek word ever take out of the condition in which it once places its object, and not only is this Greek word employed expressly to denote the drowning of men, but, according to the interpretation of the theory, the very language of John's commission represents as the result of his baptism, his disciples as *resting within the water* in a drowned condition."

"Whether, then, we look at this Commission of John through a Classic, a Hellenistic, or a Patristic medium,

“ there is an imperative arrest of that interpretation which
 “ would command John to baptize men and women *in* water.”

It is admitted that *ἐν* is sometimes used locally, as when we are told that John came baptizing *in* the wilderness and *in* the Jordan; but here it does not express the element into which persons were immersed, but only the place where or in which the baptism took place. If the language requires us to understand that John immersed in the water of the Jordan, we must also understand that he immersed in the sand of the wilderness.

Just as surely as *ἐν* is used instrumentally, so surely is *εἰς* commonly used with the meaning of *into*, and points to the element, physical or ideal, into which the subject is baptized. In the New Testament this baptism into a physical element is unknown. John's was a baptism *ἐν*, *with*, water, *εἰς* *into* repentance. The distinctive use of these words is thus presented by our author.

'Ev and Eis.

“ The New Testament usage of *ἐν* and *εἰς* on the subject of
 “ baptism is sufficient to extinguish the theory of a water
 “ dipping. The theory in its interpretation of these preposi-
 “ tions does nothing but confound what the Holy Spirit
 “ has made discriminatingly diverse. It rejects in inspired
 “ writings laws of language which had been accepted and
 “ respected in the writings of Judaism and Heathenism. The
 “ only apology for this must be found in the fact, that other-
 “ wise the theory would perish to be remembered only by its
 “ remarkable expletive vocabulary, and its historic errors as
 “ to the communion of saints and the constitution of the
 “ church of God. The following quotations will show, at a
 “ glance, the nature of this discriminating difference :

Place in which.

βαπτίζων { *ἐν ἐρημῳ* in the Wilderness.
 { *ἐν Ἰορδάνῃ* in the Jordan.

Means by which.

βαπτίζων { *ἐν Πνεύματι Ἁγίῳ* by the Holy Ghost (really.)
 { *ἐν ὕδατι* (Matt.), *ὕδατι* (Luke), by water (sym-
 bolly).

Verbal element into which.

βαπτίζων { *εἰς μετάνοιαν* into repentance.
 { *εἰς ἄφεσιν ἁμαρτιῶν* into the remission of sins.

“All outside of the theory will, I think, concur in the judgment, that the usage of the prepositions relating to John’s baptism is sufficient of itself to determine this long-pending controversy, and to exclude forever the idea of a dipping *into* WATER.”

We are compelled to pass by much in this volume that is worthy of extended notice. The discussion of the, “Places of John’s Baptism,” is full and satisfactory. Perhaps the most plausible passage in all the New Testament in favor of baptism by immersion in water, and the most difficult to explain to an uncritical reader, is that in Mark 1 : 9, relating to the baptism of Christ Himself by John. This statement of the Evangelist is subjected to a careful examination extending through thirty pages, with parallel and illustrative passages. After showing the apparently insuperable objections against the Baptist interpretation, the conclusion is that it “is but a pleasant dream of the theorists dispelled by a stricter investigation.”

This volume on Johannic Baptism, as it covers much of the ground involved in the controversy on the subject especially of the mode of baptism, must be regarded as of the highest importance. No one can fail to respect and admire the spirit of the author as he closes this part of his inquiry. “In the endeavor now made to exhibit the usage of *βαπτίζω* in John’s baptism, I have sought to place myself, in a spirit of the most absolute dependence, under the guidance of the *ipsissima verba* of inspiration. If I have at any time spoken with positiveness, it was only because of a profound conviction that God’s word was positive. But I indulge in no such folly as would substitute my conviction for God’s truth. The ground of the conclusions reached is distinctly stated. It is deferentially submitted for examination. If it cannot abide the most searching scrutiny it will, and will most justly, fail. But if the foundation cannot be

“ broken up, then *baptism of the soul* BY THE HOLY GHOST and
 “ *its ritual exhibition* BY SYMBOL WATER *applied to the body* will
 “ abide as the heritage of God's people.”

In passing to a notice of the fourth and last volume, on Christic and Patristic Baptism, we are at once impressed with the growing sacredness and solemnity of the subject. There is less discussion about the etymology and grammatical construction of words, but more to do with their spiritual import and the sublime signification of baptism under the present dispensation. The volume opens with the inquiry: “*What is Christic Baptism?*”, and at the close, we have what may be considered, in some sense, an answer. “*Christic Baptism* is like John's Baptism purely spiritual in its nature with an accompanying symbol rite in which its purifying nature is visibly exhibited by pure water sprinkled, or poured, or otherwise suitably applied.” So far as ritual baptism is concerned, the author sums up the result of his discussion thus.

“The full formula of New Testament Baptism embraces:
 “ 1. The verb in the active voice; 2. The symbol agency in
 “ the dative, with or without *ἐν*; 3. The complement of the
 “ the verb, the verbal or ideal receiving element, in the accusative with *εἰς*.”

“This full formula appears in Matt. 3 : 11, *βαπτίζω ἐν ὕδατι εἰς μετάνοιαν*; and in an abbreviated form (also with the omission of *ἐν* and a change of order), in Luke 3 : 16, *ὕδατι βαπτίζω*. No abbreviated form can be made the basis of interpretation. It must first be completed by a supply of the ellipsis.

“In the full form the active voice expresses the transition of the object from one condition into another; the dative expresses the symbol agency by which this change is effected; the accusative with *εἰς* denotes the ideal element into which the object baptized passes, thus becoming thoroughly subject to its influence. That in this full formula *the agency* is represented by *the dative* is certain: 1. From the office of the dative; 2. From the universal Classic usage with the verb in the active voice; 3. From the nature of the case,

“ which forbids a living person to be put into water without withdrawal, which the meaning of the verb demands.

“ It is no less certain, that in this formula εἰς with its regimen represents the complement of the verb (the ideal element into which the baptized object verbally passes), and is thus represented as coming under its full influence.

“ Few things, in the whole circle of revelation, are established on more full, varied, and unquestionable evidence than the statement, *that the complement of βαπτίζω in the New Testament is invariably an IDEAL element*, suggestive of the most controlling spiritual influence, realized or symbolized.”

In this fourth volume the author devotes about one hundred and fifty pages to a consideration of *Patristic Baptism*. The use of terms he finds among the early Fathers to be in substantial harmony with Classic and Scriptural usage, but the views of baptism entertained differ considerably from what is set forth by the inspired writers. He says:

“ While there is no difference between Patristic writers and others as to the essential nature and varied usage of βαπτίζω, there is essential difference from Inspired writers, in various aspects, in relation to Christian Baptism. Among these differences may be mentioned, 1. The confusion and unification of the diverse agencies Water and the Holy Spirit, by which they are made coactive in effecting an exclusively spiritual baptism, and the symbol baptism of Scripture by pure water is destroyed; 2. The introduction of a symbol burial into the use of the water, as ordinarily administered, of which the Scriptures know nothing; 3. The covering of the head three times in the water in correspondence with the three Persons in the Trinity, or with the three days and nights of Christ's burial; 4. The divesting of all candidates for baptism (male and female) of their entire clothing; 5. The practice of exorcism, the turning toward the west and the east, the use of oil, salt, spittle, etc. These departures from Scripture teaching and practice were vindicated as Scriptural by appeals to passages misin-

“terpreted or misapplied, among which the most important
“were Matt. 3 : 11 ; John 3 : 5 ; and Rom. 6 : 3.”

As the *Inquiry* is chiefly a linguistic one, the author is not concerned to discuss very fully the doctrinal aspects of the subject in the early Church, yet light is thrown upon the views which gradually prevailed. Dr. Dale is evidently no admirer of the Christian Fathers, or as he prefers to call them, “the Patrists.” So far as his main object leads him, he finds here a confirmation of the views set forth in the preceding volumes.

Many will probably be disappointed that these volumes do not more specifically discuss and settle the questions as to exactly how much water must be used, and how it must be applied, to constitute genuine scriptural baptism. There are those with whom all the interest of this subject consist in the quantity of water and method of its application. The author gives his own explanation to any such disappointment.

“In reference to that other and infinitely diverse question
“agitated in these latter days, namely, ‘What was the man-
“ner in which John used water in his ritual Baptism?’ I
“have only to say, Our inquiry will lead us to examine every
“case in which βαπτίζω and its related words occur, and if
“they should throw any light upon this very profound ques-
“tion whose terms are suggestive of such momentous issues
“(indeed, almost mounting up to the high level of the schism-
“causing question—‘Does Christianity require that our coat
“should be fastened with buttons or by hooks and eyes?’), we
“shall have the fullest opportunity to benefit by such light ;
“but if we should find that they throw no light upon this
“question (which some think so pregnant with high and holy
“issues as to challenge their hallowed zeal in gulping the
“church of God deep as the cities of the plain, and islanding
“the body and blood of Jesus amid impassable waters), we
“must be content to remain in ignorance whether it be due
“to its profundity, or to its atomistic character that the light
“of revelation has not been suffered to fall upon it. Only,
“I would beg leave to indulge the hope, that any who may

“ take the trouble to follow this inquiry will believe that
“ some other end has been had in view than a solution of
“ the question—‘How did John use water in ritual baptism?’
“ If after having preached the gospel for more than a quarter
“ of a century, I have not felt called upon to preach but once,
“ formally, in answer to such question, it can hardly be sup-
“ posed, that I am now so oppressed by its immensity as to
“ enter upon the task of writing three or four volumes to re-
“ solve its mysteries. I hope that something higher than this
“ may be accomplished ; but, if among other results, they who
“ in answering this question feel constrained (by a faithfulness
“ to duty outvying the Roman father giving his children over
“ unto death) to drive brother and sister from their Father’s
“ house and their elder Brother’s table with a scourge whose
“ cords are made up of charges of ‘dishonesty and not lack
“ of knowledge,’ may be relieved from this soul pressure by
“ finding that the Holy Ghost has not committed this painful
“ task to them as custodians of the great truth of revelation
“ embodied in the manner in which water was used in ritual
“ baptism, I shall be very happy.”

For ourselves we are satisfied with the light thrown upon the mode of baptism in this discussion. If the views so fully established in these volumes should prevail, we may leave the quantity of water and mode of its application to the sound discretion of the Church : as we do whether we shall partake of the Lord’s Supper sitting, standing, or kneeling, or what particular kind and amount of bread and wine shall be used. The peculiar mode of the act is not essential to its character, and baptism might be administered by sprinkling, pouring, or covering the body with water. Happily our Lutheran Church has fully expressed the idea that the manner of administering the ordinance is not essential or fundamental to the validity of this sacrament.

The reader will fail to apprehend the full value of this *Inquiry* if he should forget that it is restricted mainly to a single point—the meaning and usage of βαπτίζω. Other topics are introduced only incidentally. The nature, the subjects,

the efficacy, etc., of baptism, are touched upon only as they are brought into view in examining the usage of the word, or as they serve to illustrate the discussion. But some of the most interesting and valuable results of this work are thus obtained, in the light thrown upon numerous passages of Scripture, and in the support furnished to principles but indirectly involved. Passages often quoted in favor of "baptismal regeneration," or of a kind of magic power in the water employed, are shown to have no such signification. Romanists and Puseyites, wherever found, will not receive much aid or comfort from these volumes: nor will those who are disposed to make light of this sacred ordinance. Under this general head we must not omit a reference to his treatment of infant and household baptism. There is no formal or extended discussion of the *subjects* of baptism, but considerable that is very telling is presented. We quote one illustration as affording a good specimen of the author's style and power.

"Another illustrative case is found in the baptism of all the families of Israel (parents and children together) 'into MOSES.' The demand made of Pharaoh was, that Israel should go out of Egypt by families. He was willing that the adults should go, but not with the 'little ones.' But the God of the family constrained him to grant, at last, the permission. Now, on whom did the responsibility of this great movement, carrying these families out of the kingdom of Pharaoh into the kingdom of God, rest? Was it the act of these 'little ones,' or of their family Heads?

"Never was there such a procession of FAMILIES *going* (as Paul (1 Cor. 10 : 2) tells us) *on their way to baptism*. There were a half million, more or less, families. It is not doubtful, I presume, whether there were any children in these families or not. There was quite a number of 'little ones.' And just as Lydia and her household, and the Jailer and all his, were baptized together, so these parents and their households received one and the same baptism. It is true, that while they 'went down to the water' (and there was so 'much water' that a thousand Jordans and Enons might

“ have been swallowed up in it) still, it was not used for dip-
“ ping. And while we reject the theory's conceit of a ‘dry
“ baptism’ in the Red Sea, we are happy (so long as there
“ are any who like Pharaoh would send parents out to bap-
“ tism without their ‘little ones’) to remind them, that God
“ would not allow that to be separated which He had joined
“ together, and would gently indicate the *argumentum ad*
“ *hominem* which this *cobaptism* of a HALF MILLION PARENTS
“ AND CHILDREN ‘into Moses’ (type of ‘the Coming One’)
“ puts into our hands. When God would establish a visible
“ kingdom and church he rejects the Pharaonic individualism
“ and demands his own Family constitution. A brief glance
“ at one more fact, and I pass from this phase of the error
“ which destroys family life and repudiates family Headship
“ as ordained of God with authoritative and responsible ac-
“ tion under divine command and promise. When the anti-
“ type Passover Lamb had come, and his precious blood was
“ freely offered for the salvation of parents and their children
“ (not less broadly efficacious surely than the blood of the
“ type lamb) Jewish parents refused it—‘All the people said,
“ His blood be on us *and on our children.*’ Parents rejected
“ ‘Christ our Passover’ for themselves and their children.
“ Was there any efficacious power in that rejection by pa-
“ rents? Has there not been a drawn sword (reddened with
“ blood) over the houses of those ‘parents and their children’
“ these eighteen hundred years in consequence of that reject-
“ ing imprecation? Are not they presumptuously bold who
“ in view of such facts (a few among others numerous as the
“ stars) do deny, that there is a Family life immediately and
“ responsibly related through the Family Head to God in his
“ commandments and promises, ordinances and judgments?
“ Are they who refuse the Symbol of the blood of the Lamb
“ for their children, wiser than would have been the Parents
“ of Israel had they said, ‘This sprinkling *by us* can do our
“ CHILDREN no good; they cannot repent, they cannot believe,
“ they cannot obey, they cannot understand anything about
“ it; WE WILL NOT OBSERVE SUCH A SERVICE’? If Israel’s pa-
“ rents had said, ‘OUR *act, our obedience, our faith,* can do our

“ CHILDREN no good,’ would there not have been lamentation
“ and weeping *over the DEAD in all such homes* on the morrow?”

We are fully conscious of having given a very imperfect idea of the contents of these four volumes—the extent of the investigation, the fullness of the citations, the minuteness of the details in criticism, the application of the principles adapted to particular cases, and the light shed upon many doubtful questions. They must be carefully studied to be properly appreciated. If asked to give a summary of the most substantial results of this Inquiry, we would name the following:

1. The assigning to βαπτίζω a clear and definite meaning that will translate the word wherever it occurs. No English word is given as a synonym or proper rendering of the Greek term, but the original is transferred with its definite idea. It is shown that the renderings “to dip,” “to plunge,” “to immerse,” “to submerge,” and kindred ones, so far as they express the mode of an act do not meet the exigencies of the case. The word is not at all modal in its signification, and any and every attempt to graft such a meaning on it must fail. Over against the Baptist theory of dipping, Dr. Dale has triumphantly demonstrated that the word has no such limited signification, and is not used to express the mode of an act, but includes whatever is capable of thoroughly changing the character or condition of the object. We cannot give even selections from his ample collection of passages to establish such a usage of the word. But any one who now insists on this word meaning to dip in a material fluid, and nothing else but dip, must do so in spite of facts, and simply as the result of ignorance or unyielding prejudice. We do not understand Dr. Dale to deny that the word may be and is used where the object was thus dipped or immersed, but that this is not the meaning of the word, and that in scriptural use it never has of itself this meaning.

2. The discriminating treatment of the words accompanying and modifying the sense of βαπτίζω, with special examination of the New Testament use of ἐν and εἰς in such relations, and assigning to them a distinct and consistent mean-

ing. The manner in which such words have been translated by advocates of particular dogmas, and sometimes by the translators of our English version, has made sad work with the inspired word. *Eis*, for instance, in connection with baptism has been made to do the service of several words widely different in meaning, as "*in*," "*into*," "*unto*," "*for*," and on these interpretations have been based different views of baptism. "*For* the remission of sins" has been used to prove the efficacy of baptism, or the connection between baptism and the forgiveness of sin, while "*in*" has been used as an argument for immersion in water. "*In the name*" etc., with *eis*, has been translated as if identical with the same expression with *en*, though specifically differing. Dr. Dale has labored to remove the confusion produced by such confounding and mistranslation of terms, and to give to each word its own legitimate signification in its proper connection. He has thus taken away the foundation from some errors in religion, as well as given a harmonious view of the language used in connection with baptism.

3. The very full collection of citations from Pagan, Jewish, and Christian sources for examination and illustration. Others have made collections of this kind, but it may be doubted whether any single author has gleaned the field so carefully as he has done it. It is of great service to the mass even of scholars to have such a collection of citations ready to hand. Few have the time, if they had the ability and works, for such a labor. Dr. Dale has furnished such material as will enable intelligent readers to examine and judge for themselves. All that would seem really necessary to a true verdict is here provided, and we need but examine and weigh the testimony.

4. The careful application of well defined principles to the various baptisms of the New Testament to see how they will interpret the facts, and whether a harmonious view can be thus gained. It cannot be denied that the Bible speaks of "divers baptisms," and yet these may all be presumed to have something in common. They are not so utterly diverse as to have no relation to each other, nothing by which

one may be allowed to exhibit or illustrate another. If Dr. Dale has not discovered the key to all the mysteries of baptism, it must be admitted that he has removed many difficulties and thrown great light on the subject. Any one undertaking to examine what the New Testament teaches concerning baptism, will, after reading these volumes, find his task greatly lightened.

5. The aid thus afforded in understanding many passages in the Bible. In the departments both of exegesis and doctrine, these volumes will furnish help in settling disputed points. The aim being to ascertain what the Scriptures do actually teach, there is no favorite canon of criticism or dogma of theology in the way of a fair interpretation, and while the author may not always have arrived at the absolute truth, he has not labored in vain. If some of his interpretations may need revising, most of them will stand the test of sober criticism, and will be a permanent gain in the careful study of the Bible.

These we mention as some of the more substantial results of a general character which are secured by our author's learned investigations. Many minor matters of special interest might be noticed if we had time and space, but such a review is almost necessarily limited to the more general features of the work.

There are some conclusions reached by Dr. Dale to which we cannot yield our assent. We hesitate to publish our disagreement with the conclusions of one who has devoted so much time and attention to the subject, and who seems disposed to follow the principles adopted to their logical results. Still, we are not convinced, and it would be unfair to Dr. Dale, as well as to the truth, to conceal our convictions. In advance, however, it may be said that the points of difference do not at all affect the general argument, or detract from the value of the labors expended on these volumes. The chief questions remain entirely unaffected by the special conclusions reached in the cases where we feel constrained to record our dissent. The meaning and usage of βαπτίζω would remain the same

if our author had reached a different conclusion in the cases referred to.

Our dissent from the views here advanced has regard especially to the baptism of the three thousand on the day of Pentecost, the baptism of Paul, and the baptism included in the commission of Christ, (Matthew 28 : 19, 20,) commonly called "the great Commission." Dr. Dale has reached the conclusion that none of these has any direct reference to ritual or water baptism, and in support of his views has carefully elaborated his arguments. It would be impossible for us at this time to examine and discuss all that he has offered in support of his interpretations. He has presented some difficulties to the commonly received views, and at considerable length urged arguments in defence of his own. The first impression likely to be made on learning the conclusions thus reached, is that it is a clear case of *reductio ad absurdum*—that the author has condemned his own principles of interpretation, by showing their logical results. Doubtless some will be glad to avail themselves of this to break the force of his arguments on other points. It is only fair to say, that his general views of baptism would receive a stronger support by a different interpretation in these cases, and that he is not chargeable with adopting conclusions to support a theory.

We must satisfy ourselves, for the present, with offering some reasons why we cannot accept the conclusions in regard to the baptisms in question, but must continue to hold the common view.

1. First of all, it is admitted that the common, well nigh universal, view recognizes all these as cases of ritual baptism. The faith of the Church has decided in favor of this view. From the earliest times to the present day, it has been taken for granted that these were baptisms with water. This, it is true, would not prove the correctness of such a view, for error is very old as well as truth. The long continuance and wide reception of a doctrine does not establish its claim to our acceptance. Some of the errors of Romanism are almost as old as Christianity. Still, until insuperable objections are presented against a view so generally and so long held, and

the most positive proof offered to support the opposite one, we must hold fast to the common faith of the Church. We have great confidence in what may be called the common sense interpretation of the Bible, and are slow to believe that the great mass of Christians have been in error on this point for so many centuries. We are fully aware of the uncritical character of this mode of argument, nevertheless it has with us very great weight. And we do not think that Dr. Dale has advanced sufficient proofs for abandoning an old and received interpretation of Scripture. His position is substantially the following: Consistency in the use and interpretation of the language of Scripture in connection with baptism requires that in these cases we should understand a higher than ritual baptism, a real baptism of the Holy Ghost. He says: "We do, therefore, reject the hypothesis which makes " the baptism of the Commission a ritual institution, as well " as the further hypothesis that baptism into the Name of the " Lord Jesus is the equivalent of baptism into the Name of " the Father, and of the Son, and of the Holy Ghost; and " deny, that the Lord Jesus Christ in enjoining the baptism " of *his disciples* 'into the Name of the Father, and of the " Son and of the Holy Ghost,' had any idea of announcing a " formula for a ritual ordinance. All disciples of Christ " must as such receive a ritual baptism into Christ, and if " after being discipled to Christ they are to be ritually bap- " tized into the Name, etc., then there must be two ritual " baptisms of Christianity. Standing on this ground, we " immediately relieve the Apostles from the charge of fla- " grant disobedience by the substitution of a wholly diverse " form of words for the most remarkable form of words con- " tained in all the Scriptures, announced and enjoined under " the most impressive circumstances, and by the highest au- " thority."

"This denial is sustained: 1. By the entire absence of all " evidence in the Commission in connection with these words " of a ritual injunction. *Βαπτίζοντες εἰς τὸ ὄνομα* is a com- " plete phrase expressing a most positive sentiment in itself. " Water (*ὕδατι*) cannot be introduced, elliptically, into it by

“ any recognized law, because water nowhere appears in all
 “ Scripture with these very remarkable words. Again, these
 “ words cannot be converted into a ritual formula, because
 “ thereby the transcendent truth which they teach is de-
 “ stroyed. A rite is but a shadow. This baptism as it stands
 “ in the Commission is a reality. This reality is adequately
 “ secured by discipleship to Christ. Therefore, to convert it
 “ into a ritual shadow, is not only to give a stone instead of
 “ bread, but worse, it is to take away divine bread that has
 “ been given, and to replace it with a human stone. 2. By
 “ the absolute incredibility of the rejection by the Apostles
 “ of such a commanded formula, and the substitution of an-
 “ other. What amount of evidence could give probability
 “ to such rejection it is hard to say; but this is certain, *there*
 “ *is not a particle of real evidence* for it. 3. By the essential
 “ difference of the two formulæ as expressed in their terms.
 “ 4. *By the entire exclusion, hereby induced, of a CRUCIFIED*
 “ *Redeemer from the ritual entrance into that kingdom of which*
 “ *his CROSS is the door.* 5. By the want of significance in
 “ water ritually used in a baptism *into the TRINITY*, which, as
 “ such *has no quality to remit sin*; while it is demanded in a
 “ ritual baptism into Christ, whose great characteristic is ‘the
 “ Lamb of God that taketh away the sin of the world.’ 6.
 “ *By the absolute necessity for that real baptism into CHRIST*
 “ (everywhere taught in Scripture and ritually exhibited by
 “ the Apostles) *in order to that baptism into the sovereign and*
 “ *and holy THREE-ONE* taught in the Commission.”

The baptism of the three thousand and of Paul, though in the author's view not standing on the same ground, may be considered under the same head. We have given him the benefit of his own statement, and proceed to add,

2. That ritual baptism was a well known and recognized religious ordinance at that time, and when the word is used without anything to suggest a different meaning, the natural impression is that of ritual baptism. It seems hardly necessary to offer any proof of the familiarity of this ordinance. It was practiced by John, submitted to by Christ Himself,

and administered by the apostles before and after the death of their Master, as a means and a pledge of discipleship. To be baptized was equivalent to becoming a disciple. Hence we read: "When therefore the Lord knew how the Pharisees had heard that Jesus *made and baptized more disciples* than John," etc. The Eunuch at once said, as of a fully understood matter, "See, here is water; what doth hinder me to be baptized?" At Samaria, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Though at night, and in the jail at Philippi, the keeper of the prison "was baptized, he and all his straightway." These and similar cases show how well it was understood at that time that ritual baptism was to be administered to all who desired to be disciples of Christ. The language of the Commission is in perfect harmony with this idea. It is to make disciples of, or to disciple, μαθητεύσατε, all nations, baptizing them, etc. It seems scarcely possible to receive any other impression from the words, than that they were to disciple the nations to Christ, and as a means were to baptize those who became disciples, and further to teach them to observe all things whatsoever commanded by Christ. The relation of baptizing and teaching is suggestive of baptism being the initiatory step in the work of making disciples, or that the baptism was to be followed by instruction and obedience in the school of Christ. This, it also seems to us, is fatal to the interpretation of an exclusively higher and ultimate baptism, in which baptism with water, or as an external ordinance, is to have no part. The command to the apostles and the promise of the Saviour point unmistakably to a process to be carried forward, by human instrumentality, through the ages of the world, and by which all nations are to become disciples of Christ. The baptizing and the teaching are the human instrumentalities to be employed, and the guarantee of success is, "Lo I am with you alway even unto the end of the world." When Peter said to the multitude, "repent and be baptized, every one of you in the name of Jesus Christ," and when Ananias said to Paul, "arise and be baptized," we

can hardly think of a command that does not embrace the well known baptism with water, or that this was not the very baptism enjoined as a condition and evidence of their discipleship. It may help to confirm this to refer to the case of Peter at Ceserea. Here there is no room for dispute or doubt, as distinct mention is made of the water, for baptism: "Can any man forbid water," etc. The very form of expression in the original, "Can any one forbid *the water*," τὸ ὕδωρ, indicates how distinctly it was understood that water baptism was to be administered in all such cases. It is not, indeed, denied by Dr. Dale that all who openly espoused the cause of Christ or professed themselves His adherents, were baptized; and it is very difficult to believe that in these cases there is no reference whatever to this well known ordinance, but that it is a spiritual baptism, and we must look for some other time and place for their baptism with water. We believe that every reader of these accounts will naturally, if not necessarily, receive the impression of ritual baptism here, as in the cases where it is distinctly stated or so clearly implied as to place it beyond doubt.

3. That baptism into Christ, or into His name, is not necessarily different from baptism "into the name of the Father, and of the Son, and of the Holy Ghost," as Dr. Dale argues. It does indeed seem strange that we have no mention of this formula, "into the name of the Father, and of the Son, and of the Holy Ghost," elsewhere in the New Testament, but that the baptisms spoken of are simply into Christ or into His name. So remarkable a fact has not escaped the attention of students of the inspired volume, and while they are not altogether agreed as to the best explanation, they have not favored the theory of these baptisms being entirely different in their nature and design. Some have favored the view that while the formula in Matt. xxviii. 19, was not used, the baptism into Christ included and comprehended all that is expressed in that formula, or that baptism into Christ involves baptism into the triune God, Father, Son, and Holy Ghost. Others have maintained that when we read of baptism into Christ, we are not to understand it of the form of words employed, but that it is spoken of in distinction from

other baptisms, as that of John, and that the full formula was employed. There is certainly no proof that this formula was not used, and there is very much in favor of the view that it was. It is very possible to understand the inspired writers when speaking of baptism into Christ, as not referring at all to the form of words made use of, but of the distinctive aim or design of such baptism. Those thus baptized were bound to Christ as their Redeemer and Lord. They obligated themselves to believe on the Lord Jesus Christ as their Saviour. It will hardly be maintained that those who were baptized into Christ or into His name, did not recognize the Father and the Holy Spirit, or that they were not to serve the triune God. Among the early Fathers as well as among the most distinguished scholars and divines of modern times, baptism into Christ is understood to be the same as baptism into the name of the Father, and of the Son, and of the Holy Ghost. We might quote plenty of authorities in support of this statement, but of course they prove nothing beyond the weight of critical opinion. After all it is a case where we must exercise our best judgment, and in the absence of positive proof on either side, adopt the view which seems most reasonable. We will only name among modern writers of repute, Olshausen and Neander, the former of whom says, "We cannot infer from those phrases [into, or in the name of Christ] that the complete formula given by the Saviour was not employed," and the latter, that "baptism in the name of Christ is equally baptism in the name of the Father and of the Holy Spirit." We would not present them as any solution of the difficulty, but may we not find something remotely analogous in the apostolic benedictions? In the Old Testament a prescribed form is given for blessing the children of Israel, and in the New Testament this is translated into, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." But we have also the shorter form, "The grace of our Lord Jesus Christ be with you."

4. That at least very soon after the times of the Apostles we have evidence that baptism was thus administered in the name of the triune God. Justin Martyr furnishes us with

positive testimony of this fact, and his intelligence and candor as a witness leave no room to question the reliability of his statement. To rightly understand the force of Justin's testimony it must be observed, that he does not profess to give a precise formula for baptism, but is explaining for the information of his pagan readers the manner in which Christians are dedicated to God. "For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water." The fact that Justin does not quote the precise words of the Commission, and that he uses *ἐπὶ* instead of *ἐν*, does not at all affect his testimony as to the point in question. Other witnesses might be cited, but it will be sufficient to give the general statement of Bingham in his learned work, *Christian Antiquities*: "Indeed among all the writings of the Ancients, I have never yet met with any but two, that plainly and directly allow or approve of any other form of baptism, save that which was appointed by Christ at the institution."

We admit the possibility of a change or a corruption of the original form, and a complete misapprehension of the Saviour's language, so that the entire church may have fallen into an error which has continued until the present time. But it is an assumption that should be supported by the most indubitable testimony before we can be expected to adopt it. The practice can be traced back almost to the times of the apostles, when at least many might be living who had been baptized by the apostles themselves; and we are asked to believe that, at that time, baptism was not administered in accordance with the original institution. It is not a question as to whether already extravagant notions had not begun to prevail in regard to the nature and efficacy of baptism—a question which still agitates the church—but whether there had been a complete change in the institution itself, so that it was no longer administered in accordance with the appointment of Christ and the practice of His apostles. Our author has strained the point when he declares: *It is admitted, "both by ancient and modern expositors, that the practice "of the CHURCH is NOT the practice of the APOSTLES.* The only

“ question, therefore, on the merits of the case, is this : Have “ *the Apostles*, or has *the Church*, since the third century, more “ correctly interpreted the Commission ?” No such general admission has been made, and the interpretation and practice of the Church are older than the third century. The early Fathers habitually appealed to the words of Christ in the Commission, as being, what one of them, Tertullian, styles, the “*Lex tinguendi imposita est, et forma præscripta.*”

5. That no mere men could be commissioned to baptize with that higher and ultimate baptism exclusive of water, nor could the command be given to men by men to be thus baptized. Men are but the instruments employed by God and by which He is pleased to accomplish His work, and God never delegates to the instrument what belongs absolutely to Himself. He may commission men to preach repentance and remission of sins, but He commissions no man to do what He alone can do—forgive sin. So He may commission men to preach baptism and to administer the ordinance, but He does not commission men to bestow the higher and ultimate baptism into the triune God. Our author is justly jealous of undue assumptions of priestly authority, or of ascribing to the sacraments a magical power. He is certainly not guilty of any extravagant notions of the Christian priesthood or of sacramental grace. We cheerfully exonerate him of any intentional tendency in this direction. But we cannot conceal the conviction, that the views he advocates must assume for men a power that equals if it does not transcend all that has ever been claimed by the highest of High Churchmen. We doubt if Rome has ever claimed more than is involved in this assumption of our modest Presbyterian brother. Of course he will disavow all idea of such an assumption, but we cannot help thinking that his interpretation of the great Commission, and that of the baptism of the three thousand and of Paul, must include thus much. When Christ said to the apostles, “Go ye therefore and disciple all nations, baptizing them,” etc., if He meant this highest baptism and this exclusively, then He commissioned men to administer and bestow it, and that just as actually and surely as He commissioned them to teach the observance of all things com-

manded by Him. It is all plain enough if we understand it of submission to a divinely instituted ordinance, the condition and proof of their discipleship to Christ, but mysterious beyond comprehension, if it must be understood of something wholly divine, a baptism of the Holy Ghost. Does God ever command men thus to baptize themselves or others?

6. That consistency in the interpretation of the words used in connection with baptism does not require us to exclude water or ritual baptism in the cases under consideration; but that the general analogy of other cases would lead us to understand a like baptism here. The author correctly says: "The *εἰς μετάνοιαν* expressive of the baptism of John is "changed to the *εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ*, to express "the baptism of Christians," and just so *into* the name of the Father and of the Son, and of the Holy Ghost, in the great Commission to express that baptism. What hinders us from understanding ritual baptism being included in one as well as the other? We may not fully comprehend the force of Dr. Dale's arguments on this point, but, so far as we do, we think they are based on imaginary or doubtful distinctions, and, perhaps, an unconscious influence exerted from doctrinal views of the nature and efficacy of the sacraments. The volumes bear too much evidence of candor and sincerity to entertain, for a moment, the idea of the advocacy of what the author does not really believe, or of seeking to maintain views which have no better foundation than prejudice or party spirit. The very fact of his difference from the commonly received views of his own church, as well as of others, may be regarded as an evidence of honest investigation and independent judgment. These, however, will not always insure exemption from mistake, and Dr. Dale may have fallen into error, through excessive carefulness in striving to avoid it.

What has been said in the way of dissent from certain conclusions of the author, must not be considered as a reply to all his statements and arguments. Such a task would require a more lengthy and minute discussion. The object has been simply to suggest some of the reasons why his views on

these points cannot receive our assent. Had we time and space we might offer other reasons and develop more fully those offered. But for the present this must suffice.

The spirit of these volumes must be regarded as admirable. It would have excited no surprise had Dr. Dale sometimes shown more temper than he has in meeting the objections of opponents, or in dealing with the asperities of critics. But he has preserved throughout a commendable equanimity of mind. Whilst avoiding personal invectives, he has the skill to turn those employed by others to their disadvantage. There is a vein of humor pervading the discussion that relieves it of anything like asperity, while it gives a zest to the whole performance. Often this humor shows itself in delicate sarcasm and pleasant raillery. We imagine, at times, that we can see the twinkle of the eye, and the suppressed smile on the face of the author, as he playfully indulges in bantering his opponents. He could hardly hide from himself, that what afforded him pleasant amusement must be a little embarrassing to his friends on the other side. It may be that they will not enjoy it as we have done, and laugh outright in the midst of a sober argument. We can assure our readers that they will find entertainment as well as instruction in these volumes.

There is something almost romantic in connection with the production of this work. Incidentally we learn, that the author had devoted himself to the work of Foreign Missions, and prosecuted his studies at Andover and Princeton. Providentially hindered from his design, after some years of labor in a most successful Bible Agency in Pennsylvania, he settled in Delaware County, about thirty years ago, and has continued there to labor ever since. In the midst of abundant and very fruitful labors as a "Country Pastor," he has found time to prepare and give to the world one of the most elaborate and learned works of the present generation. It is stated that "*neither for labor expended nor for money invested has the Author received one dollar.*" He has wrought in the spirit of a genuine scholar who believes that the truth is more precious than silver and gold.

NOTE.—By some mistake, in printing the preceding article on *Dr. Dale's Inquiry into the Usage of ΒΑΠΤΙΣΜΟ*, a part of the quotation intended, beginning with “The full formula,” p. 234, REVIEW, was left out. As it might leave a wrong impression and do injustice to the author's views, we give the passage here in full, and also add another quotation from the close of the volume, *Christic Baptism*, which will aid in showing still more fully his meaning.

“The full formula of New Testament baptism embraces:
“1. The verb in the active voice; 2. The symbol agency in
“the dative, with or without ἐν; 3. The complement of the
“verb, the verbal or ideal receiving element, in the accusa-
“tive with εἰς.

“This full formula appears in Matt. 3 : 11, βαπτίζω ἐν
“ὕδατι εἰς μετάνοιαν; and in an abbreviated form (also with
“the omission of ἐν and a change of order), in Luke 3 : 16,
“ὕδατι βαπτίζω. *No abbreviated form can be made the basis*
“*of interpretation.* It must first be completed by a supply of
“the ellipsis.

“In the full form the active voice expresses the transition
“of the object from one condition into another; the da-
“tive expresses the symbol agency by which this change is
“effected; the accusative with εἰς denotes the ideal element
“into which the object baptized passes, thus becoming thor-
“oughly subject to its influence. That in this full formula
“the agency is represented by the dative is certain: 1. From
“the office of the dative; 2. From the universal Classic usage
“with the verb in the active voice; 3. From the nature of
“the case, which forbids a living person to be put into water
“without withdrawal, which the meaning of the verb de-
“mands.

“It is no less certain, that in this full formula εἰς with its
“regimen represents the complement of the verb (the ideal
“element into which the baptized object verbally passes), and
“is thus represented as coming under its full influence. This
“is certain: 1. From the separate, and especially from the
“combined, power of βαπτίζω εἰς; 2. From the accepted force

“ of such combination without exception, in Classic, Jewish
 “ and Patristic usage; 3. From the fact that the full force of
 “ the verb can be and the teaching of the Scripture requires,
 “ that it should be expended in this direction; 4. From the
 “ fact that whenever a diversity in the baptism (=the con-
 “ trolling influence to which the baptized object is to be sub-
 “ jected) is designed, *it is this regimen of εἰς which is changed to*
 “ *meet the demand*. Thus the εἰς μετανοίαν expressive of the
 “ baptism of John is changed to the εἰς τὸ ὄνομα τοῦ Κυρίου
 “ Ἰησοῦ, to express the baptism of Christians; and this is
 “ changed by the Apostle for εἰς τὸν Μωσῆν, to express the
 “ baptism of the Israelites; and again (to express and to con-
 “ demn a suggested baptism of the Corinthians) we have εἰς
 “ τὸ ὄνομα Παύλου; while to express a special baptism com-
 “ mon to all Christians, we have εἰς ἓν σῶμα; and the ulti-
 “ mate and eternal baptism of all the redeemed, εἰς τὸ ὄνομα
 “ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος; and
 “ finally, as a universal phrase covering every case of bap-
 “ tism, we have εἰς τὴν ἐβαπτίσθητε.

“ Few things, in the whole circle of revelation, are estab-
 “ lished on more full, varied, and unquestionable evidence
 “ than the statement, *that the complement of Βαπτίζω in the*
 “ *New Testament is invariably an IDEAL element, suggestive of*
 “ *the most controlling spiritual influence, realized or symbol-*
 “ *ized.*” * * *

“ CHRISTIC BAPTISM differs from Johannic Baptism in that
 “ it shows truth in its ultimate ground. John preached a bap-
 “ tism of the soul ‘εἰς μετανοίαν, εἰς ἄφεσιν ἁμαρτιῶν, into
 “ repentance, into the remission of sins,’ with a rite shadow-
 “ ing this preaching; Christianity reveals the ground on which
 “ this preaching of repentance with its sin-remission rests,
 “ namely, ‘Christ crucified, the Lamb of God that taketh
 “ away the sin of the world.’ Therefore the baptism of
 “ Christianity is *into* CHRIST, and through him remission of
 “ sin (together with regeneration and reconciliation) having
 “ been secured, the further and ultimate baptism (changing
 “ the condition of the once rebellious and alien soul to one
 “ of subjection and affiliation) ‘into the Name of the Father,
 “ and of the Son, and of the Holy Ghost.’ ”

ARTICLE II.

THE GERMANS IN THE UNITED STATES,—THEIR DUTY AND DESTINY.*

Translated from the German by J. B. BITTINGER, D. D., Sewickley, Pa.

Who of us has not somewhere in America, an acquaintance, or a relative? Who is there among us, that is not bound by some personal tie to the new world? One has a brother there, who, if indeed he have not altogether disappeared, very seldom sends tidings of himself. Another has a son, who left many years ago, and whom his parents sigh in vain to see but once more, before they leave this world. Sad is it if the separation has inflicted yet other wounds, and the memories of the absent one are mingled with sorrow, and, it may be, bitterness, instead of joy. But even he, who has no kindred beyond the sea, perchance has friends or school-mates there, and, in imagination at least, has made many a journey thither to that wonderful land,—the country, as you well know, from which have come over to us, our daily house-friends—the potato, petroleum and tobacco—a land, too, of which not a few of our best poets have sung to us in many familiar strains. Thus Schiller, in his “Elegy of Nadowa”; Seume, in his romantic narrative of the Canadian Savages; Freiligrath’s “Emigrants,” and his cycle of “Songs of an exiled Poet”; Lenau’s Travels—(The Three Indians, Niagara,) and his “Atlantica”; Louisa Brachmann in her “Columbus”; Chamisso and others. Innumerable threads stretch from country to country, and I, for one should like to know how manifoldly and how variously, even our dear little Jena is bound to America. Hence it is that the condition

* *Ueber Aufgabe und Zukunft der Deutschen in der Ver. St. von Amerika.* An address delivered before a Literary Society of Jena, by Prof. Edmund Spiess, Ph. D., and Lec. of Theology in Jena, and Delegate to the Evangelical Alliance in New York, 1873.

and circumstances of this remote land have for us so deep an interest and significance; nor does it need any arguments to prove that we would rather be set right in respect to America, than to learn about China, or New Zealand, or Turkey itself. Even South America, though richer in the beauties of nature than North America, does not interest us as much as the territory of the so-called United States.

In this great Republic, so far as area is concerned, the greatest known to history, millions of our German brethren have sought and found new homes; and because they are flesh of our flesh, and good German blood flows in their veins, therefore still, ever throb in unison, these hearts on both sides of the Atlantic; and in their joys and sorrows, cherish towards each other a tender and mutual sympathy. The feeling that we are one body still lives in the dissevered members, and therefore we would gladly know how it fares with them yonder,—what of the country, and what of the people among whom they dwell.

The basis of the population of the United States is made up of the descendants of the English settlers—a people of Anglo-Saxon origin, and who have impressed on American life its dominant characteristic. This Anglo-saxon characteristic, which, to be sure, has many phases and degrees, is known as Yankeeism, (*Yankeethum*). This trait manifests itself particularly in the New England States—here is its proper home. The Yankee, pure and simple, or genuine New Englander, who boasts of his descent from the Pilgrim Fathers, was turned, by the very barrenness and ruggedness of the land, to the pursuit of manufactures, commerce, fishing and skilled labor generally; and in all these branches of industry, he has achieved remarkable success. Nowhere else in the United States are the various institutions for the elevation of the people so widely extended, or so fully developed—no where else are education, science and art so flourishing as here. Everywhere and in every thing a spirit of order, prosperity and toleration reigns. For with all his love for the Church, the Yankee is a true lover of civic freedom and of personal independence. However jealous he may be

of his own rights, he is no less large hearted and noble in his conceptions of duty,—hence an extraordinary degree of public spirit and benevolence pervades these communities. But the Yankee is disregarding of others, and his strong self-consciousness often deteriorates into a coarse overweening self-esteem. The craving for a higher development—the ambition to succeed, has in it something restless and feverish. Towards strangers, he is not unfrequently reserved and cold, and in comparison with material interests, his intellectual, and still more, his ideal interests, are put far in the background. Still further, the Anglo-Saxon American is a man who is not wedded to the soil—in fact a not insignificant part of the population is on a perpetual pilgrimage, seeking for new homes. This so called “moving”—change of domicile, with which the giving up of one occupation, and the taking up of another is closely connected, is, for this reason, something uncommonly easy for an American, and to which he frequently and readily commits himself.

Among such a people therefore, the German element is a truly useful one, and, one may say, a necessary complement. Opposed to this instability and restlessness of the American, as to place and occupation, is the German's steadfastness—sticking to the trade he has learned, to the end. Is the American eager and quick to make money, and by no means stingy in the spending of it; the German is slower, more thoughtful, never so restless in making money, but more close-fisted, more frugal too, and more economical with what he has made. Is the American stiff in his manner, and cold; the German is more frank and hearty. Does the one hold tenaciously to his inherited traits; the other is yielding, and readily adapts himself to new conditions and circumstances. If the former is painfully jealous of his rights and conscientious in the discharge of his duties; the latter is less anxious and worried as to both. For these reasons, as well as for many others, the German is admirably adapted for colonizing a country; and in this respect, it is admitted by all, he has largely contributed to the prosperity of the Union.

It is exceedingly difficult to give an accurate census of the

German population in America, because children born there are counted as Americans. It is however estimated that the German-speaking and German-reading population of the United States is between four and five millions; of whom there are, in the city of New York alone, 300,000; so that they boast of being the third largest German city in the world. The tide of German emigration has spread itself over the whole country. They form a large and influential element in the population of every leading city, and play an important part in its affairs; particularly is this true of the Jews. They readily acquire the language, are shrewd business men, and successful financiers,—clannish among themselves, mutually helpful, and the freest to renounce their old home; from all of which it has come to pass, that they have made marvellous progress, and hold in their hands immense capital both in money and real estate.

The Germans are settled most thickly in the Middle, Western, and North-Western States; thus, in New York, New Jersey, Pennsylvania, Ohio, Indiana, Missouri, Wisconsin, Illinois, Iowa, Minnesota, Wyoming and Dacotah. Even in the States and Territories bordering on the Pacific, they are found in relatively large numbers; and though, in some instances, for several generations, they have retained their language, and preserved many of the manners and customs of the fatherland, nevertheless, they readily adapt themselves to the American ways, especially in political matters.

The "Pennsylvania Dutch" do not wish at all to be considered Germans. They speak a peculiar and corrupt dialect, a sort of conglomerate German. I will give you a small sample of it. Dr. Koenig's Hamburg Family-Almanac, for 1874, published exclusively to make known the virtues of a certain kind of "Hamburg Cough remedy," contains a large variety of specimens of "mixed" German, E. g. "Horreskop for de Maerz: Der Mann in dem Monat gebore is a bissel inclinet zu blowe. Er wird a hauslicher Mann sei, un werd verstehe die Kradle zu rocke und potatoes zu piele. Er werd sterwa in der usual time in life, un a haus and lot hinnerlasse mit a small mortgage druf. Er werd numme emol for en office

runne und dann gebote werre" (from Josh Billings' Farmers' Alminax). The origin of such a mongrel speech is a simple process, and easily explained. The emigrant learns to know English and other foreign words. By degrees, he comes to use them; at first, very seldom, and only in speaking with strangers, then he employs them alternately with the German words; finally, the latter are displaced, and their places occupied by native born expressions. In the course of time, German words grow fewer and fewer, and English ones become more and more common, and the second or third generation, or, at farthest, the fourth, ceases, first to speak, and then to understand the German mother tongue. In illustration of what I have said, I will give you the substance of a poem entitled, "The German Emigrant":

In his youth he crosses the sea—begins life in a tent under German canvass. Industry, patient and laborious, brings in its train prosperity. His fields and fortune grow amain—ruddy cheeked, blue-eyed and flaxen-haired children fill his house, but they speak not the father's tongue—their mother did not come from over the sea, she was a daughter of the New World, and bore only Americans, and it was *her* speech they learned; and so the father at length forbore, and then forgot the things that once were dear to him in the home beyond "the flood." Grown old and grey with hard work, his German heart had long become cold towards the Fatherland, and, at last,

As on his dying bed the pilgrim lay,
And heard the foreign words his loss deplore,
He smiling whispered: "*Wiedersehen dort,*"
And German, 'neath that roof was heard no more.

To be sure, not always, nor everywhere, do Germans so rapidly unlearn and forget their mother tongue. There are particular localities in which Germans have lived among themselves, and not mingled much with Americans, and in such communities, a pure dialectic German has been spoken for three or four generations past; but, as a general thing, German customs, and the German language have passed into irrevocable decay, and, as a national speech, German must

die out. This process is, all the time, delayed and protracted by fresh accessions of German emigrants, but it will complete itself with the inexorableness of a law of nature. The characteristic brevity and pregnancy of the English language, by virtue of which it can so manifoldly use its monosyllabic stem-words as nouns, adjectives, verbs and adverbs, is what so admirably adapts it to the demands of practical life, and gives it such a vast superiority over the languages of all foreigners; and the German language, in a country so rich in different foreign tongues, must share with them the fate of being displaced and forgotten; for, it is impossible, that all the various nationalities, customs and languages should perpetuate their independent existence, side by side. There must and will come an assimilation, the result of which will be, not the absorption, by the Yankee, of the foreign elements, thus merely giving us the New England-American,—but rather, on the contrary, a new race, made up of all the different nationalities, which have met together on the American continent, will come forth.

The peopling of the new world may be compared to the rise and progress of a river from its source to its mouth. From the original fountain comes only the smallest part of the mass of waters, which constitute the stream. On every side pour in the little rivulets and larger affluents. For a while these flow along unmixed, and in their divers colors—side by side, with the main current, they move in their isolation; but ere long they come together. Their waves kiss and embrace each other. The bends and bars of the channel mix and mingle their waters, and by and by, out of all the tributaries which have poured themselves into the one main stream, is formed a single, undivided current, in which it is no longer possible to distinguish between the waters of the tributaries and those of the original fountain, from which the whole takes its name. With their united forces they now go on their course, bearing the burdens which commerce imposes, serving the race, and bringing trade and blessings to the land.

The aborigenes of America have contributed but a very small part to the mass from which the race of the future in

this country is to be formed ; but from every quarter of the globe, and from all nationalities have come additions ; and from all these elements, after they have been mixed and purified, shall come forth, on this soil, a new born race. They shall not constitute a mere conglomeration, an unorganized heap of heterogeneous and antagonistic materials, but shall all resolve themselves into their constituents, in order that by the neutralization of opposites, and the merging of their native bodily and mental traits, they may all find themselves again, joined in a higher unity, and after being abandoned to the consequences of their diversities, may be united together in one great and new family.

One of the largest affluents of this national stream, one that has already poured forth an immense volume, and which, in all probability, will for many years to come, keep up its full tide, is the emigration from Germany. No sensible man however, will expect or wish, that the Germans of America should persist in prosecuting specifically German interests, or should continue German, in their speech and manners for all time to come. The praise-worthy efforts on the part of the German churches, schools and associations to uphold the German language in preaching, teaching and singing, and in social life—efforts that deserve, and have received our warmest sympathy, can only have it for their object and result, to mediate and alleviate the transition from the old to the new order of things. In leaving old relations, and entering upon new duties and strange surroundings, there is, I am sure, nothing that can make the transition possible or endurable except the holding fast to the past as it lies behind us developed in our mother tongue and memories. These are the bridge by which we can always revisit home, even while we are daily more and more adjusting ourselves to our new relations and acquaintances. I heard of only a few persons, and those not very competent to judge, who entertained and nourished the illusion that, a sort of second Germany would be founded beyond the sea, where the German language, German customs and a German population would permanently establish

and spread themselves as an independent nationality. But why should the Germans form the only exception? Or shall we say that the English, the Irish, the Norwegians, the Italians, the Negroes, and the Chinese will all be able to found and maintain their separate communities side by side with the Yankees? This is absolutely out of the question, and not even desirable. It must always be borne in mind, that America has not been settled by colonies, but by emigration, and this makes a vast difference. Colonial settlers seek to preserve unbroken their connective ties with their native land—it is ever their mother country. They regard themselves as adherents, only separated, in space, from the old homestead, but politically one with the mother country—though the bond should, in many instances, loose itself. Colonies, as is well known, are of different kinds, as for example: Agricultural Colonies, which have their origin in the wornout lands, and the excess of population in the parent country; Commercial Colonies, leaving cultivated countries for countries less cultivated, in order to furnish a market for the manufactures of the mother country, and, in exchange, for colonial products; Fishing Colonies, established at points where annually, in their season, fishing fleets may gather; Supply Colonies, for the convenience of seafaring nations, established at such places as vessels on long voyages may put in at, to make repairs, or lay in provisions; Penal Colonies, such as Cayenne, Lambesi, Siberia, Botany Bay, and New Caledonia, to which the mother country transports her convicts for settlement and safe keeping; Military Colonies, (i. e. colonies of conquest,) where the invaders become the ruling class, and get control of the lands, taxes and offices;—subjugating the native population and reducing them to slavery; Missionary Colonies, for the purpose of evangelizing and civilizing heathen nations—besides many other kinds. Colonies of this kind were planted by the Phœnicians, Carthagenians, Romans (military colonies), Normans and Crusaders; the Knights of the Teutonic Order, and other religious orders; and later by almost all commercial nations, and especially by the English. Germany, which never had an effective naval

force, has, so to say, never had any colonies. Her earlier, as well as later attempts to plant colonies, and particularly those of the Elector of Brandenburg; (1640—1688)—for instance, the one established by Major von d. Groeben, at Fredericksburg, on the African coast, with the hope of making it a prosperous commercial point, proved failures. Nor, looking to the future, is there much to be expected, in this direction, from Germany. Even if she had a large navy, it is not likely that she would make conquests in Asia, Africa, or even in America for the sole object of planting colonies. Prince Bismarck, with a true statesmanlike penetration, has withstood the temptation to acquire for us, through the treaty of peace with France, either an island or any other territory for purposes of colonization, however interesting and seductive a trans marine possession might appear. Although the German people possess excellent qualities for colonizing, they can, at this day, only interest themselves in founding colonies in such countries as already constitute independent political states, that is: to come into those closer political ties, which will secure important and lasting commercial advantages.*

Emigration, on the contrary, is leaving ones native country with the object of renouncing ones allegiance to it, and seeking a home elsewhere. When the emigrant leaves his country, he leaves his civil rights behind him. To them he has become a stranger. Wherefore also he thinks of his native land with feelings quite different from those entertained by the inhabitants of a colony—the colonist never ceasing to feel that he is a citizen of the mother country. To the right of personal freedom, belongs as a natural right, the right of expatriation, that is: the right to go and settle where and when, one pleases. Moreover this is involved in the Christian conceptions that all men are children of God, and citizens of the world. Hence laws forbidding emigration are a great hardship, and an unjust infringement upon the fundamental rights of the individual, and cannot be enforced, even by

* See Roscher: "Colonies, Colonial-policy and Emigration." 2 Ed. Leipsic and Heidelberg, 1856.

heavy penalties. When Louis XIV. oppressed the Protestants, the severest threats did not prevent their leaving the country, but served only to excite in the minds of the exiles feelings of bitterness, so that, even in foreign lands, they ceased to feel or cherish any sympathy for their old home. But it is the interest of every government to create for itself by means of its emigrants such sympathies and bonds as well as such an influence: namely, such as Switzerland through her citizens that have emigrated, has won for herself in every part of the world. It will not be denied that Germany has even a deeper interest in this matter—that her sons and daughters, who have left the German fatherland, should affectionately remember their old home; that they should find there what they longed for and sought here; that they should add new honor to the German name; and that the German element should find its proper place, and exert its legitimate influence. While those States which have colonies, may direct the stream of emigration, where it promises to be most advantageous to the mother country, Germany without colonies, and without a fleet can only let the stream of emigration flow out whither it will. Since the war of American Independence, European emigration, and especially the emigration from Germany, has taken on proportions before undreamed of. In the war of the American Revolution some 30,000 German soldiers took part—mercenaries, whom England had hired from the smaller German courts of Hesse Cassel, Hesse-Hanau, Brunswick, Waldeck, Anhalt, Ansbach, &c., to fight against the Americans. And on this account there exists, even to this day, a prejudice against Germans. This man-traffic, out of which the petty states and princes of Germany made great gains, has always been considered a stain on the history of those courts, and deservedly so. But it should not be forgotten that this and a similar kind of traffic was carried on not by the small principalities only, but by the larger ones too. Notably was this the case with Prussia. The ways and means by which Frederick William I. of Prussia in his ambition for tall soldiers, recruited the so-called “Potsdam Guard,” were positively dishonorable and

disgraceful—he was not above the use of fraud or force. The same may be said of the methods sometimes used by Frederick the Great, in procuring soldiers. But formerly, as a general thing, personal rights were very little regarded. Of these German mercenaries, not a few remained in the country, and after the treaty of peace in 1783 received lands, and some money with a view to become citizens. But besides these there were also Germans who fought on the American side; and it is expressly reported, that when Washington was in his greatest straits, and was compelled to flog some of his American soldiers, and shoot others, the German Militia of New York and Pennsylvania were brave and true, and maintained their discipline. In the emigration of to-day there are many various elements, and of very different degrees of worth.

It is well known, that, from whatever causes anyone may have been obliged to leave his country, all go to America. The authorities are in the habit of pardoning criminals on condition of their going to the United States—a proceeding which, of late, has been repeatedly retaliated upon us by the American courts. They have condemned their dangerous burglars and rogues to leave for Europe.* Municipalities have in some cases, paid the passage of loafers, vagabonds, drunkards, shirkers, and irreclaimables of all sorts, just to get rid of them, with their families and followers,—to learn, alas, that this mangy flock thus driven forth, had come back again, some fine sunny day. Whenever, in any family, there has been a scape-grace of a son,—a sponger and prodigal, one who has unceasingly bled his friends; some bummer of a student, who either could not or would not stand his examination; some hair brained roisterer, whom a mother could neither restrain nor control; or any other worthless fellow of whatever age or rank,—him we gave a free pass across the water. Officers, who have left debts of honor behind; clergymen or teachers, who, for some cause or other, had

* Dr. Spiess is mistaken as to the power of our courts, as well as misinformed as to the facts themselves.

made themselves obnoxious to justice; lawyers, postmasters, light-fingered cashiers and confidential clerks; in a word, every dishonest employee, every lawless fellow, every deserter, and whoever else has fallen under the censure of law, all have taken refuge in the far off and sparsely settled regions of the American Union, there to hide themselves, and either begin a new and better life, or, it may be, to fall quite out of sight, and utterly perish. If it be laid to the charge of Americans as a discredit that there is still so much that is vile and disorderly among them; that there is so little security for life, property, and reputation; that bribery and corruption are so rife; that despite their religious zeal, respect for law is at a very low ebb; they not unfrequently reply, that all these discreditable things may be, and, are accounted for, by the fact that, the refuse and off-scouring of all countries flows ceaselessly towards them, and cast up their scum on the shores of America; and, that under such circumstances, it is impossible for even the best communities to keep themselves pure, or fully to protect themselves from contagion. And who can blame them for defending themselves in this manner?

Germany has contributed her full quota to this sort of immigrants; and although in looking on these fallen brothers, we do not wish in any Pharisaical spirit to lift ourselves up and say: "God I thank Thee that I am not like these," but if we, because of our errors, or at least before their detection and punishment, have been warned of our transgressions, must still cry: "God be merciful to us sinners"—it must nevertheless be admitted that the emigrants just mentioned were not, and are not exactly the right sort. 'Tis true that Rome, when first founded, offered an asylum to every homeless fugitive, and yet became the birth-place of a Curius, and a Curtius, of a Cincinnatus and a Collatinus, and of the many other illustrious names which as models of Roman virtue and simplicity, have won undying fame.

Still, notwithstanding all this, what a country needs for its moral and material progress, is the influx of an honest and substantial class of immigrants, and God be thanked, in

the vast tide of emigration, these elements are by far the most predominant. Multitudes voluntarily forsake their homes, and carry their good name with them. They go forth led by the hope and desire of finding in some foreign land, a less exhausted soil, a better livelihood, and on easier terms. Is it the good fortune of too few in a country, to lift themselves above their narrow circumstances to a better condition, and thus reach a position more worthy of their manhood; or does the disproportion between capital and wages become too large? When this is the case, many will come to the conclusion to leave their native land, and seek their fortunes in foreign parts. For these reasons, emigration, as a general thing, begins in the manufacturing and more densely populated districts. But even in agricultural communities it may become active, where the land is in the hands of the few, or is held in mortmain; where the actual tillers of the soil are continually more and more crowded and circumscribed; where the property is yearly more and more divided up into smaller parcels; or at last, even independent farmers are reduced to miserable tenants. Ireland shows how, in such a case, the desire of emigration may seize even upon an agricultural people, and finally drive most of them across the sea. But also from Baden, the Palatinate, Hesse-Nassau, Thuringia and Prussia, for these same reasons, the peasants, vine-dressers, tradesmen, mechanics and common laborers have moved to America. This class of emigrants, as a rule, always succeed. They become the possessors of a house and lot, and in every way better their condition and prospects.

There are yet other causes of emigration—political and religious persecution; and it is precisely this kind of pressure that has, more than once, driven out from a nation its noblest and best citizens, to become the salt and savor of new homes. Already, in ancient times, defeated political parties frequently went forth to seek new countries with a view to found communities more in accordance with their own ideas; or under more congenial institutions, to feel themselves at home in their civil and political relations. In more recent times similar events have taken place, although in comparatively

isolated cases, and never amounting to anything very serious. When, in pursuance of the Carlsbad decrees of 1819, the "Universal German Students' Club" was dissolved, and investigations were set on foot, in nearly all the German Academies and Universities, in reference to the existence of the so-called demagogical conspiracies; and when hundreds of penal sentences (imprisonment, forfeiture of offices and emoluments, and in some cases even death) had been pronounced, many of the condemned and threatened fled the country and went in search of lands, which would guarantee them a larger liberty, and with it more bread. Still more did the disturbances of 1848, and the suppression of the uprisings and revolutions of that year furnish occasion, not only for the banishment from the country of a large number of those who were demagogues, in the best sense, as well as of agitators and malcontents; but also for the voluntary exile of many. Then it was that Hecker, Struve, Kinkel, Kapp, Schurz, Rau, Munde, Zitz and Raveaux crossed the sea, as, on a former occasion, the noble Kosciusko, or the Wesselhoefts, the Follens, and others, had done. When I was in Cincinnati, I endeavored to find the family of a Baden clergyman, who, on account of a funeral discourse delivered at the grave of a revolutionist, had been condemned to ten years imprisonment, in the penitentiary, and not till he had been in prison five years, was he pardoned and, with his wife and nine children, permitted to wander off to America. In those days Germany lost many noble spirits, and some of her best sons found a refuge yonder, and new spheres of action and influence. Such a transfusion of sound blood has had a wholesome influence on the organism of the new world. Most of the political refugees have, in the course of time, become reconciled to their old fatherland, and have, in some cases, even returned again; but others have remained dissatisfied, and are full of bitterness and hate:—nor have these petulant malcontents, with their undying animosities and dissatisfactions been of any use or value to society in America. But those who have been too magnanimous to nourish implacable hate, or too feeble to feed forever their gnawing

spite, these utter their complaint in the words of the exile poet, Freilegrath :

‘I own that, in my darkness, I have erred;
And those, who fault my ways, henceforth I’ll shun;
My people I’ll forget,—I’ll live apart.
Roll on, O world! I carry worlds within—
One little year has broken all my pride—
My heart is lonely, and my eye is sad,
It grieves me for my bitter spoken speech,
I’ve lost my hate, but—eke alas ! my love.’

Still more numerous are the instances in which the advocates of church reform; the founders and followers of new sects; and, in some cases, also of the faithful adherents of old creeds and traditions, have left their native land in crowds, in order to escape from the pressure of antagonistic creeds, or the surveillance of the state, and to find yonder, in that land of freedom, where the inhabitants as yet live too far apart to be a restraint, liberty to live out their beliefs. Prussia owes an essential part of her greatness to the fact that, she gave a hospitable home to the Huguenots when they were driven out of France (1685); that in 1731–32, she offered a new home to some 30,000 Salzburg exiles, as well as to the Protestants of Zillerthal, in Erdsmandorf, Silesia, (1837); and that Frederick the Great, in accordance with the maxim: “That, in his dominions, everybody was allowed to go to heaven after his own fashion,” would not even drive out the Jesuits, but guaranteed them tolerance and protection; and that the state as such, never took sides for or against any particular religious society. It is very much to be regretted that there has been any departure from this well tested and approved principle of action.

America, it may truly be said, owes her prosperity, her marvelous growth, and her greatness, above all things else, to those of her immigrants, who, on account of religious persecution, or out of concern for religious freedom, fled thither and there found the fullest liberty to practice their religion, and to establish and order their ecclesiastical matters wholly independent of state control, or state patronage. They were

quiet, industrious and peaceable subjects; skillful and enterprising—carrying on their farming and trades, and willing to make a living by their own labor. It was not the gold-hunters and adventurers who accompanied, or came after Ponce de Leon (1513), Ferdinand de Soto (1539), and still later; not the companies, which from 1607 and onwards, were formed for the purpose of colonizing the country, that settled the continent; but in the front rank, and of the best elements were those who, being persecuted and banished on account of their religious faith, found here rest and freedom. Under the auspices of the noble Coligny, who fell a victim and a martyr to the horrors of St. Bartholomew's night (1572), there had been established, in 1562, at Port Royal, in what is now South Carolina, and later, in St. Augustine, asylums for the French Huguenots. In 1610 [1620?] a company of English exiles, who had taken refuge in Holland, formed the resolution to seek a new home in America. Under the leadership of John Carver, Brewster, Bradford, Winslow and others, there landed on the New England coast, from the "Mayflower" 102 [101?] passengers, and founded Plymouth. These are the veritable "Pilgrim Fathers" of whom Anglo-Americans are so proud. In 1630, eight hundred and forty new emigrants arrived and founded a town which, in honor of the birth-place, [the parish in England?] of their minister, John Cotton, they called Boston. The colonies which they established were all decidedly republican, and based the right of self-government on religious principles, which gave to these communities their strength and security. Temperate and energetic, they first subdued the soil, and then later followed trade and manufactures. In 1681, the territory lying west of the Delaware, was granted to William Penn, the Quaker. In 1682 he founded Philadelphia, and devoted himself especially to settling with Quakers the province which had been called by his name. Among those first invited by him, there were also a goodly number of Germans, who, in 1683, laid out Germantown, and ever since the Germans have turned with preference towards Pennsylvania. In 1632, Charles II. of England, granted a tract of land

south of Pennsylvania, to Lord Baltimore of Ireland, whose brother Leonard Calvert, the next year, brought over 201 Catholics, and settled St. Mary's, in what is now Maryland. This colony was the first one in which (1649), a law was passed guaranteeing to all Christian sects the free and unrestricted exercise of their religious opinions. Although, therefore, during the first decades, immigration was mainly from England, still Scotland, Ireland, Holland, France, Scandinavia and Germany added their contingents too, towards the peopling of the new world.

Nearly all the sects of christendom were represented there. In New England, Calvinism predominated; in Pennsylvania Quakerism; Catholicism in Maryland and the South; and in New York and New Jersey, the Established Church of England. Besides these there were Baptists, Methodists, Mennonites, Moravians, Dunkers, Unitarians, Universalists and Mormons; Lutherans and Reformed of every language and shade of doctrine; Jews and Buddhists, Heathen negroes, and white nothingarians, without church or creed; and for all of them, there is room in the country, and the protection of law. It is a universally admitted principle that to his Maker alone, and to no human being is man responsible for his religious beliefs. The Constitution of the United States, in its first amendment, emphatically affirms that it neither knows nor acknowledges any national religion, or State Church. It expressly declares, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As a natural consequence of this it will also be easily understood, that the government and its administration are lifted above all ecclesiastical disturbances, as well as removed from all their conflicts. The right to become a citizen, or to hold a public office, has nothing at all to do with a religious creed of any sort. Not in spite of, but precisely because of this universally acknowledged principle of freedom, in virtue of which every man may follow his own religious convictions; every sect may build its own church; and no religious society, in order to have its clergy educated or employed, is compelled to put itself under state control or

dictation—for this very reason it is that there prevails everywhere an earnest religious sentiment, and an active church feeling, as well as an incredible amount of liberality towards all objects of benevolence and the public welfare.

It will readily be seen how Germany too, which has so often suffered from religious conflicts, sometimes called forth by ecclesiastical aggressions, but much more frequently through the state's meddling with and invading those rights of property and conscience which belong to religious societies,—has contributed not a little to such emigrations. On the occasion of the forcible inauguration of the Union in Prussia, as also when the use of the new ritual and liturgy were made obligatory, even at the point of the bayonet, many thousands forsook their Prussian homes. Also from the kingdom of Saxony there went out in 1838 with their gifted pastor, Martin Stephan, a large number of clergy and laity, who settled in Missouri, where the churches formed by them, have greatly prospered both materially and spiritually. Not a few Saxon-Altenbergers joined the exodus led by Stephan (vid. the well known order of the consistory sent to the Province of Ronnenberg). In Baden and Nassau the old-Lutheran congregations under their pastors Haag, Eichorn, Hein, and Brunn, were so harrassed by police regulations (*gen-darms*, fines, imprisonment) and oppressed, that many resolved to leave their native land. In still other places, the authorities harried and worried with their petty persecutions, Darbeyites, Baptists, Swedenborgians and Irvingites, as well as German Catholics and Freereligionists. In Württemberg too, where religion has always been very active among the people, and where Pietism, Separatism, Chiliasm, and Mysticism throve abundantly in conventicles, many renounced their connection with the established church, and withdrew from the compulsory regulations and ordinances in many ways hateful to them (Gustave Werner); by forming churches of their own (Kornthal); or by emigrating to Palestine, Southern Russia and America.

The emigration from Mecklenburg, as also from the terri-

tories annexed in 1866, had its origin in social and political dissatisfaction. But, on the other hand, the present emigration from the Electorate of Hesse occasioned by the deposition of a minister, whom a large number from his congregations accompanied, is in part to be ascribed to conscientious convictions. The same may also be said of the Mennonites whose former exemptions from military service had been withdrawn.

Emigration originating in, and directed by, private enterprise comes less prominently into view, viz.: The Dusseldorf Society established in 1843, the Noblemen's Society, the Society in Glarus, the National Association of Frankfort and Berlin—the operations of which were directed towards Texas, Brazil, California and other countries. Moreover emigration cannot be created, but creates itself, and always becomes excessive when the political, economic and ecclesiastical conditions of a country have become the cause of widespread discontent.

What now, in the course of time, shall come forth from these beautiful, diversified, good and bad elements? They will, as we have already above indicated, mingle into one. Unrestrained emigration, industrial freedom, obliteration of languages, intermarriage, community of interest and similarity of surroundings, will assimilate these diverse elements; and from this amalgamation will come forth a new race. At the threshold of such a future, and in the face of such prognostications, what is the mission of the Germans in America? Is it a national or a religious problem, which is to be specially solved by Germans, as such? We answer no; but we can point to one task, and the only one which they should assume and complete—to this amalgamation of the nations—this regeneration, let them contribute the good, the genuine German traits, which have ever been our prerogative, and acknowledged as such,—above all, and as comprehending all, their inwardness of soul, and simple-hearted enthusiasm. This inwardness—this soulfulness (if I may coin a word) makes parting, and loosing tender ties, particularly grievous

to the German, but it also in time attaches him lovingly to his new home. This is the spirit that builds for him a happy home—the sweet abode where grand-parents and dependent kindred are tenderly sheltered, and cherished with kindly affection; where the wife, the true helpmeet seeks not only dress and pastime, but holds the place of honor, and wears as her ornaments, industry and economy, and a meek and quiet spirit; where the children are nurtured and admonished, and grow up to habits of sincerity, truthfulness and obedience, and the parental roof continues to be the center and home of brothers and sisters as long as the father and the mother live. This inwardness—this tender and simple enthusiasm, which enlists the energies of the whole man in the work in hand, makes him persevering and steadfast in his toil; in his recreations and pastimes temperate yet happy; in the pursuit of science, self-denying, and loyal to the truth; absorbed in his work, and not too eager for results; in a word, working in accordance with genuine scientific principles. This spirit it is, that so admirably fits him for the service and culture of art. So that from the deepest fountains of his soul, songs full of the joys and sorrows of a genuine human experience, flow forth. His whole soul sings and dances. He partakes of every noble joy that can swell the human breast. This inwardness of soul makes him deeply religious, but often leads him to attach too little importance to outward forms and ceremonial services. This his German spirit makes him appreciative of friendship and hospitality, truth and beauty. It is this same spirit that makes him laborious and enthusiastic in the pursuit of all those high and noble things, which charm and adorn man's brief earthly life. Thank God that He has bestowed on our people so beautiful a heritage—such a precious natal gift.

The Americans are emphatically the people of practical life, of the wise adaptation of means to ends, not unfrequently, and this even in religious matters, they are cold and superficial. It has been said that in America, the flowers have no odor, the birds no song, and the people no soul. If

such an opinion should seem to be extreme and unjust, so much of the expression at least is true, that the addition of some element that would infuse heat and heart would be a needful and wholesome complement to their character. This, doubtless, is the duty and mission of the Germans in America. May it never be said of them, as has been said of the Hapsburgers, and Bourbons, "They have learned nothing and forgotten nothing."

There are some such among our countrymen yonder, those who have forgotten the good old German ways; who have denied their mother tongue, and grown ashamed of their native country; and in place of them have substituted the evil traits of "the Yankees" — purse-proud, conceited, coarse-grained, showy and superficial. They have unlearned the right,—and learned the wrong. They ought to profit by, and imitate the many good qualities of their new countrymen, and forgetting old sins, hurtful tendencies, foolish illusions, and unreasonable demands, should aim at what lies before them. Let them again learn and practice the lesson, that work and worship belong together; that inward piety gains by its fellowship with outward ordinances; and that no genuine self-trust can ever dispense with trust in God. And in exchange, the Americans will learn from them, that life only becomes beautiful and of worth through Integrity, Sincerity, Enthusiasm, and Affectionateness, and all those virtues and excellences which in their kind and degree specially constitute a charism of the German people.

The world's history follows the apparent course of the sun, and goes from East to West. In the early ages, the centre of events was in Asia; thence it moved towards Africa, that old land of Egypt, which formed the bridge between the Orient and the Occident; and then settled towards our part of the world—Europe. According to human speculations, the history of the future is yet to play its last part on the western hemisphere. Would that in the race, which shall then dwell in the earth, and by whom the world's destiny shall then be decided, the German character, the good old German spirit,

may exist in full vigor, and be fully and gratefully recognized !

I came back from America with the conviction which I beg to repeat from a popular song by Joh. Rud. Wyss (1812):

“However fair be foreign lands,
Still, they never seem like home.”

I was spoken to about accepting a professorship at Gettysburg, and the General Synod in its meetings, at Baltimore, appointed a committee to confer with us, whether, and on what conditions one of us whose name had been proposed, would be willing to come over.* I decidedly declined. Only “in obedience to necessity and not from choice” could I turn my back upon the Fatherland—meanwhile thinking on and consoling myself with the Psalmist—“Dwell in the land and live uprightly,” 37 : 2. With all sympathy for our countrymen and brethren in the Faith, on the other side of the Atlantic, concerning whose duty and destiny in their new home I have expressed my unreserved opinion, I would advise no one, without strong reasons, to leave the land of his fathers, even when there may at times seem to be much to offend him, and perhaps some of the measures of the Ministerium may fret him—but, on the contrary, I would call to him—“To the Fatherland, the dear Fatherland, bind yourself—hold fast to it with your whole heart, in it are the strong roots of your power!”

* Dr. S. has somehow fallen into error in speaking of action of the Gen. Synod—as there was no meeting of the Gen. Synod at that time, and of course nothing of the kind could have occurred. He probably refers to some informal consultation, or some correspondence with a committee of the Board of Directors of the Theological Seminary. EDITORS.

ARTICLE III.

CONSTANT PROGRESS. *

It is said: "Deeds are greater than words; they people the emptiness of time and make it green and worthy." This may be so; and yet 'words' are great. They are seeds that germinate and ripen into deeds. They are living powers, that quicken human souls and fill the earth with fruit. Such have been these words of the Apostle. They are familiar to us, but they have been made so by the richness of the life and force that are in them. They embody a thought too great to rest. They have carried into many hearts the grand sentiment they express, and become a power that has uplifted and urged on like an inspiration. We select them as conveying the sentiments which you should make your own, as, closing your College life, you pass into the world, where your mission is to be achieved and your rank as men to be decided. They form a proper watch-word, under whose inspiriting call you should take up the line of advance into the future, and press with earnest purpose to noblest aims. They summon you to a continued and earnest progress toward the best possibilities that Heaven offers. They bid you keep your lights before you, forgetful of the shadows that may linger behind.

In using this text in now speaking to you, we do not restrict its meaning to the idea of a simply spiritual advancement. The principle it expresses legitimately covers the whole complex life. The spiritual reference was the leading, perhaps the only one in the mind of St. Paul. But the

* Baccalaureate Discourse by M. VALENTINE, D. D., President of Pennsylvania College, to the Class of 1874, delivered June 21, 1874; on the text: "This one thing I do; forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark," Phil. 3: 13, 14.

religious life is no narrow and separable part in Christian manhood. It is central, but it reaches to the circumference. It takes up the whole man, in all his powers, relations and activities. The progress meant may, therefore, be rightly taken as comprehensive and broad enough to embrace all your nature and work, carrying you forward in your whole intellectual, spiritual, and practical life. It looks to what you are to make of yourselves in the entirety of your many-sided life, what you are to accomplish in the Church and the world, and to the point of advance and ascent at which you are to stand when you reach the end and your work is finished.

In calling your attention to this subject, and urging you now to set before yourselves such a high mark toward which to press, we must recall to view the *obligations* and *conditions* to such progress, and the *blessings* that shall be its fruit.

I. It may appear superfluous to assert the fact of obligation. It may seem to be undisputed. And yet no close observer of human conduct can fail to notice, that many persons show no sense of any such obligation. They appear to look upon advanced attainments and a noble grade of life as a privilege, but not as a duty. Though such progress is thought to be worthy, the neglect of it is not felt to be sin. The fact of obligation to it needs to be urged. / .

1. The entire obligation is based on the *need* of better than present grades of attainment. Underlying all other reasons is the inadequacy of what is already done and secured. Out of the Apostle's sense of spiritual incompleteness, a painful consciousness of having "not yet attained," sprang up the resolve to reach forward to the things yet before him. So ever, incomplete results demand progress and form a legitimate ground for endeavor. Without this there could be neither reason for it nor impulse toward it. The early stages of life, surely, cannot be regarded as its fulness, or harvest time. No period, even with such as have accomplished most, can be looked upon as having accomplished all. A consciousness of having done but little, rightly keeps alive a holy, rational discontent in those who have reached even the

best advancement and the proudest eminence. Newton's few pebbles and the great ocean before him will suffice, as the stereotype illustration. A loss of this sense of incompleteness and need must prove the arrest of all progress, the setting in of deterioration and shame. The stronger the sense of it is, the better. "Nature abhors a vacuum;" and because there is one, there is need as well as a motive to fill it, and attain a better condition. From this short-coming as a distressful fact, men urge on to things nearer and nearer the mark. When the "excelsior" banner is carried up the loftiest ranges and to the farthest measure, it is in part this feeling of the inadequacy of all that has been attained, that urges the sublime and effective endeavor all the way along. One woe has fallen, and another woe cometh quickly, on that young man whose conceit makes himself complacent and satisfied with what he has done and is. In the future he will have no place where stars of the first magnitude shine in the glory of a perfected manhood or in the recompense of a noble life.

It is a most interesting fact, that our Saviour in declaring those divine beatitudes in the sermon on the mount, begins the whole catalogue of benedictions, starts the whole Christian life, with all possible things in the most glorious progress and the richest blessings, in this sense of emptiness and want: "Blessed are the poor in spirit." Out of a consciousness of poverty—so He puts the order—comes all the movement toward that which stands highest and shines brightest. The movement runs on from stage to stage, through blessing after blessing, till men see God and become like Him. This is the law of that "kingdom" which is to rule the world: "Blessed are the poor." So soon as as one feels himself rich and increased with goods, and in need of nothing, he is out of the kingdom. There is no more progress in his soul. A holy discontent must exist at the back of all onward moral movement. Without this a young man has not yet secured the first fundamental necessity for the truly successful life, or the career that shall fill out the meaning and scope of his divinely given work.

Your College Curriculum, with the development it has given you, has not, you are well aware, brought you to the goal. Rather, it places you at the beginning of the course which is to determine how much is to be made of you, and what power the world is to feel from your work. Though you have pressed on to this station through years of study, the work has been mainly preparatory, laying the foundations of knowledge, character and usefulness. No part of your knowledge has yet been filled out. That particular thing we usually speak of as culture, though secured in part in College and by books, will not range high unless carried forward by an earnest self-training all through life. The school for culture is the large one of experience, in which all thinking, feeling and acting as well as direct study of books, become sources of rich improvement. No part of your character is all it may and should become in virtue, force, moral strength and elevation. It needs to be developed into an intenser vitality, a broader sympathy, a richer grace and holiness. If St. Paul had not attained, you have not. Your mental and moral possibilities are just blooming and coming to first-fruits. Spiritual life, the regulative, harmonizing, enriching power for the whole character, is to know no goal short of perfection. Your life-work nearly all lies before you. "Forgetting the things that are behind," has comparatively little application to you. It is to be remembered that life is meant to be grandly practical.

"Not enjoyment, and not sorrow
Is our destined end or way :
But to act, that each to-morrow
Find us farther than to-day."

Your knowledge, already gained or yet to be acquired, is not for itself alone, but for the great work to which you are coming. What you will do with it, for your own quickening, elevation and enrichment, and for the joy of others, will test your wisdom, as well as bring to the surface the abiding distinction between wisdom and knowledge. It is sad to see how young men, leaving College, very often show no feeling of need or desire to urge on their own culture, carry up their

own character, measure over farther and richer fields of truth, and to do much for others by making much of themselves. Their books are thrown aside. Their mental effort, which was for a while kept up by compulsion, falls down into its natural indolence. They cease growing, like trees with worms at the root. Their movement stops, like the mill whose head-stream of waters has run dry. Their lives drop into littleness and decay, as does the opening bud when withered and killed by want of sap in the stalk. They never come to anything, because satisfied with what they are.

2. Your *relations to God* demand this progress. It is too often forgotten that He is concerned in what we do with ourselves. He has a purpose *in* every man, and an end *for* every man. He has investments in each. All souls, all lives, are His. Our being is not committed to us in a state of full perfection, but in enfolded possibilities which we are charged to keep, mature, and administer. Our lives are richly freighted with capacities, to be carried forward, under a law of development, into excellence, usefulness and happiness. It is His goods for the usury of which we are responsible. It is His work we are called to do. He has provided recompenses of duty, and charges all the laws, forces, and ministries of nature and grace to help us onward forever. He has a "will concerning us," and an interest in what we do and become; and no man can make himself less, or do less, than the best, without wrong to the love and kindness of God. "Will a man rob God?" is a question for every young man to answer, as he decides how far his life shall be enlarged and ennobled, and yield to God the revenue of honor and praise due from it to His name.

3. Each one is bound to this progress by his relation to humanity. He holds relations to his fellow-men which are heavily charged with responsibility. The idea is false that a man has a right to do with himself what he pleases, if he please to do wrong, or make little of himself, or do little good in the world. Society has claims upon him. In Greece and Rome the claim was asserted in the laws subordinating his personality to State utility. Among us it is asserted in

public, if not compulsory education, and in other ways. Every man carries some interests of his fellow-men. What society becomes is the aggregate of the individual lives that constitute it. One of the things of which this age greatly boasts, is that men's individuality has been more distinctly than ever asserted and recognized. His personal manhood and rights are acknowledged. This is, indeed, a great thing. Men can now never again be robbed of their freedom and ground *en masse* under the foot of arbitrary or despotic power, as they have been in past ages. The tides of some former evils can never again return over the barriers lifted by the great truth of personal rights and responsibility. But this truth may be held one-sidedly. The individualizing tendency may, in oversight of man's complex social relations, be urged on to the disintegration of society. There is bitter woe to many of man's holiest interests, when the separating process goes on to excess. The bonds of social welfare and duty are loosened. Every man ought to look upon himself as a part of a grand social organism, a member of a body in which if one part suffers or fails, the whole suffers or is damaged. He has his own place in which, if his life be well lived, it becomes the proper strengthening thing for the whole, but out of which he can not fall, or in which he can not do his part badly, without wrong to the great social system. The talents he holds are talents for the service of all; the truth he holds is truth for all; his activity and progress go into the general social condition; his deadness and failure subtract from the common good. This organic relation of man calls for each one's development in the best progress. It requires his work to be carried forward to its most fruitful results. No man can be so separate from others, or have such an exclusive right to himself, that he may innocently destroy himself, or keep himself small and inefficient. His relation to humanity, in the law of duty, allows him no stopping place short of the utmost of his capabilities and the best use of the opportunities God has charged him to use. The Levite who, passing between Jerusalem and Jericho, neglected the single chance to help a sufferer, and thereby enrich his

own moral character, did a wrong to humanity, and sank lower under the weight of sin.

4. But to come nearer home, every young man *owes it to his own nature and its possibilities*, to live the life of progress of which the apostle's words are the motto. It may seem to be selfishness, to seek for a high and advanced grade for one's self. It is not, however, necessarily selfishness to do so; it may be piety. Noble intellectual power was in God's eye for us in our creation; spiritual excellence He means for us in redemption. To make our whole being worthy, by the unfolding of all our right and sanctified powers to the utmost and making our life all that it is capable of being made, is as truly a duty as it is to worship God and uplift our fellow-men. We owe something to the talents which are put into our being, wrapped up in our lives, not only for the divine glory, but for our own blessedness. To fold them away in a napkin, or bury them in the dust, is not more a robbery of God than an injury to the nature He has given us. Tennyson has a couplet:

"However it be, it seems to me
'Tis only noble to be good."

This is an end of life to which its powers, opportunities, activities and enjoyments are meant to carry us forward. Man truly lives only when he acts his nature under the guidance and training of grace and truth, and makes good the purpose of his own endowments. It is a principle that comes out of the very heart of revelation, that every man ought to be true to himself; and this means that he is bound by genuine obligation to his own powers neither to abuse them, nor neglect them, or fail to lift them up to their proper power and efficiency, in pressing on to the goal of their divinely meant development. This duty to self is not inconsistent with duty to God or to fellow-men. When a man makes every deed he does contribute to his own right unfolding, and every act of his mind and heart throw wealth and brightness into his own nature, this at once honors God and blesses men. There is no disharmony in God's system of

things. Duty in one direction is not in strife with duty in another. They blend in perfection as the colors blend in light. "Take heed to *thyself*," is the charge to every man who would do good or live in the smile of Heaven.

II. The conditions to such progress need to be recalled and clearly understood. Whenever any great principle or method of life is to be adopted, the way to realize it comes necessarily into consideration. If you see your duty to make good this idea of progress, the next thing is to understand how you can fulfill it. The text itself gives the hint of what is needful in this respect.

1. A prime necessity is an earnest *concentration* of endeavor. Letting go of all unworthy or dividing aims, you must come into the apostle's unity of effort, or singleness of high purpose: "This *one thing* I do." To have one great aim and purpose in life, conditions the best and most advanced success. St. Paul did not divide his soul between Christ and the world. He did not divide his aims between spiritual and carnal good, between glory here and the "crown of righteousness" hereafter. He did not try to harmonize an easy life with high and holy excellence in character and usefulness. It was to his singleness of purpose, in part, that he owed his wonderful success, the lofty ascent to which he raised his character and the sublime serviceableness by which his life was glorified. This must be included in the method of every one who means, in any sphere, to excel, or come at last to a high mark. Many fritter away life on trifles. They have no one great aspiration. Perhaps they have a dull apathetic nature that lays strong hold of nothing. Perhaps they are earnest enough ; but being impulsive and unstable, their aims are all broken and defeated by the drawing of conflicting attractions. Your life will never gather great force, unless it is held in unity, and move to one great purpose.

2. *Faith*, or confidence, is indispensable, in order to this progress. As an element of life, a piercing and grasping faith becomes an enlarging and victorious power. As the evidence of things unseen, it is the power that makes our own and real the things hoped for. Doubt is the loosening

of the grasp of the hand, the cutting of the nerves of endeavor, the circumscription and darkening of the horizon. Neither despair, nor doubt, nor feeble confidence will ever lay triumphant hold of the loftier things in life, or work, or attainment. It has no eye or heart to press on to the rich things of God's great future. Faith, however, translated into its results, means progress. "This is the victory that overcometh." A man gets elevation and steadfastness of character by keeping his confident eye on aims that are advanced and great, requiring years to accomplish. He becomes a more effective worker in the Church and the world by this ceaseless bending of trusting endeavor to great purposes. To this clear vision and strong confidence there is hardly a possibility of failure. High things are grasped, distant things brought near, the invisible is made real, and found so.

"The steps of faith
Fall on the seeming void, and find
The rock beneath."

It enables men to move forward and upward on planes of life that seem impalpable air to most men—paths of goodness, excellence and blessedness out of sight to most men. Faith in truth, justice, goodness, love, in nature and her benevolent adaptations, and even in men, is a moral requisite for the growth of what is naturally good in life. But Christian faith, in its fulness, is something beyond this. It lays hold of God and His grace, and all the sublime relations and interests of immortality. It gathers up all these great things as motive powers for life. It thus becomes a mighty, quickening, and ennobling strength. It is the fountain of man's needed industry and perseverance. Hopeful beginnings often come to naught by instability. Everything noble has to be achieved, not by energy alone, but by sustained energy. You must keep at it, despite all difficulties and the exhaustive effort involved. If you stop, or deflect your course, the nerves of your best manhood are broken. Men never come to much, who, having a calling selected or a work to do, do not know

how to stick to it. This faith is the best inspiration to tireless and triumphant perseverance. Difficulties become small before it; evils are put to flight. In the assurance, freedom and gladness into which men thus come, they forget the things that are behind in the earnest reaching after the visions that fill the soul.

3. Akin to this is an *affirmative habit of thought and life*. This is almost indispensable, if you would achieve a career of honorable progress. The Apostle Paul did not live on negatives or get his conquering enthusiasm from them. When, with, fixed eye as of a racer in the Olympic games, he bent forward and pressed on, there was something positive in his view. There are some persons whose life is occupied, not in a strong, admiring, loving pursuit of what is good, but in opposing and chafing at what they do not like. Their energies are spent in complaining of what is wrong, moaning and fretting at life's ills and men's faults. Their time is consumed in pulling down and destroying. It may be they mean to be reformers, but their spirit is cynical and their chief force destructive. Instead of going forward with eye fixed with loving interest on the good which is about them and which may thus enter the soul, they pass through life, in a crab-like movement with their faces toward the evils which they fight and reject. "Forgetting the things that are behind," has some application to evils as well as attained aims. The soul can find little inspiration or growth in negative propositions, in rejection, and barking at the bad in one's self or others. It must enlarge and advance by affirmation, by positively seeing, grasping and growing into the good. One of the worst things a young man can do, is to supersede the action of his admiring and appropriating impulse, through which he may become enriched with the positive good that is to be seen and gained everywhere, by the barren business of criticising and finding fault with other people's work and life. Should some old and worn-out cynic waste all his energies in fault-finding, let him do it. It is perhaps all that he can do, after the reducing process through which he has brought his life. But a young man who wishes to make

something of himself, must avoid throwing away his time and activities in this way. One of the very first things he has to learn is not to find fault, but to perceive good—to acquire the habit of being pleased, and finding something everywhere and in every body to admire and appropriate. He may well afford to forget the objectionable things and put them behind him, in order to hold himself to the vision and love of things positively excellent, and to keep his communion with them. It will make his life sweeter and richer. The life of fault-finders, hard, discontented, critical, with eyes only for defects, blemishes and evils, is necessarily a life barren of any rich positive acquisitions. Children, buoyant with real expectations and affirmative purposes, and surrounded by a thousand objects of attraction and joy, are in the line of increase and progress, but the aged misanthrope, given to moaning and bewailing, presses on no longer, if he does not go down into littleness or moral asphyxia. An affirmative habit of soul conditions noble and happy progress.

4. It is essential, if you would come to your true mark, to exclude from your life all such traits, tendencies, or habits as impede, defeat, or dwarf. A single trait may, and often does, nullify the possibilities of a whole group of rich endowments. A flaw, almost alone in the midst of an aggregate of most capable powers and aptitudes, may prove the breaking off of the brightest promises. One adverse habit, allowed play against an aggregate of noble faculties and opportunities, may keep the whole life from onward and upward movements. As the vessel, though full-freighted and with sails all out to the breeze, moves not forward if held by a single out-flung anchor, so a whole life may be held from progress by some single defect or fault. Such a thing as indolence, or fickleness, or imprudence, or rashness, a hasty temper, an acrid spirit, a rude manner, or even an injured digestion, may be the special weight which hampers and defeats the right movement of life. Like the grain of dust among the wheels of the finest watch, it stops and nullifies the right going of the whole machinery. How far short of his possible greatness and efficiency Coleridge was made by

his lack of steady industry and sense of responsibility! Arbitrary, uncontrolled self-will alone kept Walter Savage Landor from being one of the most glorious of men in the high brotherhood of letters, and reduced him into a soured misanthrope and unbearable egotist. The want of moral purity arrested all the fine possibilities of Henry Heine's munificently endowed nature, and his star never climbed half way up the sky in the heights of which it might have shined. The one element of antagonism to orthodox Christianity was, according to competent critics, enough to keep even Goethe's magnificent poetic abilities from their best results. Do not imagine this failure by single faults or flaws rare. Whenever a man disappoints reasonable expectations and fails to grow into excellence and usefulness, some such cause will be found to explain it. Of the hundreds of young men who leave the Colleges of our country every year, scores never come to much for themselves or society, reaching only inferior things in character and life, by reason of some particular habit or weight with which they load themselves, or some cancer that is allowed to eat out or disease the powers of growth. "One thing thou lackest," may be fatal to the welfare and success of this life as well as to the hope for that to come. See to it that your character is proportioned, harmonious and well filled out, and cleared of parasitic excrescences that impede growth. It is when the racer throws off all weights, and has no sinews cut, that he comes rapidly and surely to the mark.

III. Our view of the progress to which you are called would be partial without a glance at the blessings it yields. The life it secures is so truly the very one for which you are meant, that it would be difficult to say what good it does *not* bring. But such things as these are its fruits:—

1. The progressive life is in harmony with the great system of things in which God has made you a part—with "the constitution and course of nature." We hear much in these days about development as the great, all-embracing law of the universe. Some tell us of a wondrous 'evolution,' in which all things are declared to be unfolding and ascending

by natural and blind force and law to better conditions. There is, in this, a false face put upon a great truth. The law of things is not a blind evolution, but a divinely ordained and guided progress. The earth, with its rich freight of being, is so constituted, that it cannot keep quiet. With the eye of science, we

“Trace the forms
Of atoms moving with incessant change
The elemental round—behold the seeds
Of being, and the energy of life
Kindling the mass with ever active flame,”

and all the system moving on thus to advanced and advancing stages of being and perfection.

“Beneath this starry arch,
Naught resteth or is still ;
But all things hold their march,
As if by one great will.
Moves one, move all :
Hark to the footfall !
On, on, forever.

“Yon sheaves were once but seed :
Will ripens into deed ;
As eave-drops swell the streams,
Day thoughts feed nightly dreams ;
And sorrow tracketh wrong,
As echo follows song,
On, on, forever.”

“By night, like stars on high,
The hours reveal their train ;
They whisper, and go by,
‘I never watch in vain.’
Moves one, move all :
Hark to the footfall !
On, on, forever.”

“They pass the cradle-head,
And there a promise shed ;
They pass the moist new grave,
And bid rank verdure wave ;
They bear through every clime
The harvests of all time,
On, on, forever.”

In your constantly pressing forward into new and better stages of life, power, knowledge, character, usefulness, you are moving in unison with the system in which you have your place, and keeping rhythmic step in the march of God's great purposes. It is a grand thing to be thus in harmony with God's plan and works, and to move with the moving realm of being. To whatever blessed goal God has set the course of the redeemed world, your grace-guided and onward life will thus come, and in it you will have your share.

2. Such progress brings you into right manhood. Man, as in the plan of his unfallen nature, was meant to be something holy and lofty. At the very start he stood "crowned with glory and honor." At the goal of his intended development angelic stature would not be taller. The Gospel means to restore his nature, and put it again upon the advancing and ascending plane. To be *himself again*, brought out from the contraction and degradation of sin, is indeed a blessing whose magnitude and import only the redeemed on high can rightly understand. To get back the noble manhood of man, by this power of grace and this progressive bettering of life, is a beatitude that sums up most of the beatitudes which Jesus has sent sounding through the world. To old Egyptian, Greek, or Roman aspiration, the best and utmost hope was to get a place in history, to attain to a monumental pile, or the sculptor's statue. But to stand up again in a divine manhood of purity, integrity, power and activity—this is the mighty blessing of which Christian aspiration catches sight, and to which it thus comes in the freedom of a mighty joy.

3. Along with this rising of essential character, comes clearer vision into the wonders and beauties of truth. Intuition is cleared; knowledge is enlarged. The border lands of the unknown are pushed back by the wider illumination into which nature and truth thus come. Every step of progress places you closer upon outlying realms of great and beautiful reality, and elevates your point of vision. If progress were pressed on to perfection, if Christian obedience were perfect and the soul fully cleared of the obscuring mists

of sin, wondrous things would shine out from the law, works, and ways of God. The revelation of God to the soul would then be perfect. It would appear wherever you gaze. "Every sight would be resplendent with beauty; every sound would echo with harmony; things common would be transfigured. In the hue of every violet there would be glimpses of divine affection and a dream of heaven." Just in proportion as we are achieving the work and culture of a noble and advancing Christian life are we even here approximating the condition in which we shall "know even as we are known."

4. So, too, the blessing of truest and fullest happiness is won. To the young, standing at the outlook of life, to forecast for themselves a growing and culminating happiness is rightly a great consideration. You want to take the course that will make you happy. Now the very fountains of happiness are opened in the pure character and good life into which this Christian progress brings men. Character, growing richer, purer, full of life and heavenly power, becomes a well-spring of pleasure. Good deeds turn into joys. They make life musical, and fill the soul with echoing gladness. It is the onward stream that sings its song. If it stops its song ceases.

5. The final and everlasting reward will be reached after this life. "Pressing on toward the mark" in this way, is always planting seed that will bear fruit in heaven. It is doing work that will be recognized and crowned there. The saddest sight in the world is a life that is going on in the wrong way, laying up no treasure to be found and enjoyed after death, but which must come to poverty and penalties of loss and woe forever. But the blessing of all blessings is to live so that the summits of recompense, beyond all the climbings of time, shall be reached in the skies, where God shall pour into the cup of enjoyment the full measure of His own effective and irrepeatable benediction. After a happy, rich, free, large, though it may be laborious life here, the day of death will thus be your coming to age as an immortal being. From the wealth of the recompense into which grace will thus bring the unfolded and ripened life, you will be able to look

back to the earth as but a lowly, though happy home, and remember this life as but a short apprenticeship to duty and a little foretaste of its pleasure.

Young gentlemen, set before you a high aim. Let no inferior standard satisfy you. By this is not meant self-seeking, or aiming at mere position or at place at all. Some young men resolve all this aspiration into endeavor to get into prominent and easy situations. The places and spheres in which most men are content to work, and under the providence of God serve their generation, are not good and elevated enough for them. But a petty self-seeking forms no part of the earnest life here commended. St. Paul had none of it when he used the sublime language of the text. He sacrificed all sordid and worldly aims. His life grew great and touched the sublimest moral heights, by living and working in comparative obscurity, among disciples of the despised Nazarene, alternating between earnest preaching of an unpopular doctrine, tent-making, and prisons. A man may work in the humblest and obscurest places, live out of sight of the applauding public, and yet in this very way, and for this very reason, as thousands of the best and grandest men are to-day doing, he may be living by inspiration of the highest aims, and pressing on in the most glorious progress. It is a low ambition to seek for place; it is a divine thing to sanctify and ennoble the place in which Providence sets you, by lofty standards of life, consecration, and earnest work. It is the power of this sort of aim that makes life great, successful and triumphant. Permit no inferior standard to let down your life from its best and most earnest endeavor.

With this high aim, do not forget the need of working down to the minutest details. Cultivate the most careful accuracy and thoroughness, not only in Christian duties, but in every part of your life-work. It is only by the thousand little particulars, that great things are achieved. The mountain has to be scaled step by step, and in careful overcoming of every little obstacle. A high aim is all in vain, if you are unwilling to work out all the minute details by which that aim can be reached. This is the way ripe and great scholar-

ship comes ; the way Christian character is filled out in the beauty and symmetry of all its delicate and refined, as well as its strong virtues ; the way Christian work, not only sweeps a wide circle, but sweeps with effect. It is said that Napoleon's wonderful success as a warrior was not more in the breadth and brilliancy of his general plans than in the exhaustive execution of the smallest items of necessary arrangement. It was by this that all his splendid schemes were not but castles in the air. You must, in this, be imitators of God, who is as infinite in the minuteness as in the vastness of His works, building worlds of atoms, watering continents by little rain-drops, filling the mighty chariots of the clouds by sending up particles of mist from sea and field, creating grand forests through minute detail and variety of delicate growth, giving attention to every tree and flower and holding every leaf to its right shape, and every petal to its true shade of color. So God's work is made perfect, and carries the conditions of compact and blessed progress forever.

In sending you forth crowned, as you are soon to be, with the academic wreath, the Institution earnestly desires for you all a career marked by the worthy and honorable progress now set before you. Our happy association through the years of the College course, in the important relation of teachers and taught, has begotten a deep and strong interest in your welfare and success. Be assured your *Alma Mater* will rejoice in all your usefulness and progress. It will be grieved should any one of you—which God forbid—be overcome by sin, prove a laggard in the march of life, or a failure in its work. We wish and pray that your course may be like that of the shining light, which shineth more and more unto the perfect day.

ARTICLE IV.

MATERIALISM.

VIEWED FROM A SCIENTIFIC-RELIGIOUS STANDPOINT.

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Although the lectures recently delivered in America by Büchner are the principal occasion of this essay, yet it is not based exclusively upon his addresses and writings, for they are far from constituting a logical system, but upon the entire domain and system of materialism.

Under existing circumstances it is not our purpose to combat it with the Scriptures and theology, yet the teachings of the Bible and materialism are two systems fundamentally antagonistic in principle, and hence the deductions drawn from them are diametrically opposed to each other. Our design is rather to oppose it on its own basis and to show that it is *contrary to science, reason and experience, and that its logical and moral results infallibly lead to the most pernicious errors, even to the annihilation of all the achievements of science and culture for thousands of years.*

In executing this design, we shall first attempt a *brief characterization of materialism and of its principal assumptions; then consider the proofs it offers in its defence; and finally shall offer a critical examination of those proofs and a demonstration of the general perniciousness of its logical claims as well as of its moral results.*

I.

A correct characterization of materialism which will not exceed what our opponents profess to prove, is the more difficult, because though there are many advocates of the doctrine, yet there are not two of them who agree with one another or with themselves, except in some very general unproved and undemonstrable assumptions and in the convenient negation

of all matters not suited to their purpose. Yet from this tangled skein of antagonistic assurances a few threads of materialistic principles may be woven into a coherent web, as *Epicurus*, the father of materialism, exhibited them three hundred years before the Christian era:

First assumption: *The only source of the knowledge of the truth is sensuous perception.*

2. *The only thing existing is the mass of material atoms.*

3. *The highest possible degree of enjoyment is the only object which men are bound to secure.*

The French Encyclopædia, and the *System de la Nature*, published in the latter half of the last century, exhibit these principles in their application to man thus: *Man is nothing but matter; thinking, feeling and willing are movements of the brain; there is no God, there is no soul. Freedom of the will and of man can no more be thought of than immortality and individual continued existence hereafter. Self-love, self-interest is the only principle of action, and human society is based upon a system of mutual selfishness.*

From these abominable positions in chief, flow a multitude of equally detestable subordinate positions. First, let us mention *Matter and Force*; the world—they maintain—consists only of matter, which is endowed with properties and forces. Matter and force are eternal, uncreated, indestructible. All matter consists of atoms or molecules. What kind of things these atoms are, not only we, but the materialists themselves, find it impossible to describe. But that is of no account; atoms must be, and hence they are; and, according to Büchner, an atom is the smallest possible portion of matter which we *represent* to ourselves as no longer divisible, so small, for example, that a grain of salt contains not only many millions of atoms, but whole groups of atoms, and we *presume* that all matter is composed of such atoms which exists and maintains its properties by mutual attraction and repulsion. Virchow, another materialist, is not satisfied with this definition of atoms; hence he describes atoms as innumerable, absolute, infinitely small, impenetrable, diminutive bodies in empty space, which although in and for themselves

are rigid and inert, yet from eternity attract each other according to established laws and, wonderful to say, by this blind and aimless attraction, these atoms produce harmony and laws, yea, reason and mind! But Büchner and Virchow do not satisfy Ozolbe, hence he decrees that atoms are not indivisible but only undivided, not irregular but regular, not abnormal but crystallized, still that with all this they continue expanded, limited, impenetrable and of different sizes. It would gratify us if we could make any one comprehend with these three definitions what atoms really are. He would be the first person who had understood it, inasmuch, as Büchner claims, we must only so *imagine* and *represent* it to ourselves. It is evident from all this that this atomic theory in the very outset opposes the first principle of materialism, *that sensuous perception is the only source of the knowledge of the truth.*

Now, after these very distinct beginnings in the assumptions of our opponents, they proceed still further and declare that out of these impalpable atoms the world has been produced, no, not precisely produced, but that the world consists of them, and it has been eternal, and will exist eternally, although the forms of things are constantly changing. For these inconceivable, and yet necessary existing atoms, are each and all plenteously endowed with *forces*, which we cannot indeed see, but we must necessarily *presume* that they exist. Here are chemical and physical forces, cohesion and adhesion, attraction and affinity, heat and light, electricity and magnetism, and still many more forces, which, in a way incomprehensible to us, are all mingled up with these inconceivably small particles of matter, and inseparably cling to them; naturally all without God or supernatural power; it must be so, and hence it is.

These atoms so infinitely minute and yet entirely penetrated with all these forces, are naturally restless entities, and hence from eternity they have been assuming different positions and forms and postures interchangeably; at one time entering into this combination, and at another into that, so that there is nothing in the world the same that it was a moment before, and this they then call the *transmutation* of

matter, which plays a very important part in the world generally, and in materialism particularly. Moleschott describes the transmutation of matter in relation to human beings in the following words, which are not very complimentary to us. "Plants extract from the earth and from ammonia, (literally, *manure*), carbonic acid and nitrogen, and these become by degrees grass, clover or wheat, then animals and men dissolve at last again into earth and ammonia, that is, into *manure*.— And as that is all of which man consists, inasmuch as he has no soul, Moleschott maintains that the last and highest destiny of man upon earth is, *to become manure*.

These atoms and the transmutation of their forces fully explain (for the materialists) the origin of the world in general, even to the farthest extremity of the milky way, as well as that of planets and animals individually, from the hyssop on the wall to the cedar of Lebanon, and from the infusory to the highest organized animal, man. Every thing has become precisely what it is, out of its own inherent forces, by chance it is true, but yet harmonious, sometimes indeed without design, at least Büchner thus maintains, but yet for the most part, rather useful and proper; a God and creation are hence manifestly superfluous, hence there is neither.

We have alluded *to the origin of man*, but we must especially consider that subject, because materialism claims to explain this point, so interesting to us, in the most convincing manner, by the doctrine of *Darwin*. He pronounces the Mosaic account of the creation of man in God's image, by divine power and wisdom, as fabulous and nugatory, and claims to prove, from petrified bones, that all that is possible can and has come out of all that is possible; that it was only necessary that one first animated cell or egg should exist, out of which cell or egg, in the course of ages, and in progressive changes, the long series of formations in the vegetable and animal world up to man, have been developed.

This *genealogical tree of the human family*, of which the ape is our nearest progenitor, may not, perhaps, be agreeable to our taste, but we are assured that it must be so; that no essential difference between the human and animal organism

can be discovered,—that if there is any, it consists only in a certain higher development of the human brain, and in a larger provision of phosphorus, from which thoughts flash out like lightning from the clouds, or also as a mushroom from manure, or as gall from the liver. True, men from primitive times entertained curious notions of self-consciousness, even of God, the soul, and conscience, which were generated in this phosphoric receptacle, but these notions need only be simply explained as aberrant phosphoric flashes, as unsubstantial shadows, as antiquated conceptions and prejudices, and thus all difficulties in the way of the descent of man from the ape and frog back to the original particle of palpitating jelly, are removed out of the way. True, the gradual progress from the original cell up to man required many millions of years. Darwin calculates that an ordinary man of the Caucasian race, and if possible an Anglo-Saxon, could not be developed out of a protococcus cell, under twenty millions of years. On this account, the earth must be as old and even older. *But Darwin has forgotten to tell us whence this first living protococcus cell proceeded.* Probably he does not know himself; but these are trifles which must not detain us. We know now at least how and whence man has proceeded; we can be satisfied with our honorable descent and be proud of our noble ancestry.

From all this it follows necessarily, that a God, a Creator and Preserver, is superfluous; for the protococcus cell provides for all that of itself, for which reason Büchner proudly utters the expression, There is no God! just precisely as the French National Assembly did in the last century but which also retracted the resolution after some years experience of the terrible results.

Equally superfluous is a *human soul* as an individual, immaterial, self conscious, rational, and immortal life-principle; the soul is only a collective word expressing the different functions of the central nervous system, and exists only as long as the brain and closes when the brain dies. Hence a human soul does not differ essentially from that of a herring, only a little higher developed. Thinking, feeling and will-

ing are hence no activities of the soul but only operations of the brain; life and vital energy are with Büchner and Virchow inappropriate words. Life is, according to Büchner, rather a change in the aggregate condition of things, according to Virchow, life is the most complicated form of mechanical motions, which language is certainly more intelligible than the old fashioned phrases, life and vital energy! But where there is no life, there can naturally be no death; this is nothing but a transmutation of matter! How the terrors of death are removed, for there is no soul; no eternity and death is only a change in the particles of matter! How calmly we may die with these materialistic views, if we can only succeed in silencing the clamors of conscience! There is no room in the materialistic system for the idea of *spirit*; it has become obsolete and the supporters of that doctrine must content themselves with the ideas of forces, atoms and the like; neither have they words or room for feeling, beauty, sensibility, the ideal and their analogues.

If there is no soul, then also there is no *freedom of the will* and no *moral responsibility* for human action; man is a mass of matter destitute of will, spirit and soul, irresistibly forced by unalterable laws of nature at one time to that which is good, at another to evil, now to virtue and then to vice, and hence is not to be commended for the one, nor censured or punished for the other. In general, the antiquated ideas of sin, good and evil, are discarded; man may do, yea, is compelled to do what pleases him, hence incest, suicide, perjury, are acts not more scandalous than taking a meal. Man is the most harmless, most innocent, but at the same time the most slavish being, a mere machine, on one side the crown, head and pride of the known world, on the other not more capable of moral action than an imbecile, or an ape or a crab; and after he has thrown off the yoke of these inconvenient, annoying phantasies concerning God, religion, conscience, immortality and judgment, by the help of natural science, then there is no longer any hindrance to the practical execution of the third fundamental principle of materialism, which is, *to love yourself alone and altogether*, and to enjoy according to

Büchner and Epicurus, the highest possible sum of happiness. *David Strauss*, the most consistent and honest unbeliever, has thus publicly expressed it: "That which I love is my own self and being; my heart is my God; I do not recognize any more excellent being than I am myself." Thus all exertion to a higher position, all community of human interests, all ideality, in a word, all *humanity* ceases and nothing but bare animalism remains.

II.

As materialism sets forth such abominable pretensions and mercilessly dashes to atoms the experience of mankind for many thousands of years—as it aims at overthrowing the most ancient truths and seeks to dethrone even the heathen divinities as well as the God of the Christian, and impiously usurps their place, it is rationally expected that materialists should demonstrate their right to the throne and prove their assumptions in the court of sound human reason and in the presence of the assembled culture and science of 6000 years.

WHAT THEN ARE THE PROOFS OF MATERIALISM?

The friends of the system must regret that its advocates have not defended it with stronger weapons than is at present the case, and they have reason to wish that less had been assumed so that there might be less to prove.

The proofs depend partly and principally upon assumption, hypothesis, suppositions and bold assertions; partly upon chemical and physiological observations and experiments, partly upon geological and astronomical computations, partly upon exaggeration, partly upon a blind faith in the developments of caves, and upon slavishly adopting the opinions of others, and partly upon the impudent denial of every thing opposed to them. He who has become only superficially acquainted with materialism from reading the *Gartenlaube*, or a book of Büchner or Vogt, will scarcely believe that the arguments in favor of the system are so weak. These writers speak so confidently of the generally acknowledged results of science and of the universal agreement among all modern learned men, that the unbiased receives

the impression that all these are plain established facts, to doubt which would betray a lamentable deficiency of culture. But, all the assured results of science—all the principles of Natural History firmly based upon observation and experiment are as freely recognized by the opponents of materialism as by its defenders, but it is just precisely these *assured* demonstrations of science which prove nothing for the real principles of materialism. That the human body consists of material substance, and that these substances are constantly changing by the operation of nourishment and secretion, is a doctrine as old as human reason and experience, and the Bible also teaches that man was created out of the dust of the earth. But science with all its helps cannot prove that man consists only of material substances—that his soul and thinking operations are only activities of the brain,—that the soul does not possess any quality of continuance, the mystery of existence, of creation, of the origin of organism and vital force, in a word, the fundamental doctrine of materialism, that there is nothing supernatural or beyond the external senses,—all these, science cannot prove, and it is interesting to observe how the materialists consciously and unconsciously are compelled to acknowledge their inability and to take refuge behind empty phrases, hypotheses and undemonstrated assertions, as Göthe expresses it:

Just at the point where your ideas fail,

There you may make a word fit nicely in.

Virchow makes this acknowledgment: "I distinctly declare that natural science is not capable of solving the problem of creation; I freely admit that our observations furnish no decisive conclusion upon that which lies beyond our computation." He says further, "As little as a cannon ball is moved by powers inherent in it,—as little as the heavenly bodies are moved by their constituent particles, so little can the phenomena of life be explained by the qualities of material substances, but every thing existing is the result of a motion originally imparted to it," that is in plain honest English, science is not capable of explaining the real mystery of being and

life,—science cannot point out the first impulse, the first living cell; the first motion of life. Virchow boldly denounces *spontaneous generation* of living beings as heresy and the work of Satan, and *Burmeister* vehemently laments that the doctrine must be given up. But in order not to be compelled to acknowledge a Creator and a miracle, he employs the cunning subterfuge, that in primitive times every thing was certainly different, and we must *assume* that at that time matter possessed the faculty of spontaneous generation. *Alexander von Humboldt* asserts in the *Kosmos*, that we can neither have any idea or experience of the origin or of the beginning of life or being. *Erdmann* says, “Natural science cannot and dare not cross *one* limit, and that is sentient experience. The question of the origin of the material will never be disclosed to the human mind.”

The *exaggerations* in which these gentlemen have indulged in their so-called scientific computations, are manifest in the question of the antiquity of the human race. For a long time materialists have reckoned upon hundreds of thousands and millions of years, and with their enormous figures have gloried in the attempt of annoying plain believers in the Bible, who are limited to only 6000 years. From the bones of men and of animals which have been discovered, these philosophers reckon many thousand years for the Stone Period, as many for the Bronze Period and as many for the Iron Period. Between these, there elapsed enormous Ice Periods, Rein Deer Periods, Pile building Periods, Cave Periods and others. In more recent times, these men have become more cautious and are more sparing of their figures, and we are now safe in declaring it to be demonstrated that the majority of these so-called periods had not these incalculably long intervals between them, but that they passed away successively and overlapping each other, and that there is no necessity to go back farther than 4000 years, or to the utmost 6000 years with all these periods together.

The Bible opens with the sublime words, “In the beginning God created the heavens and the earth.” But that is now to be regarded as unreasonable and ridiculous supersti-

tion, and on this account materialism thus begins *its bible*: “*In the beginning there existed an immeasurable mist, which became an incandescent globe of ether, from which the heavens and the earth and all the stars were of themselves developed, and which, by centrifugal force, were hurled out into infinite space from this revolving globe like drops of water or sparks from a grindstone, and where they are now held in suspension by centripetal force.*” The scriptural doctrine has been regarded as rational for some thousands of years, even if it exceeded the limits of human reason, and the most gifted men of modern times, from Copernicus to Newton and Mädler, have adopted it as true. But the inventors of this nebular theory do not believe it themselves,—they grope about in this impenetrable fog as if lost;—at least there exists among them such diversity of opinion, that Lichtenberg asserts that of the 50–100 different presumptive theories of the formation of the earth, nine-tenths belong rather to the history of human insanity than to the history of our globe. Baumgärtner calculates that after the earth had been gradually covered with a crust after its incandescent state, it would require three hundred and fifty millions of years to cool off; Buffon asks only thirty-five thousand years for the same result, that is, ten thousand times less time. One party maintains that the earth was originally in a state of igneous fusion; the other, of aqueous fusion, and these parties were respectively designated as Plutonists and Neptunists. According to the one, the earth will be destroyed by fire, while the other holds that it will freeze together into a mass of ice, which supposition would accord very well with the original veil of mist which composed the earth.

This, then, is the much vaunted unanimity of Naturalists; these are the indubitable results of science!

And, in addition, the materialists have the effrontery to deny the existence of the soul, merely because they cannot weigh it on the scales of the apothecary and cannot discover it in the brain with the dissecting knife. They are bold enough to pronounce the world to be eternal, that is, uncreated and indestructible, merely because *they* have discovered

that no new matter can be originated and none can be destroyed,—they venture in general to speak of eternity past and future, or backwards and forwards, a subject which as it regards its past and future, is beyond all observation and experience. Without scruple they assume as a fact that which they cannot perceive by any faculty of mind or body, I mean *atoms*, which no man can either see, hear, smell, taste, or feel. And yet upon these atoms is founded the whole system of materialism. It is like a thin covering of ice which breaks with every step made upon it. How will we build a theory of the universe upon it?

The same difficulties are inseparable from the boasted system of Darwin, which accounts for the origin of organic beings, especially of man, by spontaneous generation, “natural selection,” “struggle for life,” “evolution,” “survival of the fittest,” and whatever else these scientific make-shifts may be called. According to this, all plants and animals, together with men, were gradually, from necessity or convenience, or long habit, developed, transmuted and perfected out of the lowest forms. This may be clearly illustrated by the few following examples. Why have the giraffes such long necks? Answer, Because in earlier times they had very short necks and were compelled to pluck their food from the ground or from low bushes. In times of protracted drought they were compelled to reach to the higher trees and naturally stretched out their necks up to them. In the course of time, they desired to feed on the tallest palms, and also extended their necks to the utmost length. They did not succeed in this effort immediately, but because their posterity perseveringly practiced this extension of the neck for thousands of years, it really became long and still longer, until it finally reached up to the palm leaves; since then the neck does not grow longer. But the other giraffes which did not learn to stretch their necks, have all miserably perished or have become porcupines. And he who does not believe this fable, is not worth a farthing, as Grimm has it in his Fables; he is of no account, stupid, and is not to be reckoned in the class of the highly cultivated.

In the same way other animal forms have originated, for example, *the bats*. These were formerly moles. The everlasting rooting after grubs under the ground became distasteful to some intelligent, cultivated moles, which longed after light; they observed that these grubs were transformed into beetles, and learned to fly. Instantly (that is, in the course of thousands of years) the moles also accustomed themselves to flying for the purpose of capturing these beetles in the air; gradually there grew webs between their shovel-shaped feet, enabling them to mount up into the air, and the other essential qualities of the real bat were imparted to them. They have, however, not been able thus far to accommodate themselves to the light, which is easily explained by their previous subterranean habits. Perhaps, eventually, they will, by habit, also get rid of this infirmity; and will acquire the eyes of eagles, which will enable them to look upon the meridian sun without blinking!

In the same simple, very natural way, *apes became human beings*. True, not all apes, otherwise there would be no more, but only those of a very distinct family, called Lemurs, which once inhabited a territory, between Africa and Asia, now unfortunately submerged. It is indeed to be deplored that precisely this section of the earth, our paradise of apes, and the locality of the residence of our noble ancestry, should have disappeared from the surface of the globe; if it were still in existence, we might perhaps yet discover some petrified bones or skulls of our noble progenitors, which we might wear as amulettes, or as ear-rings or watch-chains, the sight of which might occasionally press out a tear in honor of our illustrious ancestry. By long practice these energetic and enlightened apes habituated themselves to an erect locomotion, and in like manner by degrees they got rid of their long, moveable ears and prehensile tails. True, all this continued for thousands, perhaps millions of years, but that amounts to nothing; the materialists can easily dispose of unlimited millions of years. During this long period, the aforesaid anthropoid apes desired to possess a regular language, inasmuch as the hateful screaming and ridiculous chattering of these ani-

mals, in their transition state, no longer suited these upright, tailless cultivated people, and, how wonderful, *regular vocal organs formed themselves,—they discovered the alphabet with twenty-four letters, AND LEARNED TO SPEAK!* They did not need an immortal soul, and the necessary portion of phosphorus and understanding was furnished of itself!

Are not these extraordinary discoveries of science? But, when it is asked, whence these gentlemen know all this, it appears that they do not know it at all,—*that they cannot show a single example of one species of animal becoming another,—that they cannot produce any remains, bone, or other proof, of the transition period of the ape to man; but they have come to the conclusion that it could so happen, and have now firmly and obstinately assumed the position that it has thus really occurred, and rather than be compelled to believe that an Almighty God has created them in his own image, they prefer being derived from apes, crocodiles, tadpoles, and walruses.*

True, Büchner, Vogt, and their allies, after some resistance, have adopted Darwinism as incontrovertible; on the other hand, nearly all sober naturalists have rejected it as an enormous imposition. The Paris Academy has refused to elect Darwin as an honorary member, because he is more influenced by his fancy than by sound science. Agassiz, the greatest naturalist in America, denounces Darwin's theory as a series of groundless conjectures and bold assertions. Whilst Darwin requires twenty millions of years to produce a man by all his artifices of evolution and natural selection, the great Cuvier proves that the human race has existed at the highest calculation only six thousand years. Waiz leaves us to the choice between thirty-five thousand years and nine millions of years (also scientifically!) and shows further that all analogies or related examples, that an ape may be converted into a man, are total failures, and that the science of experience cannot exhibit a single instance. Perry finds that Darwinism consists of presumptuous leaps and arbitrary assertions, and that the immense mass of his facts do not establish the least proof. Frohschamer sums up the materialistic history of creation, in the following pleasant fable:

How did the lion and other animals and man originate? the answer to this question is a trifle to materialists: It happened simply thus and not otherwise. One day, millions of years ago, the respective elements of matter met in a green forest; they mutually wished each other good morning and resolved to constitute themselves into a community, and that this combination of elements should be a lion. As soon as said, it was done. They allowed their physical and chemical forces to operate, without any plan naturally, and without any controlling idea, and immediately the lion stood forth a living animal. The same thing occurred at the same time in different parts of the earth. But the lion had nothing to eat, as he could not devour grass and plants. Other elements of matter in the vicinity observed this; the spirit of sympathy and self-sacrifice came over them; they suddenly combined themselves into sheep, oxen, deer and other animals, which could serve the lion as food. Thus all animals originated and every thing proceeded in the best order and was arranged and carried out in the most rational way, by the elementary materials in their physical and chemical forces. It was only in the production of man that these elements made a slight mistake; there slipped into his composition too much that was peculiarly characteristic,—too much that distinguished him as a well marked unit, and there arose in him the thought that he possessed self-consciousness, freedom of will, conscience, yea, even faith in a God. That must not be suffered to remain so. Soon the deliverer and redeemer of the perverted nature of man appeared who should rescue him from these unbecoming phantasies, and that deliverer is materialism; the so-called spirit must be sacrificed and the flesh with its “force and matter” endowments must be elevated to the throne.

There is an *ancient book* which most forcibly exhibits the truth when it exposes this abominable nonsense as follows: ‘That men know there is a God is manifest to them, for God hath showed it unto them, for the invisible things of him, i. e. his eternal power and Godhead are clearly seen from the creation of the world, so that they are without excuse, be-

cause that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination and their foolish heart was darkened; professing themselves to be wise, they became fools, * * wherefore God also gave them over to a reprobate mind to do those things which are not proper.'

The same book, *the Bible*, further speaks the truth in a prophecy, which is fulfilled at present, when it declares, 'There shall come in the last days scoffers, walking after their own lusts; because they do not obey the *truth*, they believe *lies*; they will turn away their ears from the *truth* and give heed to *fables*.'—These ape men and flying moles of Darwin and Vogt are surely and plainly fictitious tales and fables. These same men to whom the miracles of the Bible are an abomination because in their opinion they are contradictory to reason, invent and spin out from their fancy such fables, which are a thousand times more incredible than the juvenile stories of Grimm, Hauf, Bechstein, Anderson, and the Thousand and One Nights put together. "Once upon a time there was a Persian King, who changed himself into a stork"—as you can read in Hauf's Stories, and every child observes from the first sentence that it is a fable. But—"Once upon a time there was a stork which changed itself into a king of Persia"—thus you read in Darwin and Vogt, (or what is analogous to it,) and the materialists do not consider that a fable, and insist upon it that we shall not regard it as such, and believe, that once upon a time a June beetle changed itself into a camel, and a crab became a royal eagle, and a crack-brained herring became a Professor and Doctor of Natural History.

This is by no means intended to be derisive of materialism and its abettors. But the fact is, their doctrines do not allow themselves to be treated with seriousness, because they too plainly contradict reason, experience and science. If it is at all possible to convince a materialist, at least a Darwinian, of his error, the cure must be effected homœopathically, that is, as by this method the disease is first further developed and then healed, so must the folly of materialism first be exposed

in all its supreme absurdity, and in that way the patient must be cured. *Alexander von Humboldt*, though himself an unbeliever, could not, as a scientist, endure this system. He writes to Varnhagen von Ense, "What I do not like in David Strauss is his scientific frivolity in finding no difficulty whatever in originating the organic out of the inorganic, even the development of man out of chaldaic primeval mire, by its own unaided force. *Franz von Baader*, one of the profoundest thinkers of modern times, represents the disharmony between nature and materialism in this language: "*There could hardly be found in any other method of illustrating the origin of the world such an accumulated mass of contradictions as in the doctrines of materialism. It teaches that from the imperishable is derived the perishable ; from the unchangeable the changeable ; from absolute rest, motion ; from death, life ; from inert matter, mind ; from blindly operating causes, design ; from that which is destitute of reason, reason ; from the unspiritual, spirit.*"

The whole human family, except the materialists, have found from the beginning in universal nature, and in every single natural production, from the system of suns to the microscopic infusories, evidences of design, harmony, rational adaptations, beauty combined with practical conformity to ends. It betrays a prejudice and presumptuous blindness when the materialists deny these evidences of design and adaptation ; but it betrays a vile malignity when Büchner denies them on such ridiculous grounds as these, for example: "The heavenly bodies are not arranged with any regard to adaptation, for—(hear it and be astonished!)—the moon always turns one and the same side to us, and that is evidently a very defective arrangement!" and this silly trash, for which he is indebted to an Englishman, he leaves unchanged in eight editions of his *Force and Matter*. Thus he also discovers much in Saturn and Uranus with which he finds fault, and which would be quite otherwise if he had anything to say to it. He also affirms that the body of man has not been properly adjusted, for—he possesses some parts for which he knows no reasonable ground ; for example, the thyroid gland,

a vermiform continuation in the intertinal canal and others, so that, because *we* cannot find a reasonable ground for something, therefore it must be unreasonable! Chemistry, anatomy, physiology and all science together have never yet succeeded in showing the use of the spleen in the body, and yet the spleen is indispensable to healthy life. Pity, that Büchner had not given a few private lessons to God upon the appropriate arrangement of the heavenly bodies and of the human body, before He created the world; He might have avoided some mistakes. Materialism also denies animal *instinct*, merely to get rid of believing in a Creator who guides animals by instinct. It would be very interesting to learn by what chemical and physical laws the larva of the stag beetle, for example, in constructing its cocoon, leaves just room enough for the future horns. On this subject alone, a mass of facts and proofs might be gathered, sufficient to fill whole books, yea, even a library.

Not only the Holy Scriptures recognize *the well arranged adaptation and beauty* of all creation from the first page (God saw all that He had made, and it was good) to the sublime words of the Psalm, "Great are the works of the Lord sought out of all them that take pleasure therein; O Lord, in wisdom hast thou made them all; the earth is full of thy goodness;" especially the 104th Ps., which Humboldt in the *Kosmos* acknowledges to be incontestably the most beautiful which any poet, singing of the grandeur of creation, has ever produced;—and not only the Bible but all the great geniuses of all ages, the scholars, poets, painters, and artists unite their voices in admiration of this HARMONY OF CREATION. The world, according to Humboldt, is a *KOSMOS*, a well arranged harmonious whole, an extraordinary structure of internal coincidences and mutual dependencies. The least part is inseparably connected with the greatest, the most remote is a necessary member of the whole and in wonderful combination one serves the other. EVERY ORGANISM IS A PRACTICAL REFUTATION OF MATERIALISM. A unity of conception lies at the basis of every organism and this ideal controls the whole. This ideal works for the future, it looks

forward to it and arranges for it; thus the eye is adapted for light, the ear for sound, but the eye is formed in darkness, the ear in silence, and this process is active through all nature. How can we explain these facts, if we recognize only matter and force or nature operating unconsciously, without the creative power of a world-constructing intelligence?

The celebrated chemist Liebig says, Those who deny the organic energy of life have no knowledge of nature. In the living body the chemical forces arrange themselves according to this unity of conception lying at the basis of every organism, and never will chemistry succeed in eliminating a single organic cell out of carbonic acid, ammonia, phosphorus and lime. The astronomer Mödler, himself a star of the first magnitude among the astronomers of the present day, thus speaks: "The beautiful harmony between all parts of the universe bears unmistakable evidences of a self conscious, freely operating will power. The comets are indisputable and distinct tokens of an Almighty and all wise deity controlling the universe." And Agassiz accords with this view in these words, "The world is the revelation of a thought as powerful as it is fruitful,—a proof of a Goodness as infinite as wise,—the most tangible evidence of the existence of a personal God, the first Creator of all things, Governor of the whole world and Dispenser of all good."

Hence it is *not true* that the results of science annihilate faith in the Bible, and compel unbelief, as the materialists persist in maintaining. Büchner is very unfortunate in citing the astronomers Lalande and Laplace as examples of infidelity. Laplace makes the following confession in relation to the remarkable coincidence in the sun's revolution upon its axis and its rotary motion with its planets, satellites and comets: "Such a remarkable phenomenon is not the result of chance. We must assuredly believe, and can stake 4000 milliards against one, that an original cause has appointed these heavenly bodies to their orbits."—Lalande has indeed said, "I have investigated the heavens thoroughly, and I can see no trace of God." God does not allow himself to be discovered by a telescope, like a new planet, and it was

owing to his telescope that he did not find out God. When he was lying upon his dying bed in Lyons, and was compelled to leave behind his instruments and all his science, the same Lalande found God and abjured his infidelity, in the presence of many witnesses.

For 6000 years, men every where upon the face of the wide world have acknowledged a Deity in viewing the starry heavens, and without a telescope have discerned the name of God written in letters of fire, as the Psalmist expresses it: The heavens declare the glory of God and the firmament showeth his handy work.—That Arab with naked eyes saw farther and clearer than Lalande and Büchner with all their astronomical instruments. The Arab was the guide of a French infidel through the desert of Sahara. As the French philosopher observed that the Arab, at every threatening misfortune, at every difficulty and besides at every evening, lifted up his eyes towards heaven and kneeling on the burning sand, prayed to God, the Frenchman with disdainful scoffing asked, “How do you know there is a God?” The guide fixed his eyes steadfastly upon the scoffer and replied in a tone of astonishment, “How do I know that last night in the dark a man and not a camel or an ass walked past my tent?”—“Oh! that was evident from the tracks in the sand,” replied the philosopher. “So also,” said the Arab, pointing to the descending sun, “SO ALSO IS THAT TRACK NOT THAT OF A MAN BUT OF GOD!”

No, materialism is older than natural science and has not originated from science, but like all unbelief, from the human heart. For although in the times of the Greek EPICURUS and the Roman LUCRETIVS, the natural sciences were in their infancy, yet both of them set forth essentially all the doctrines of modern materialism. It is also a well established fact, that unbelievers have not been the discoverers of the greatest phenomena of natural science, but on the other hand, they were nearly all believing Christians. COPERNICUS who is called the Father of modern astronomy, wrote his own epitaph which can at this day be read on his tombstone in Thorn, which may thus be translated:

“ Not the grace which Paul received, do I desire,
“ Not the favor by which Peter was forgiven,
“ But that mercy which thou didst bestow
 upon the thief on the cross,
“ That alone I implore.”

The two great masters of Astronomy, KEPLER and NEWTON, were believing Christians. Kepler, nearly his whole life a martyr to his Lutheran faith, concludes his work on the Harmony of the World, in these words, “I thank thee, my Shepherd and Keeper, that thou hast granted me this enjoyment in thy creation, this ecstasy in the works of thy hands. I have proclaimed the glory of thy works to men, as far as my finite spirit could comprehend thine infinity. If I have said any thing that is unworthy of thee, or in which I have sought my own glory, graciously forgive me.” NEWTON never mentioned the name of God without uncovering his head; KLOPSTOCK, the great German poet, did the same. JACOB GRIMM, the distinguished German philologist says, “Science furnishes the noblest acquisitions of men, the most elevated earthly benefits, but what is all that worth in comparison with the unforced, voluntary reverence for God?”

These and numerous other Christian *savans*, such as HALLER, one of the ablest and most influential philologists who is the author of that beautiful expression, “No created spirit can penetrate into the interior of nature;” LIEBIG, the greatest of chemists; LINNE, the founder of Botany; BUFFON, CUVIER, the physician HUFELAND, the geographer RITTER, the historian RANKE, and a whole host of intellectual heroes, produce the best testimony, that an humble spirit and a manly Christian conviction go hand in hand with free scientific investigation. But these widely celebrated examples of the contrary tendency concern those men very little, who have determined to assert an indissoluble connexion between the teachings and facts of natural history and those of religion.

The assumptions of these materialists are severely scourged by Goethe, who was one of their confederates, in *Faust*,

By this I recognize these learned men;
What they don't touch is far removed from them;

What they don't grasp, no one can comprehend ;
 What they don't see, is dark to all besides ;
 What they don't weigh, that has no weight at all,
 What they don't think, is not worth thinking of.

The greatest men have in all ages been the most modest, although Goethe says, "Scamps only are modest," yet his own writings contain many humble confessions that human knowledge has its impassable limits. Thus, he puts into the mouth of Faust the humble acknowledgment, "It almost burns my heart to think, that we know nothing correctly." And to Eckermann, he writes, "We are eternally fumbling with problems ; man is an unknowing being, he knows little of the world and least of himself." And in another place, he writes, "The farther we progress in the knowledge of the truth, the nearer we approach the unsearchable."—MATTHIAS CLAUDIUS, on the other hand, characterizes modern science that pretends to know every thing, as follows :

Reason, which no one can deny,
 Was heretofore a useful light,—
 For what she could not once descry,
 She ventured not to bring to sight.—
 Now high she sits upon her throne,—
 And only knows what is not known.

But with Paul, who declares, "we know in part," and with Socrates, who at the close of his life, comprehended the whole of his philosophy in the words, "I know that I know nothing"—with these and all truly learned men, Matthias Claudius concurs, in the language of his evening hymn—

See you the moon there floating in space ?
 You know you see but half of her face,
 And yet so beautiful and clear.
 So there are many wondrous things
 Which to our hearts no pleasure brings
 Because to our eyes not near.

We sons of men are sinful and proud
 And boast of our knowledge long and loud,
 And yet how little do we know.
 We spin full many a cobweb scheme

But still in our pride neglect the theme
Of Christ and mercy here below.

And he then comes naturally to the prayer,

God, let us thy salvation see,
And all that's perishable flee !

III.

We must now finally speak of the necessary *logical inferences and moral results of materialism* although we are compelled to limit ourselves to the most important points.

Büchner has betrayed a bad conscience when, orally and in his writings, he protests against drawing any practical conclusions from theoretical materialism. This is indeed the most unfavorable testimony he could produce in defence of his cause; a doctrine which cannot endure its own results must be an objectionable one; a father who denies his own children must be an unnatural parent. It is indeed dishonest but cunning, when the materialists politely assure us, that they are not unchangeably devoted to their doctrine and beg us not to hold them responsible for any practical and general consequences that may flow from their principles. But we, the opponents of materialism, will take the liberty of judging the *tree* from its real and most probable *fruits*. These fruits which have in part already been made manifest, and which in part would result from the general prevalence of materialism, are of that character from which every man who feels an interest in the welfare of his country, of his family and of human society, must pray that God would deliver us.

We first appeal to the testimony of *history—the history of the world*, which is often the judgment of the world,—as well as *to the history of civilization*. This is manifestly unfavorable to materialism. History relates no single great event, no creation, no grand and useful institution, no progress in improving the condition of human society, as the product of materialism, but, on the other hand, it has occasioned destruction, ruin and annihilation, from the earliest periods down to the calamities of Paris in 1871. As it is of itself

not a positive but a negative science, it can produce only corresponding results. A science which only denies what all the world in all ages has regarded and contended for as great, true, beautiful and good, for example, God, religion, virtue, immortality, conscience, ideality, spirit, and thus seeks to annihilate all the richest endowments of humanity, cannot have the high qualities of life, and can bring forth nothing but apples of Sodom and empty nuts. Schiller thus sings of Liberty, Virtue and God,

"He who these three words no longer believes,
Himself and mankind of all worth relieves,"

and the history of the world fully establishes it.

There have been devotees of materialism in every age and among all people, but they have left nothing behind them but the *ruins* of a preceding culture and the slimy morasses of their own uncivilization. All the ancient monuments of human art, culture and science, are the monuments of religions, of faith in immortality and in eternal salvation. From the primitive pagodas in India and the rock temples of Elephantiasis, to the ruins of Nineveh and Persepolis, from Syria and Palestine to the pyramids and tombs of Egypt, from the temples of the gods of Greece to the gigantic works of ancient Rome, from the flourishing period of German art in the middle ages to the modern restoration, from the old emperor Barbarossa, the Red Beard, to the emperor William, the White Beard, from the temples of Montezuma in Mexico to the ancient art remains of Peru, everywhere we find the same demonstration; it was only nations who were patrons of religion, that were people of culture; only religious or ideal times were periods of refinement; the religions for thousands of years were the only factors and nurses of science, of the arts of architecture, statuary, music and poetry; and with the decline of religious faith was invariably all intellectual and artistic life borne to the grave. Greece had reached its acme of prosperity in the time of Pericles, and just so far, there prevailed faith in the world of ideas, which the old Olympic heaven represented. Then, when after Alexander

the Great, EPICURUS, the father of materialism, arose and Greece became Epicurean, that is, materialistic, then the ancient glory of Greece tottered and fell like a tree whose vital sap is destroyed, and Greece became the prey of the Romans, who, until then, were a religious people, at least a people believing in ideas and animated with high and ennobling thoughts. But they cherished those views only until after the times of Augustus, when the father of Roman materialism, LUCRETIUS, and many of his followers, extended this false philosophy, through which Rome was thoroughly corrupted. This wretched condition of things endured until Rome was beaten down by the blows of the *German races*, who at that time were disposed towards Christianity, as the Goths, or if heathen, were yet a proportionally moral, vigorous and enterprising people, and continued so until infidelity, at the end of the last and at the beginning of the nineteenth century, also blasted the sturdy German oak. FREDERICK THE GREAT, though himself an unbeliever, yet had a high respect for genuine piety; his best generals, Ziethen, Schmettau, Schwerin, as well as a large majority of the Prussian people, were Christians. To a flatterer, who congratulated him upon the prevalence of infidelity in the country, Frederick replied, that he would cheerfully lose a finger, if he could leave to his successor the people cherishing the same faith which he had inherited from his father.

The times of the WARS FOR LIBERTY were also times of religious and ideal animation. The poets and cultivators of the German nation, as Schenkendorf, Körner, Stein, Ernst Moritz Arndt, John and others, were religious characters. It is only necessary to allude to Father Arndt's song, "Where is the German's fatherland?" According to him, Germany only ceases where Germans cease to sing praises to God, in heaven. Let us also bring to mind his dying hymn, "Now go forth and dig my grave," wherein he says,

"O weep not for me, for my Saviour I've found;
My heart full of sin, have I hid in that wound,
From which streams of mercy have flowed o'er the world

To wash sinners clean from pollution with blood.
Weep not ! my Redeemer, He lives and He reigns,
His grace has released me from satan's dread chains.
To suffer and doubt is of mortals the lot,
But infinite love says, believe and fear not."

Not one of these men was a materialist. Among the German heroes of modern times, the EMPEROR WILLIAM, BISMARCK, ROON, MOLTKE, and many of the best generals are truly pious, or at least religious men, and the Emperor recently uttered a truly imperial word, when the church was consecrated which he built in commemoration of his rescue from the attempt made upon his life in 1860. "It is my desire," said he, "that in this church may be preached the faith of the Son of God, who has come from heaven, but which at the present day is denied. I hold firmly to the faith in a crucified Redeemer, and shall feel myself happy in my government so long as my people continue faithful to this doctrine."

It was only such Spartans as believed in the gods and in an Elysium after death, who could die a heroic death for their country with Leonidas, but when this faith declined, Sparta herself went down.

A people who have abandoned their religious ideas may indeed flourish for a while, and even develop a rich culture, but they are only like bees who in the fruitless winter consume the honeyed treasures gathered in the fruitful summer; if this food is exhausted, and a new summer does not follow, they must perish.

WHAT EFFECT MUST AND WILL THE GENERAL PREVALENCE OF MATERIALISM PRODUCE? Surely one corresponding to its nature, material, sensuous, unspiritual. A man must lose all SELF-RESPECT, when he has lost all faith in his soul and immortality, and believes that he has originated from the decomposed substance of preceding races, and will return to the same condition. Such a faith cannot develop any ennobling conceptions, any high moral purpose, any intellectual energy, but it must lead to the morass of grossly material aspirations and sensuous enjoyments. If the materialistic fundamental principle, THAT SELF-LOVE IS THE ONLY MORAL REQUIREMENT, should

become prevalent, then there perishes all social life, all affection and friendship—the tender and sacred family ties would be torn asunder—society and mankind would be a menagerie of wild beasts let loose; might would be the right, main force would be the law, barbarous power would take the place of refinement, and brute authority would sway its tyrannical sceptre over the people, as some melancholy examples of modern times fully demonstrate.

If *that* faith should prevail, that we have no God over us and no divine voice of conscience in us; if faith in the hereafter,—in a moral government of the world,—in a righteous retribution is annihilated, there is no power on earth, and mere science least of all, to deter men from vice and to incite them to virtue. And if there is superadded to this the materialistic doctrine, that man is not a spiritual personality,—is not a moral being,—that he has no soul, *that there is no freedom of will*, that man is nothing but a coarse machine driven by blind natural force, so that he is not responsible for his actions, then all the supports of morality are broken down, all hindrances removed, all sluices opened, and the deluge of perfect animalization, of unbridled carnal gratification will rush in and produce universal desolation. Then will not only the churches be closed, and the marriage and family institution be broken down, but no courts of justice, no prisons would exist; nothing but lunatic asylums would be wanted then, and the whole world would be one grand institution for the insane. But let us permit the curtain before this picture to drop! May God in his mercy preserve us from the realization of it! But may also every individual exert his influence to avert this imminent peril from our generation and from posterity!

ARTICLE V.

FARADAY, THE SCIENTIST AND CHRISTIAN.

By REV. PHILIP M. BIKLE, A. M., Professor of Physics and Astronomy
in Pennsylvania College.

Michael Faraday died in 1867, in his seventy-sixth year. Soon after his death there appeared in public print numerous sketches of his life, character and work; prominent among them that of Professor Auguste De la Rive. A full biography in two large volumes, containing much of his journal and correspondence, came from the pen of Dr. Bence Jones. We have his portrait as a man of science drawn by Professor Tyndall. Soon afterwards J. H. Gladstone, Ph. D., F. R. S., gave to the public a small volume of great interest, containing the story of his life; study of his character; fruits of his experience; his method of working; the value of his discoveries; and, in an appendix, a list of his honorary fellowships, etc. This last is a small volume of little more than two hundred pages, and it was whilst reading it, soon after its publication in America, that the thought occurred of calling attention to the combination in Faraday which it reveals of a ripe Christian faith with a true scientific spirit and knowledge. The suggestion was strengthened by the consciousness of the prevailing impression, that scientific investigations are antagonistic to religious belief and have a strong tendency to materialism; and by a desire to contribute something towards weakening that impression, especially in the strong form in which it is generally stated. There is ground for the confession, that they do *seem* to have a tendency in that direction. There is, without a doubt, a tide of materialism sweeping along, both in Europe and America, which any observant man may see. Scientists have helped, and are helping to swell this tide. But this cannot be said of all. Nor can it be said, that scientific pursuits necessarily or inevitably lead to such results. In confirmation of this, it is

enough to point to Professor Faraday, a giant among scientists, and yet a man who never found his science interfering with, or leading him away from his religious faith. It is in the double aspect of a Scientist and a Christian and the harmony existing between the two, that he will be viewed now. The facts are drawn largely from the short biography of him by J. H. Gladstone, which suggested the subject.

THE STORY OF HIS LIFE.

The following briefly stated, are the chief points:

He was born in 1791 in the neighborhood of Manchester Square, London. He became an errand boy in a book store when thirteen years of age. The next year he was taken as an apprentice, when he had the opportunity of looking "at the inside as well as the outside of the books" he handled; and, availing himself of the advantage of his position, he fed on such intellectual food as "Watts' Improvement of the Mind," Mrs. Marcet's "Conversations on Chemistry," and the article on "Electricity" in the *Encyclopædia Britannica*. Through these, and the natural bent of his mind, he became interested in science, and whenever possible attended the lectures of Tatum and Sir Humphry Davy, taking copious notes. In 1813 he became Davy's assistant in the Royal Institution of Great Britain, not confining himself however to the mere discharge of his duties in that capacity, but devoting his spare time to arranging the mineralogical collection, extracting sugar from beet-root, and such other work as evinced at once the embryo scientist. In less than a year afterward he became Davy's amanuensis in his travels, for a year and a half, through France, Italy, Switzerland, Germany and Holland, extending his knowledge of men and things, and receiving a fresh impulse to his mental activity. On his return he was advanced to a higher position in the Royal Institution. In 1816 he began lecturing before philosophical societies, and contributing articles to scientific journals. This he continued to do in connection with his laborious and incessant researches for more than half a century. "The Royal Society Catalogue," says Gladstone, "gives under the

name of Faraday a list of *one hundred and fifty-eight* papers, published in various scientific magazines or learned Transactions. Many of these communications are doubtless short, but a short philosophical paper often represents a large amount of brain-work; a score of them are the substance of his Friday evening discourses; while others are lengthy treatises, the records of long and careful investigations; and the list includes the thirty series of his "Experimental Researches in Electricity." These extended over a period of twenty-seven years, and were afterward reprinted from the 'Philosophical Transactions,' and form three goodly volumes, with 3430 numbered paragraphs—one of the most marvelous monuments of intellectual work, one of the rarest treasure-houses of newly-discovered knowledge, with which the world has ever been enriched."

AS A SCIENTIST.

Faraday's merits are unquestioned. He has been called, and justly too, "the prince of investigators;" and it is in the line of original investigation that a scientist most deservedly wins a name. His achievements are to be tested not simply "by a money standard, nor by their immediate adaptation to the necessities or conveniences of life." The character of many of them is such, that their practical value will be seen only in the future. But whether they were practical or not was no special concern of his. His energies were devoted to the search after Nature's truths, and he persistently asked questions of her for the sake of the truths themselves, and not because her answers might be applied to the various purposes of human life. His one aim above all others was *discovery*. Says our biographer:

"His favorite paths of study seem to wander far enough from the common abodes of human thought or the requirements of ordinary life. He became familiar, as no man ever was, with the varied forces of magnetism and electricity, heat and light, gravitation and galvanism, chemical affinity and mechanical motion; but he did not seek to 'harness the lightnings,' or to chain those giants and make them grind like Samson in the prison house." In addition to his inves-

tigations, he also did the main work in systematizing the results attained, as may be seen from the following statement: "When he began to investigate the different sciences, they might be compared to so many separate countries with impassable frontiers, different languages and laws, and various weights and measures; but when he ceased they resembled rather a brotherhood of states, linked together by a community of interest and of speech, and a federal code; and in bringing about this unification no one had so great a share as Faraday himself."

Moreover, whilst the application of science to practical purposes was not raised to the dignity of an aim with Faraday, he nevertheless was always ready, when called upon, to undertake investigations of this nature himself; to pass judgment upon the inventions of others; and to exhibit useful inventions before the members of the Royal Institution. He thus combined his wonderful talent for research with a skill in turning the results of his researches to practical use. There is a temptation to dwell upon his work in both these fields. But why do it? It would be a pleasant task to defend his reputation as a scientist, but there is no assailant. His merits are acknowledged beyond the shadow of a cavil. It is for this reason that he serves so well the purpose of this paper. For it is the habit of those, who have drifted to materialism, and who assail divine revelation, to question the scientific standing of those who have not drifted with them; but Faraday is beyond their questioning. The judgment of the scientific world has been passed upon him in the honorary degrees conferred; in the fellowships to which he has been elected; in the estimate of his merits by competent critics; and in the authority which its acknowledged representatives attach to the results of his researches. Thrice was he honored with the degree of Doctor, receiving the D. C. L. from Oxford, Ph. D. from Prague, and LL. D. from Cambridge. From 1823 to 1864, scarcely a single year passed that some learned society did not bring to him the tribute of their honorary fellowship, and in some years he was thus honored four or five times. Altogether he received ninety-

five titles and marks of merit; and it is no wonder that a letter was once addressed to him as "PROFESSOR MICHAEL FARADAY, Member of all Academies of Science, London." In periodicals, and text-books, and indeed every where, his investigations are quoted with a confidence that tell at once of his princely rank as a scientist.

AS A CHRISTIAN,

Faraday's sincerity was never doubted. He belonged to "that long line of scientific men, beginning with the *savants* of the East, who have brought to the Redeemer the gold, frankincense, and myrrh of their adoration." At the age of thirty he united with the Church, connecting himself with that band of Christians in England, so little known, called the Sandemanians. Their theology is closely allied to that of the Puritans, though they "concede greater deference to their elders, and attach more importance to the Lord's Supper than is usual among the Puritan churches." The preaching was done by the elders, who were unpaid men; and Faraday was soon elected an elder and preached often.

Without entering into particulars as to their doctrines and customs, let us hasten to look at Faraday as a Christian believer. It is refreshing to contemplate him in this light, especially in view of the contrast we find between him and his successor, Professor Tyndall. The one we will find an humble confessor of the very same faith, which the other contemns, and opposes with the deepest bitterness.

M. Dumas says of Faraday in his *Eloge Historique*: "Fidelity to his religious faith, and the constant observance of the moral law, constitute the ruling characteristics of his life. Doubtless his firm belief in that justice on high which weighs all our merits, in that sovereign goodness which weighs all our sufferings, did not *inspire* Faraday with his great discoveries, but it gave him the straightforwardness, the self-respect, the self-control, and the spirit of justice which enabled him to combat evil fortune with boldness, and to accept prosperity without being puffed up."

Whilst Faraday had a clear conception of the intimate

relation existing between the physical forces and the Supreme Intelligence, yet he seems to have made it a rule to say, in his public lectures at least, little about it. The Rev. Professor Pritchard says of him in his "*Analogies in the Progress of Nature and Grace*:" "This great and good man never obtruded the strength of his faith upon those whom he publicly addressed; upon principle, he was habitually reticent on such topics, because he believed they were ill suited for the ordinary assemblages of men. Yet on more than one occasion when he had been discoursing on some of the magnificent pre-arrangements of Divine Providence so lavishly scattered in nature, I have seen him struggle to repress the emotion which was visibly striving for utterance; and then, at the last, with one single far-reaching word, he would just hint at his meaning rather than express it. On such occasions he only who had ears to hear could hear."

But sometimes he would do more than merely hint at such thoughts, especially in his more familiar lectures to the cadets at Woolwich. In conversation, also, he felt more free, and has been known to express his wonder that any one should fail to recognize the constant traces of design; and in his writings there occur sometimes such passages as the following: "When I consider the multitude of associated forces which are diffused through nature—when I think of that calm and tranquil balancing of their energies which enables elements most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence, and grandeur beyond our language to express, of the Great Disposer of all!"

Evidence of his views might be multiplied, both from what he himself says and from what others say of him. From whatever source the evidence comes, it all unites in revealing Faraday to us as a humble Christian believer, decided in his faith, but usually reticent except when some opportune occasion presented itself, such as a private conversation or a

preaching appointment before his own people. Though he found nothing in his scientific investigations to weaken his religious faith but much to confirm it, yet he seemed to make it a rule to keep the two distinct. In his scientific lectures and writings it was not often that he introduced matters of Christian belief; and in his preaching it was just as seldom that he used his science, and then only well-known facts by way of illustration. But distinct as they seem to have been kept, the Scientist and the Christian dwelt in perfect harmony in the same individual. As one grew in strength of mind and in the knowledge of material things, the other grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. Instead of there being any clashing, there was a reciprocal helpful action from one to the other; and when Faraday died "there was a philosopher less on earth, and a saint more in heaven."

CONCLUSION.

History is constantly appealed to for the purpose of establishing or refuting prevalent views, and its testimony, when correctly given and clearly understood, is accepted as conclusive. In view of this we have appealed to the life of Michael Faraday to show, that there is no real antagonism between true science and religion; and we regard the evidence given as clear and decisive. No one can deny his high rank as a Scientist, and no one can impeach his faith and practice as a Christian.

Even Professor Tyndall, who would gladly enroll him among the opponents of Christianity, can find nothing in Faraday's religious views to justify him in doing so. But Professor Tyndall has a happy faculty of accounting for what he is pleased to regard the superstition of those whose scientific claims are unquestionable. Professor Agassiz, for instance, is looked upon by the advocates of the Evolution hypothesis as a great obstacle in their way, inasmuch as they must accord to him a leading position as a Naturalist; and yet they find him bearing down upon their views with all the weight of his authoritative influence. How shall the obstacle be removed? Professor Tyndall comes to the rescue;

and with a cool assurance, belonging to few, lets in only a single ray of light, and lo! it disappears. The pathway, so far as Agassiz is concerned, is unobstructed. Agassiz, forsooth, did not arrive at his conclusions through a process of reasoning in the light of his own scientific knowledge; but, according to Professor Tyndall, was led to them by what Herbert Spencer would call the "theological bias." In Tyndall's address before the British Association for the Advancement of Science, at its last meeting in Belfast, in speaking of Agassiz, there occurs this remark: "Sprung from a race of theologians, this celebrated man combated to the last the theory of natural selection." Ah! there it is. "*Sprung from a race of Theologians*"—that cuts the gordian knot.

Likewise in the case of Faraday, Tyndall could, doubtless, find an answer to the question, how such a great scientist could also be such a firm adherent of the Christian religion. A man that could so cunningly solve the mystery in reference to Agassiz would not find his wits failing him here. Faraday was the son of Christian parents. Knowing this, there would be ground enough for Tyndall to give some such characteristic answer as the following: "Brought up in the simple faith of his father, Faraday, in the simplicity of his heart, never questioned its truth, and never departed from it." It would not do to give him credit for firm and decided convictions; it is easier to imply that he inherited it. The truth is, that, whilst Faraday *did* receive his earliest religious impressions in the midst of the little community of the Sandemanians, he did not unite with them in a formal profession of faith till he was nearly thirty years of age; and then only after a careful examination of their doctrines. Says Gladstone: "of his spiritual history up to that period (his thirtieth year of age) little is known, but there seems to be good grounds for believing that he did not accept the religion of his fathers without a conscientious inquiry into its truth. It would be difficult to conceive of his acting otherwise." Tyndall has written the life of Faraday, but he views him only *as a man of science*, and gives that title to his book. Can it be that he found it distasteful to look at the other side of his character;

or was it because he regarded that an innocent weakness, and therefore passed it by.

But be that as it may, the truth remains clear, that it is not only possible but an easy matter for science and religion to go hand in hand in the same individual. The example we have been considering shows this plainly. And from this specific case we make only a just inference when we state, that the same may be said of them everywhere. Christianity has nothing to fear from Science; Science has nothing to fear from Christianity. On the contrary they co-operate with each other in the search for and spread of truth; and when there appears to be a conflict, it is only apparent, and results rather from a misapprehension or perversion than from any real antagonism.

Furthermore, notwithstanding the sweeping assertions about the unbelief and opposition to the Christian religion of those engaged in scientific pursuits, it is doubtful whether there is any greater proportion of them taking this stand than of any other class of learned men. Indeed it is seldom that the scientist enters the conflict, but others take the results of his investigations and seek to use them as weapons against Christianity. And when we do find one stepping beyond his bounds into the arena of metaphysics or theology, it becomes apparent at once that he is out of his sphere, his strength becomes weakness, and he is invariably worsted in the use of weapons he knows not how to wield. There is no better example of this than Professor Tyndall—the man who denies to theologians the right to discuss scientific truths, but who claims for himself perfect freedom in the field of theology. He has done good service in science and is a power there, but feeble elsewhere.

But notwithstanding the fact, that few scientists engage in controversies not pertaining to their special line of work, there is the wide-spread opinion prevailing, that they are, above all others in the present day, the foes of Christianity. The results of their researches are used by others in the interests of materialism, and they themselves are made to bear the burden of censure. It would be well if all this were cor-

rected, for it is doing harm, especially among young men. They get the impression, that as scientific truth advances religious truth must give way; and as scientific truth has all the charms of progress about it and carries with it the flavor of learning, while religious truth continues in "the old paths," is so much a matter of simple faith, and has nothing in its nature to minister to the pride of the human heart, they accept what science is *said* to teach on disputed points, and thus swell the ranks of unbelief. These young men are soon to become the influential men of the country; and it would be well to guard them against that current of sensationalism and positivism, which is certain to end in materialism. Their scientific education should be in the hands of safe men—men who believe God's revealed word, and who, whilst they do not obtrude, are ever ready to drop a word, showing the harmony between the Scriptures and any scientific truth that may be under consideration.

We repeat that, from the example we have been reviewing and the thoughts associated with it, there is nothing incongruous in a man being engaged in the pursuits of science and at the same time being a devout Christian believer; that scientists receive more than a just share of censure for the materialistic tendencies of the age; and that young men should be impressed with the truth, that a love for science does not involve a renunciation of faith in Bible truth.

ARTICLE VI.

THE CONSERVATION OF OUR CHURCH'S HISTORY.*

By REV. M. SHEELEIGH, A. M., Whitmarsh, Pa.

Members and Friends of the Lutheran Historical Society:

Within the memory of the present generation, you might have seen a poor young man persevering against remarkable

*An Address delivered before "The Historical Society of the Evangelical Lutheran Church in the United States of America," at its thirty-second Anniversary, held in Baltimore, May 29th, 1875.

discouragements, while, for days that were numbered by the hundreds, he glided over the surface of the waters, sleeping by night upon the wild shores, beneath his inverted batteau, to enable him to sketch and then commit to canvas the varied scenery of a grand river stretching for thousands of miles away through the heart of a continent. Multitudes in different lands were subsequently entertained and delighted on viewing the result, as combined in a panoramic exhibition no less than three miles in extent. *You* stand to-day on a grander stream than "the father of waters," and you may all contribute to the delineating of a picture that shall prove far more instructive and enduring than was Banvard's Panorama. That stream is the progress of the Church—your own Church—and that delineating is the portrayal of her history. That you feel an interest in that history must be a natural result or accompaniment of your love for the Church; and the growth of interest will be found to be in proportion to the increase of attachment.

History in general is not only highly entertaining and satisfactory to the mind, but is at the same time exceedingly useful. By its records we are put in possession of vast stores of the knowledge and experience of those who have preceded us in the years and ages gone by. There was no small force, even when taken in a modified sense, in that outburst of Patrick Henry, that he had no light to guide him in the future except the experience of the past. With this accords Lord Bacon, who not only wrote the oft-quoted observation, that "reading makes a full man," but also, that "histories make men wise."

The Great Author of our being, who perfectly knows how to adapt himself to our nature and necessities, has given us a prominent example, as to the value of history for human instruction, in the great record of his own revelation. Even in this incidental sense does that volume deserve to be styled "the Book of Books." Nor is it only observable that the Bible is full of history, but it is equally true that the history of all time is full of materials illustrative of the Bible. Not one of you, it may be presumed, would be willing to have a

single page of the Church's history, or of that of the world in general, stricken from the rolls of time; and should we not feel that the historical details of our own day and of our own Church are as important as those of any other to the rendering of a comprehensive view of the world's historical picture? How often, on the contrary, must we vainly regret that so much that would be invaluable is now irrevocably lost! Who, for instance, would not be rejoiced beyond expression, could we now recover a multitude of details, in acts and words and heart-throbs, as developed by the Reformation period, to be photographed before us for our learning and enlightening, but which are now forever buried from our sight in the grave of the past!

It was not without an evidently exalted purpose that it was solemnly enjoined upon the Israelites as a religious duty to keep in mind the providential dealings of Jehovah with his people. In Deuteronomy (8 : 2,) it is written, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." All that was written from Moses down to Luke, and that has been produced from the day of Eusebius down to that of Neander, is full of precious lessons concerning God's mercy toward our race, in the establishing and upbuilding of his Church; and concerning the natural disposition of man on the one hand to err, and, on the other hand, of his capability of being renovated and elevated to a spiritual and heavenly life.

Assuredly, he who would be largely benefited by a review of the long-continued history of Divine grace in the holy Church will find that he has an extensive and varied subject of study before him. It is also just as apposite to say that he who would contribute something valuable to the extension or illustration of the Church's history must have a heart in sympathy with the development of God's cause in the world, and a hand that will not draw back from the weary details of labor. Your Society was organized for work; and this, like all other earnest work, requires application. Although you might not feel much inclined to covet the predicate Janus-faced, in the sense in which it is usually employed,

yet you will readily admit that in regard to our Church's history, we should, like Janus, have two faces—the one eagerly turned to the *future* with goodly expectation, and the other earnestly to the *past* for valuable instruction.

But it is just here we meet with a fallacy, against which it is needful to guard. In history as in nature, and in the past as well as in the future, we find that—

“ 'Tis distance lends enchantment to the view.”

We do well to endow our professorships of Ecclesiastical History and of Biblical History; but our consistency would suffer did we at the same time fail to direct our view upon that part of the traveled field which lies contiguous to the present. There are, doubtless, valuable lessons which our own eyes have beheld, and which God would have us not forget, but recall and study for our own improvement, and put upon record for the benefit of the generations to follow.

Permit me, then, to solicit your attention this evening while dwelling on the general subject of “THE CONSERVATION OF OUR CHURCH' HISTORY.

I. WE MAY AID IN CONSERVING OUR CHURCH'S HISTORY BY PRESERVING IT.

Some one might inquire,

1. Why should you be specially concerned to preserve your Church's History?

We may first reply that it should be done for the same general reason that we should have ecclesiastical history at all. Moreover, the events now transpiring within the Church are just as legitimately a part of her history as were those of the Reformation period, or any other. The events of all periods have a claim to their places. The stream of history must be continuous, and so should also be its representation upon the chart of time. But considering still more closely the prominent—I will say, the superior—position which the Lutheran Church occupies in the eye of history, the facts in her life are simply invaluable.

Here we might by some be confronted with the question,

Should we continue to have distinct or denominational divisions of the Church? It is hardly worth our while now to entertain inquiries of this kind. The alternative would, in our day, simply amount to having no Church at all. Then, since we must have a particular Church, shall we not feel that God has called us into the same, that it is our special duty to be interested in her continuance so long as he may have use for her separate organization, and that we should apply ourselves in keeping up a record of her life? This we owe not only to the Church that has nurtured us, and to others who shall come after us, but we owe it to ourselves.

If we concede to Goethe that "a man need not be an architect to live in a house," we may still insist that there is a stronger likelihood on the side of the architect that he will, other things being equal, find more genuine satisfaction and utility in a house of his own ideal than he could in another. It is true that we may occupy a position in the great temple of the Christian Church, and be able specially to point to some particular mansion therein as the place of our own dwelling, while yet comparatively uninformed of the circumstances attending the erection of the edifice. But with how much more appreciation of the beauty and perfection of Zion may *he* be supposed to contemplate her goodly proportions who has carefully dwelt upon the varied and wonderful divine providences and human experiences which have hitherto marked, to finite minds, the shaping of that holy structure! The more an individual learns to know the features calling for admiration in his Church, the more he *can* admire them, and it is by no means a small consideration that he can look abroad and repeat, with pleasure to himself, and with benefit to others, the Psalmist's observation, "This and that man was born in her;" and that he can intelligently and confidently direct the attention of others to pillar and appointment, as the ancient Israelite could refer to the tabernacle, wherein all things were made according to the pattern showed to Moses in the mount.

2. Who should attend to the work of preserving our Church's history?

We would all be glad to enjoy the advantages of a thoroughly collected history of the Church; but who shall take care of the materials needful for the realizing of our desire? We should do this work ourselves—all should help to do it. This answer is pertinent, because in the nature of the case we can do this service better than others can; and, furthermore, because if we should manifest so little concern as to neglect, then who could reasonably be expected to manifest sufficient interest? Some others have given us proof enough that they can overlook, and disparage, and detract. We have, for instance, long been intoning our complaint over Buck's Theological Dictionary. Take a later example, which has occurred even since the recent convention of the World's Evangelical Alliance, held in New York, when men of different branches of Christ's Church, and from widely separated lands, came together in testimony of mutual love. A volume embracing the proceedings has been issued. One of our own brethren of the General Synod delivered an address before the Alliance, introducing the same with a deserved tribute to the late Dr. Schmucker, in whose stead he had been called to speak, crediting the departed Doctor with a large share of honor in calling into existence that same organization of the Evangelical Alliance. But that was too good to let pass. When the address appeared in the Alliance Volume, what must have been your surprise to see that the editor must needs, in the magnitude of his wisdom, add an asterisk pointing to a foot-note, in which the truth in the Address is attempted to be set aside by flat contradiction, amounting to nothing less than a direct perversion of fact. Why was not that note first shown to our representatives in the management of said organization? Ah, that might have defeated the ends for which the invidious note was conceived and committed to the submissive types. If it is true, as "Poor Richard" words it for us, that

"He that by the plough would thrive,
Himself must either hold or drive,"

then, no doubt, the plain lesson of inference, no less than of experience, is, that if we desire our beloved Church fairly represented on the page of history that is yet to be written, we must see to the work for ourselves. And the Lutheran Church, that has occupied so great a breadth in the world's highway, and has given to the world the great authors and authorities in this same branch of ecclesiastical lore in modern times, has surely not so far degenerated among the grand expansions of this *Western Land*, as not to be able to furnish the heads and the hands for a worthy continuation of labor in the same line of literary service.

While we, as a Church, in this country, were laboring under the heavy drawback of being limited to a tongue different from the national language, others took the advantage of ridiculing us. Those days are well-nigh past, but the absurd habit appears to have become so deeply seated in the nature of some that they seem to think it fine sport to continue the worn-out platitudes of their great-grandfathers. Even to this day are the petty blunders—intentional or unintentional—concerning our name and doctrines, not *quite* laid aside. I must say that I have more than once been strongly tempted to suspect that there was in not a little of this manifested ignorance more than a mere tinge of insincere affectation. How it can be possible for liberally educated men to be in *fact* so ignorant, I can hardly, for the credit of their own knowledge, conceive. But we have come, I trust, to a period when we will no longer quietly submit to these things. Burke's adage has it that "there is a limit at which forbearance ceases to be a virtue."

I happen to know of a few incidents in which some of our brethren have stood up like men, and given lessons that, like some good medicines, may have been bitter at the first, but decidedly wholesome at the last. For instance: scarcely a decade of years ago, a little episode occurred at the house of one of my neighboring brethren in the goodly State of New Jersey. In the same commonwealth is an old theological institution. During a particular vacation, there sallied forth from the same, as a colporteur, a certain student—a

down-easter, from "the land of steady habits." Arriving at our brother's village, he struck for the parsonage, which he had learned was that of a Lutheran minister, the preacher of the church whose eligible location and lofty steeple made it a prominent object to a stranger. The young gentleman, moreover, approached that sunny domicile with the view of spending the whole night there. Proceeding at once to suit the action to the purpose, he moved to lay aside his extra wrappings; but even before his coat was yet fairly off he began on this wise: "Well, I suppose, then you are a Lutheran minister." An answer in the affirmative received, he continued, "I have called in to make some inquiries about you Lutherans. Let me see, what do the Lutherans believe? Or, what is your, ah"—? The spell of hesitation was happily broken thus, by the sprightly interposition of the talented lady presiding in that parsonage: "My dear, I suppose he wants to know what the Lutheran hobby is." "Yes," said the student, "that is what I was trying to get at." The minister then responded "We Lutherans are hardly so fortunate as some churches, who have their little hobbies;" then went on designating a few of the diminutive hobbies which some denominations—including the young man's own—were riding to death; and continued, but that if the Lutherans must have a hobby too, he would say it was the great central doctrine of the Gospel—Justification by faith alone. The student, who was by this time beginning to wilt, made answer that he thought that was a pretty good hobby. The parson of that parsonage did not, however, choose to stop at this point, but remarked that he thought the colporteur was himself even more of a Lutheran than the something else which he professed to be. The new friend did not know about that. The minister replied, "Half the books you are studying down there in your seminary are Lutheran books. The young man, who had come in to learn concerning Lutherans did not know about that either—thought not. Next came one test after another, as the student was regularly catechised concerning prominent text-books and books of reference employed in his institution, until a grand array of titles

and talent, piety and profundity, had been marshaled before his wondering eyes, by his own admissions. His wings of wax, like those of poor Icarus, were melted off. By this time he began to think that really he was *not* very far from being a Lutheran himself, and remarked to our brother minister, in awkward, stammering, apologetic phrase, "Down at our seminary, we think *Luther* a great man—we think a great deal of *Luther*." And now, do not forget the lesson, that if you would have your Church's history cared for, you must yourselves not deny it your unstinted care. Give your neighbors something slightly significant as the signature of John Hancock, and they will ere long come to read it without spectacles. If there may be seen some method even in madness, doubtless we ought to show good sense in our sanity.

We, therefore, pronounce it a mark of wisdom that there exists such a society as that in whose behalf you are assembled here this evening. Here is an opportunity for all to combine their labors. Thirty-two years ago,—on the 25th day of May, 1843,—here in this same city of Baltimore, immediately after the adjournment of the General Synod, and in pursuance of a call for the purpose, a goodly number of friends came together to organize this Society. Our lamented brother and father, the Rev. Prof. S. S. Schmucker, D. D., was then chosen President, and continued in the same position until his death, soon after the last meeting of the Society—a period of thirty years.

The founders of this organization clearly and comprehensively stated their design in the first article of the Constitution: "The object of this Society shall be to make a collection of the published writings of Lutheran Ministers and Laymen in America. whether original or translated; to procure, as far as possible, the Minutes of all the Synods from their organization, the printed proceedings of all special Conferences, Church Councils, and other Ecclesiastical Conventions, together with regular files of the periodicals published under the patronage of our Church; decisions in Chancery, charters of corporate institutions, constitutions of individual

Churches, legal reports relating to church property, and, in general, to collect all publications, manuscripts and facts, that tend to throw light on the history of the Lutheran Church in this country." As showing that the Society has not been without fruit, I desire to say that the present efficient Curator, who attends to his duties as a work of love, informs me that the articles now comprising the collection, stored up in the Library-room of the Theological Seminary at Gettysburg, are as follows: Bound volumes, 348; pamphlets, exclusive of minutes, 492; manuscripts, 38; synodical minutes, 910; and miscellaneous contributions, such as photographs of ministers, churches, etc., tracts, programmes, catalogues, etc., 100. Although some one might say that in thirty-two years the Society ought to have accomplished more, it is at least matter for no little gratulation that so much has been done. Here are 1888 articles, to which the historian may resort to good profiting; and we believe that this degree of success will stimulate to more rapid accumulation in the years to come.

You might even acknowledge that this Society should not be regarded as having existed in vain, had it accomplished no more than to elicit, in the past years of its existence, the nine valuable Anniversary Addresses with which it has from time to time been favored. A mere rehearsal of these is suggestive of patient research, skillful combination, and abundant instruction.

The first contribution in this series was pronounced before the Society, at the meeting of the General Synod held in Philadelphia, on the 17th of May, A. D. 1845, by the Rev. Prof. S. S. Schmucker, D. D., at whose feet many of us once sat to receive the treasures of his richly stored mind. His subject was "The Patriarchs of American Lutheranism." The production was requested by the Society for publication, and soon afterward appeared in pamphlet form. It was in 1851 included in a book of the Author's—"The American Lutheran Church."

The second address was given by Rev. W. M. Reynolds, D. D., in New York, May 18th, 1848; on "The Early His-

tory of the Swedish Lutherans on the Delaware. It was subsequently extended, and committed to print in the *Evangelical Review*, October, 1849.

The third occasion of the Society's being served with an address was at Winchester, Va., May 25th, 1853, when Rev. Prof. C. F. Schaeffer, D. D., spoke on "The Present Transition-State of the Evangelical Lutheran Church in the United States." It is to be regretted that this production was not given to the press, nor secured for the archives of the Society as requested.

The fourth discourse to which the Association has listened was presented by Rev. G. Diehl, D. D., May, 19th, 1857, at Reading, Pa., under the title of "The Practical Influence of Religious History." It appeared as an article in the *Review*, in July of the same year.

The fifth address before the Society was spoken by Prof. M. L. Stoever, LL. D., on "The Patriarchs of the Lutheran Church from Halle," at Lancaster, Pa., May 7th, 1862; and was issued in the *Review*, April, 1864.

The sixth discourse was delivered by Rev. J. G. Morris, D. D., on "The Literature of the Lutheran Church in the United States," before the Society's anniversary meeting at York, Pa., May 7th, 1864, and may be read in the July number of the *Review* for that year.

The seventh favor in this line was heard from Rev. Prof. S. W. Harkey, D. D., at Fort Wayne, Ind., on the 18th of May, 1866. The subject was "The Early History of the Lutheran Church in Illinois." The Address was published in the *Review* in the succeeding October.

The eighth time that the anniversary was marked by a public address, occurred in the City of Washington, May 14th, 1869, when Rev. H. N. Pohlman, D. D., read a paper on "The German Colony and Lutheran Church at Waldoborough, in Maine." This production is found in the *Review* of July, in the same year.

The ninth discourse was prepared by Rev. F. W. Conrad, D. D., on "Church Problems Solved by History." It was ut-

tered at Dayton, Ohio, on the 14th of June, 1871; and in the following October was printed in the *Review*.

Were these Addresses now gathered into a book, they would form a very valuable volume, which all our people might well be glad to lay upon their centre-tables, as a work of reference and encouragement.

The Society's labors are needed to insure permanency as well as accessibility. Some of you know of a few individuals who have gathered respectable private collections of our Church's literary productions in America. But in addition to the uncertainty of life, it is to be feared that individuals may fail to make provision in proper time for the preservation of their collections intact. These are liable to fall into hands in which the rarest gem is on a par with a patent-nos-trum almanac; and the result of much toil and treasure will be cast upon the four winds; or some invaluable pamphlet or manuscript, whose absence is preferred by the tidy housewife to its dingy, coffee-colored presence, will gracefully ascend beyond the vision in smoke. We remember the pains and patience in this direction of several of our departed brethren; but we ask almost in vain to-day, "Where are their stores of precious things?" With the passing of each year, the old and scarce books, pamphlets, periodicals, manuscripts, and treasures of all kinds belonging to the history of the Church, will become scarcer. Take, as an instance, the Minutes of our General Synod. Ask those gentlemen in this assembly, who are supposed to be best acquainted with such questions, how many *complete* files have been secured and preserved to the present time, and you might be a little surprised if they should begin to count them up on their fingers. These things become scarce as they advance in age, and they rapidly rise in value as they fall in scarcity. We have almost come to the last of those garrets of the fathers, into the darkness and dustiness of which, some of you were wont, in the years that are past, to ascend.

Furthermore,

II. WE MAY AID IN CONSERVING OUR CHURCH'S HISTORY BY
CONTRIBUTING THERETO.

As "faith without works is dead," so our historical materials, without working them up, will perish.

1. We should contribute to this work by gathering up and communicating items of fact. Ministers and church-officers may do much in this way by keeping accurate records. The doings of the present must be the history of the future. How glad should we be could we find a clue to some interesting things that have died with those who were immediately connected with them! Hundreds of hands—yes, hands in hundreds of *families* throughout the Church, can give valuable assistance in gathering up materials that would otherwise be irretrievably lost. An old book, pamphlet, almanac, newspaper, manuscript, engraving, photograph, or something else, can be sent to your Curator; that it may by him be stored up and labeled, ready for the shaping hands of our "coming" historians. Let none think they can do little or nothing. One leaf of a tree may seem of very small consequence; and yet *all* the multitude of leaves together, holding out their hands to the winds, may level the grand oak—the growth of long centuries—prostrate upon the ground. In addition to looking into the old dusty piles and boxes in the garrets of the older families, you may keep your eyes open wherever you go. Let more do what a few are now doing—look through the old book-stores, and ransack second-hand book-stalls of the cities and out-of-the-way places, with the view of picking up some waif for our collection. I remember searching once many years, in all the cities into which I came, for a certain book, which had long before been published in Philadelphia. I almost despaired of ever possessing a copy. But, one day, wandering about, away up in the State of Vermont, I dropped into a little village book-store, and there, my eyes happened to fall on the very object. If old Briareus could have his hundred hands, why may not this body of our Society have its *hundreds* of eyes, to peer into every nook? Or, like that soldier seated upon one of the buttresses of the Gettysburg Monu-

ment, dictating the achievements wrought on that ground to History, who, in listening attitude and with stylus in hand, commits them to the imperishable record, so should we, but with a *thousand* tongues, convey the doings of our Zion in this land to the waiting ear of History. The most obscure individual may have the ability to supply something without which there would finally be a serious deficiency in the general account of the historical record. Every muscle or nerve in the physical frame is but a contribution to the perfecting of the body. To leave out portions of the finished work of the Divine Maker, would be like covering up the beautiful rose-window in the front of some temple of worship, or like striking out some clustered column within, thus destroying the harmony of your perfected architecture.

2. We may do much in the line of contributing by special application of the pen. Besides the careful keeping of Church records, how many of our ministers and laymen could write up important facts in the history of their own congregations, and jot down authenticated traditions still related by the aged, whose lips must necessarily soon close and may carry precious recitals with them into the silence of the grave! How many could sketch some beautiful character, either of young or old, that should be preserved for instruction in righteousness; or, fix on paper the history of a Sunday-school ere its earliest laborers are quite all passed away; or, make note of some striking, pointed, or touching incident in some manner associated with our denominational history! Matter of this kind could be prepared in short, pithy articles for our church-papers or periodicals, or they might be committed to the care of your Society in manuscript, or in some cases a subject might warrant the attempt of presenting it in the form of a little book. Is there not some minister or layman who will undertake to continue the series of memoirs of eminent or faithful deceased ministers, from the point at which our untiring friend and brother, Professor Stoevers, was called away from that valuable service? Have we not some well-informed person with a ready pen amongst us who will give us a book consisting of con-

denser biographical sketches of prominent Lutherans who have worthily filled public positions, in some way connected with the general or local government in this country, or have been known as scientists, teachers, publishers, editors, advocates, physicians, or who have in some noticeable way deserved for themselves a place in a record like that now suggested? What a field this would be for some intelligent, wide-awake young man to enter! I think it would not require a long time to find at least forty names on which he could go to work and make up his first volume.

Then we must yet have the comprehensive historians. These will be discriminating and persevering individuals, who will take naught without careful investigation, and who will spare no pains to avail themselves of the gatherings which are the fruit of individual and concentrated effort. Possibly at this very moment there may be sitting within the circle that is crossed by my voice the boy who in coming years will apply his hand to this important work. Perhaps this very anniversary may afford the first-prompting.

Again,

III. WE MAY AID IN CONSERVING OUR CHURCH'S HISTORY BY DISTRIBUTING IT ABROAD.

1. We should do our part to make known our history.

Our people must come to know themselves ecclesiastically,—or, as it is sometimes expressed, they must have a church consciousness,—before they come properly and thoroughly to respect themselves, and to command, as they have a right to do, the respect of others. Beloved brethren, did I attempt to shape my meaning into the form of an adage, I would try to round off the sentence in a style somewhat like this: 'If we would have others come to grant us due respect, we shall soonest realize our desire when we learn to respect ourselves.'

How poorly have we thus far—if I may so speak—utilized the lives of our good men and women and children! Oh, how modest have we been in regard to telling our own story! How little have we in this line, produced and distributed abroad, as the fruit of almost two and a half centuries of a history in this country! Whose are the biographies we

usually meet with on the centre-tables of our families? How seldom those of our own! What have we in our Sunday-school libraries, setting forth the virtues of the eminently pious? How rarely anything to remind the reader that the fragrance thence exhaling was ever contracted from the garments of Lutheran Christians. Even when the subjects have belonged to us, they are usually so manipulated by others as to suppress all suspicion that they ever rejoiced in the Lutheran name, or that the Lutheran Church throughout the world may regard these very subjects among her treasured jewels. Thus is there a deep impression made upon the minds of our children, from their earliest ability to read, that the good Christians and the pious children,—the people both old and young,—who were eminent in love and obedience to the Lord, belonged to some other Church than their own. Let a deeper interest be awakened in this Society; and let this Society, in its turn, send out a reflex influence that shall call forth more determined efforts to put into our schools and families such books as shall exhibit the manifold displays of God's grace, as it has for hundreds of years been witnessed in the lives of Lutherans. Tell it to our people, and everywhere around, that the Lutheran Church is the largest Protestant denomination in the world. Tell it abroad that no other church has so extensive and so rich a literature as ours. Print it and spread it, that all other Protestant churches have received their richest instruction through the channel of Lutheran productions, and that to this day they are depending to a remarkable degree upon the same fountain for their supplies of religious and theological knowledge. Repeat what so reliable authority as Dr. Schaff has recently sent forth: "The Lutheran Church draws the fine arts into the service of religion, and has produced a body of hymns and chorals, which, in richness, power, and unction, surpasses the hymnology of all the churches in the world." Familiarize all with the fact that the Lutheran Church, in the very times of the Reformation, originated popular education, and that her power in this respect has gone, and is still going, far abroad in the earth. Let it be

known that your Church has led the way among Protestants in carrying the Gospel to the heathen, that she was probably the very first to print a book of religious truth for the aborigines of America, that she at this time preaches the gospel in more of the languages of the earth than do the people of any other Christian name, and that even in *this* country she employs more languages than are used amongst any other division of the Church.

You that have drunk immediately at the fountain of the Reformation Church, rise to all the dignity of manliness in answering those who would, for partisan purposes, disparage the work of God's Spirit in one of the most glorious periods in the history of Christ's Church: reiterate such language as that employed by Dr. Kurtz, of Dorpat: "No historical event so clearly and plainly displayed a ruling Divine Providence as the German Reformation. In its case, place, time, persons, circumstances, and relations, religious and political, all combined most wonderfully, to secure, for the great work, a firm basis, a safe position, a healthy tendency, strict purity, powerful protection, general recognition, successful progress, and permanent results."

Recur to what a church historian of England wrote: "It is with justice that the Lutheran Church takes to herself the high appellation of '*The Mother of Protestants.*' Evangelical Christendom owes more to the Lutherans for everything pure, blessed, and great in its religion, than to any other class of men since the Apostles fell asleep." (Milner.)

Let these things be done, and our children shall have such an intelligent confidence in their own beloved Church, that they will rejoice to acknowledge her everywhere. Nor shall their hearts be checked by any fear that their utterances might be too sanguine, or that the shadow of a charge of incongruity might cleave to them, did they tune their voices to sing, within the communion of their fathers, such words as the feelings of the poet cast into the inspiring lines:—

"The joy of the earth, from her beautiful height,
Is Zion's impregnable hill ;

The Lord in her temple still taketh delight ;
God reigns in her palaces still.

“Go, walk about Zion, and measure the length ;
Her walls and her bulwarks mark well ;
Contemplate her palaces, glorious in strength,
Her towers and her pinnacles tell.”

The full history of the Lutheran Church in this country remains to be written. When that work is undertaken, the author will desire all the aid that you can give him. A few delineations have been attempted here, but none general or comprehensive. Something that will blend all the elements of the materials thus far husbanded, and of such besides as have not yet been committed to paper, still remains a desideratum. The different features of our history in America need to be carefully studied ; and some of these might be presented as essays or monographs, or even as separate volumes. Let some one trace, as far as possible, the several movements of immigration, from the earliest times to the present—their causes, their sources, their languages and dialects, their elements, their destinations, their results, their local and general effects in developing the character of the Lutheran Church in America and the character of this nation. We want a book portraying the inner spiritual life, the domestic habits, the religious intelligence and conscientiousness, the love of Zion, the self-denials and sufferings, of the ancestors of our Church in this country. Simply a judicious, philosophical presentation of the *language* of many of our people, developed into what is familiarly known as Pennsylvania German, would aid in laying open a wealth in the depth of the hearts of our people, deserving a kindly recognition, although not perhaps for the sake of the dialect as such. We have, it is true, a few volumes looking in this direction ; as, for instance, Mrs. L. A. Wollenweber's “*Gemälde aus dem Pennsylvanischen Volksleben*,” the Rev. Dr. H. Harbaugh's “*Gedichte in Pennsylvanisch-Deutscher Mundart*,” and Prof. S. S. Haldeman's “*Disquisition on Pennsylvania Dutch*.” These works, excepting the second, are, however, mainly rather illustrations of the bare structure of the

language, than of its inner qualities to express the honest heart, the social tone, and spiritual life of a substantial and reliable people, in whom the Lutheran Church has a larger interest than any other. If such services as these were well performed, we should have little occasion to fear that we might be presumptive if we dared at least, to stand up by the side of those who are ever glorying in their descent from the "Pilgrim Fathers."

And, lastly,

IV. WE MAY ESSENTIALLY AID IN CONSERVING OUR CHURCH'S HISTORY BY DEVELOPING THE SAME.

1. We can do our part toward *making* a true history for the Church.

Let it not be forgotten that we should be patrons of history in another and more original sense than simply to be collectors and recorders: we should regard ourselves, moreover, as the *producers* of the very elements upon which the pen of history becomes engaged. Wise men may, now and then, do foolish things. In order to act wisely, we must be ready thoroughly to learn the lessons of wisdom. The Lutheran Church would, doubtless, be the very first in numbers in this land to-day, had not great mistakes been made, for example, in manifesting an undue tenacity in regard to languages. Let us leave God's providence to work out the problems of language, and of other things to which the force of mere human will is wholly inadequate. While *makiny* history, learn lessons *from* history. Guard against the unphilosophical expedient of Pepin the Short, more than a thousand years ago, who, when beholding, with serious apprehension, the gradual yet certain development of two distinct languages on opposite sides of a North and South line extending through his dominions, vainly thought to arrest the progress of destiny, when coming to apportion the empire between his two sons, Karl and Karloman, by striking an arbitrary line in an East and West direction. There, it was an unalterable decree of Providence that diverse languages should be developed; here, it is just as certainly ordained that lan-

guages must be dissolved, or absorbed. Doubtless, we are under solemn obligation, as clearly inferable from reason and emphasized by the pentecostal miracle of tongues, to preach the gospel in any language which men may understand; but if a language, in the natural order of events, declines or dies out, or the children grow up with a new tongue upon their lips, then it is just as much a duty to follow Providence, and to proclaim the gospel in the language that has come in its stead. It was our own Luther who first grappled with this grand practical question of language when he trampled on all prejudices, threw away the dead Latin, and moulded the instructions, the prayers, and the Bible itself, into the language of the people.

Again, we should certainly help to give a decidedly happy turn to our Church's history at this day, did we more earnestly give heed to "the things which make for peace." *Love*, as well as *truth*, belongs to the religion we have espoused. Did we give ourselves up to follow the leading of some who *would* lead, we might gain the idea that our Church's Confession, and, more than all, the Bible, from which we profess to have derived the same, insisted wholly and only upon naked truth, while neglecting charity. *Can* we become so pure in our own *belief* as to rise to some elevated region where the bonds of *love* are dissolved away? The very statement becomes irony. In doing our duty and biding God's time, we shall see history again, in this at least, repeating itself, as we witness a scene prefigured by one that our German ancestors beheld, away back in the twilight of their history, when the heroic Wittekind, ever after his conversion to Christianity, rode out amongst the people on a white, instead of his former black, charger, for the purpose of making declaration, in strong, symbolical language, of his entire submission to the power of that *truth* which subdues men to *love* and *peace*. Oh, there have been hard words spoken, and sad acts committed which some day it may be vainly desired to recall. Men, sometimes, long before coming to leave the world, might well pray that the record in which the deeds of their lives are written could be used as a palimpsest, from

whose surface they could be permitted to scour away the lines of the past, and to write in their stead the things that accord with the mind of Christ.

If we do our duty thoroughly, we may leave to the next generation a Church far, *very* far, advanced beyond the position in which we found it. If we believe that the Lutheran Church has a mission—and a grand mission—here and now, as well as that she has long *had* in other lands and times, shall we overlook the fact that every particle of the history she is developing belongs to the Church of the future? While truth remains the same, the church, for each generation that she exists upon the earth, has her own characteristics, and these we are under obligation to aid in shaping more and more into the gospel mould. With strong faith, pure purpose, a burning zeal, a ready hand for work, and "*Pro Deo et Ecclesia*" for our motto, we shall see the pleasure of the Lord prosper in our hands. We are not working for this day alone, nor yet alone for the entire period of our stay upon the earth. The Grecian painter Zeuxis said, "I paint for immortality; and as Napoleon led his army to battle in the shadow of the pyramids, he exclaimed, pointing to those vast piles, "Soldiers, remember that forty centuries are looking down upon you;" and much more should we feel, in our positions in the Church, that we have a great responsibility in doing our individual and combined part in giving to the Church of this day a true and worthy character, in extending a willing and diligent hand to assist in the transmission of a good record to the coming generations.

Glorious things are prophetically written concerning the Church of the future. Zion shall become more extended, more pure, more attractive; and *we* have a part to do in hastening the day. A better "Course of Time" is yet to be produced; and *we* may indite a line for that production. The elements of a new "Paradise Regained" are now gathering; and *we* may contribute to the grand result. We may all furnish a note to a loftier "Oratorio of the Messiah" than Handel's. And, fully confident that the Lutheran Church has a

blessed mission to serve in preparing the way for hastening Immanuel's triumph in the earth, we may hopefully accommodate the words of another:

Was Luther liess erklingen
Von Gott, als 'fester Burg,'
Das helf' den Sieg erringen
Durch alle Welt hindurch!

In this prospect there is enough to inspire the soul with sublimest desires. But desire alone will be of no avail. Some one has remarked, "Elijah's prayer, we are told, was the special cause why the famine was stayed, and the earth brought forth fruit, and yet we cannot believe that the rich crops which were reaped, and the harvests gathered in, had not first been diligently *sown* by the hand of the husbandman!"

Yet, with all our making and recording of history, the error might be committed of failing to *read* and *study* history. In history, the God of providence and of grace utters forth precious volumes of instruction. In history, your listening ear shall hear the Past loudly respond to the Present, and the Present answer back to the Past, in lessons as distinct and decided as were those which fell on the ears of the multitudes of Israel, when the blessings and the cursings of Jehovah were responsively repeated from mountain to mountain, where Gerezim was beheld looking over toward Ebal, and Ebal looking back toward Gerezim.

ARTICLE VI.

HOW TO DEVELOP AND DIRECT THE BENEVOLENCE OF
THE CHURCH.*

By Rev. A. C. WEDEKIND, D. D., New York.

There is nothing sensational or very novel about this subject. It is common-place and thread-bare. All hands have tried their skill in ventilating it. And the man that is to lecture on it to-day, must empty himself at the outset, of all conceit about originality. The brightest minds and the ablest pens have kept this subject before the Church, in some form or other, for the last half century, with a persistency that demonstrates, at any rate, the vast importance attached to it. And yet, it must be frankly acknowledged, that with all the discussions in the religious journals and at synods, the subject, if understood, is most criminally neglected by the Church. So much is clear any how, that either the knowledge, or the practice, or both, are at fault in this matter. And that, too, let it be remembered, in the face of the clearest and fullest declarations of the divine word. In the Scriptures my theme holds a prominence and is lifted by the Holy Ghost into an eminence that far exceeds, in distinctness and clearness of statements, many doctrines held sacred by the Church. Take as illustrations the doctrine of Christ's presence in the Eucharist; or, the subjects and mode of Christian Baptism; or, the Sabbath question as developed in the New Testament; or even the fundamental doctrine of the Holy Trinity itself, and you will discover that neither of these will compare, in point of clearness and directness of statements in the sacred records, with the matter now in hand. This subject holds the same prominence in the old and the new dispensations. Every phase of it is touched, and that not

* The fourth Lecture on the Rice Foundation in the Theological Seminary at Gettysburg, delivered May 25th, 1875.

only once or twice, but scores of times, over and over again. The measure and the manner of discharging this duty, the promises and the curses bearing upon it, are repeated with an emphasis and enforced with a distinctness, that leave no doubt as to the divine mind with regard to it. •

Now, it might naturally be supposed that a duty so vast in its range, so universal in its application, and so important in its consequences to the spread of Christianity, should have a very definite law to govern it. In this *a priori* supposition we are not disappointed. For the Old Testament Church the law read thus: "Ye shall not appear before the Lord empty; every man shall give as he is able; according to the blessing of the Lord thy God which he hath given thee." For the Christian Church everywhere and always, the law reads thus: "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him, that there be no gatherings when I come." You will not fail to notice the identity of this law in all ages of God's Church. It has never been left to mere conjecture, or evanescent impulses, or heartless convenience, or pathetic appeals. No: God Almighty has harnessed this grand law to the very chariot wheels of time. For, as the hammer of God's great clock announces the dawn of each recurring Sabbath day, this beneficent law is in full operation, whether the sons of Abraham go to their temple, or the disciples of Jesus to their closets. Nay, so important is this principle in the divine economy, that amid the blazing glories of the last great day, this law will be the pivot on which the endless destiny of the soul will principally turn. "Come ye blessed;" "Depart ye cursed;" are but the culminations of the observance or neglect of this law.

Above all things else, young gentlemen, do I desire to burn this truth upon your memories and consciences. For my mission here to-day will prove an utter failure, if I fail to lift this mighty truth out of the mire of convenience, or the slough of indifference into which the cupidity of the people and the timidity of the preachers have trampled it. Fix it, therefore, in your minds that no commandment in the decalogue has a firmer foundation; no one revealed truth in all

God's holy book has concentrated upon it richer blessings or heavier curses than this law of giving. It stands like God's angel with his double-edged sword before the gate of Paradise, refusing admittance to the tree of life, all who willfully ignore it. Yea, the existence of love to God in any human bosom is treated as a preposterous conceit where the claims of this duty are set aside. Says the Holy Ghost: "*He that hath this world's good and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him.*"

Now it is blessed relief for me to know that God has not only ordained this law, but he has also revealed the method of its execution. By illustrating and enforcing this method, I shall most likely meet the practical intentions of the generous founder of "the Rice Lectureship on Methods of Ministerial Work." And as it is one of the stipulated conditions of that noble Christian man, that these lectures shall largely consist of a recital of the experience of the different lecturers as to their own successes or failures, in order that the candidates for the ministry here may be better fitted to administer the affairs of the congregations over which they may be placed, any allusions of a personal character must, therefore, be charged to the terms thus enjoined, and not to a reprehensible egotism or a spirit of self-glorification.

In an exhaustive discussion of this momentous subject, the following points would necessarily claim earnest attention, but which, for want of time, must here be taken for granted: viz., That the law under consideration is addressed by Zion's King to Zion's loyal subjects; that it is His marching order to all his followers to go into all the world and to evangelize all nations; that this command involves the ability and therefore the responsibility of his Church to execute it; that it is no longer an open question, and never has been, whether this sublime commission is to be, can be, or will be accomplished; that you and I must shoulder our share of the great wrong that will be inflicted on the world if its execution be delayed one century or one year longer than is necessary;

and that men and means are needed to accomplish this end. The last point alone constitutes the burden of this hour.

Let me once more bring distinctly before you the Divine law on this subject: "Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

"Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him; that there be no gathering when I come."

Now you will, *first of all*, notice that this subject, by God's own arrangement, is not put in the disagreeable place into which the covetousness of his people has suffered it to lapse, the burdensome drudgery that must of dire necessity be semi-occasionally taken up and borne, but He has elevated it into *the sublimity and privilege of worship*.

The children of Israel, of whatever rank and condition, as they went up to the house of the Lord for divine worship, were not to come before him with empty hands but with tangible evidences of their grateful remembrance of his superabounding goodness. In humble piety they were to recognize that it was God who had given them the early and the latter rain: that the silver and the gold were his, and the cattle upon a thousand hills; that the earth is the Lord's and the fullness thereof;" and as they approached into Jehovah's presence to pay him as their Sovereign the homage of their heart, they should intensify that devotion by the offerings of their hands. And the latter was as much a constituent part of their worship as the former. Their thank-offerings consisted not in idle words, as is now so often the case, but in substantial presents. Without these the word "*devotion*" would have had no meaning in their vocabulary; it would have been the merest, sheerest, hollowest hypocrisy.

Nor is the case different under the new dispensation. The same blessed principle underlies it, runs through it, crowns it. St. Paul, fully alive to the great importance of this divine ordinance, and remembering that the tribes of the spiritual Israel had not as yet a definite place whither they could

go up and pay their vows unto the Lord, makes suitable provision for that act of worship in each Christian household. Mark you: it is to be done on the *first day* of each week, the Christian Sabbath, that day so sublimely eminent in the new dispensation; around which clustered the most thrilling events in the world's history—a Saviour risen, a Church founded! Why this day in preference to any other, unless the Holy Ghost designed to connect this “grace of giving” somehow or other with the solemn act of worship. So much, at any rate, is clear, that the early Christians understood it in this way. For the “*Love Feasts*,” “*Agapae*,” of apostolic days were but a magnificent realization of this very fact. Indeed, these trustful, child-like disciples, whose hearts were brimful of love to Christ, and whose ingenuous reverence for his word was absolute, could hardly be expected to act otherwise. They remembered how their ascended Lord had re-enstamped the divine signet on this very principle of pious devotion, when he counseled the worshiper with his gift already on the altar, whose conscience, in the act of worship, smote him that he was living at enmity with his brother, “to leave there his gift, go his way, first be reconciled to his brother” and then complete his worship by “offering his gift.” Accordingly this principle, for which I am now contending, formed an important plank in the organization of the Christian Church. Amid the very pulsations of the Pentecostal baptism, and as one of its first and direct results, was the appointment of the office of deaconry, whose incumbents were to take charge of the contributions which the new converts brought to their public assemblies for worship, and which they there and then laid at the apostles feet in solemn consecration to the glory of God and the good of man.

In full accord with this Bible teaching was the practice of the primitive Church. Special hymns were sung at the presentations of these offerings—the “*Offertorium*” in all the ancient liturgies—at the opening part of which the officiating minister chanted: “To do good and to communicate forget not, for with such sacrifices God is well pleased.”

So in our own church where any regard is still had for

church order, "*das Opfer*" has its appropriate place immediately after the sermon, when the pastor offers a short consecrating prayer preceding the "Opfersammlung."

To this position the duty in hand must again be elevated. It is God's order. And the Church will be suffered to flounder in all her financial operations, until she will reverently and obediently observe the ways and ordinances of her Lord and cheerfully walk therein. The sad history of the various benevolent operations in all the Christian denominations of the land—how they are loaded down with debts and crippled in all directions—is a sufficient commentary on the worthlessness of modern methods over against the old, God-given plan set forth in the Sacred Scriptures.

Of course, even this divinely ordained plan will not work itself. It requires an enlightened conscience, a christly spirit, an earnest zeal, and an unwavering confidence in God's word, on the part of the ministry to put it into practice and to keep the interest alive in it. Here, as in other things, the people require "line upon line, precept upon precept, here a little and there a little." Knowledge, faith and prayer are the best and only motives to intelligent, pious and persevering action. These elements of power in the minister, and by him diffused through the membership, made Louis Harms of Hermansburg so successful in the work of the Lord. The Divine Plan, now under revision, in the hands of that saintly man, who with child-like simplicity and confidence in God's word, raised annually tens of thousands of dollars in a congregation the aggregate wealth of which is not equal, by one-fourth, to a rural church in my own Synod, but which has never yet reached \$300 of benevolent contributions in a single year!

A pusillanimous ministry, on the other hand, will kill any plan, even God's plan. Such men are afraid to rebuke that "*love of money*," which, according to the teachings of the Holy Ghost, "*is the root of all evil*;" and to bring before their people the great things that concern the glory of God and the peace of the world. For fear of giving offence, they fail to touch the motives that should ever more be regnant over

the heart and life of every believer. Under such a ministry you may see a worshiping congregation apparently very devout; who will sing so that they all get red in their faces:

"Love so amazing so divine,
Demands my soul, my life, my ALL;"

whilst they are searching all their pockets for the smallest coin or the lowest stamp to put on the collection plate!

Nor will a conceited ministry do any better. The bane of the Church to-day is the itch that afflicted ancient Athens: constantly running after something new. And this race is usually fierce in proportion as the head is empty of knowledge and the heart of faith. The "eureka" is shouted to very hoarseness on all sides, accepting the new as always the true and seeking the true only in the new. Said a minister to me not long ago: "I abominate the collection boxes stuck under the noses of my people after my sermon. It destroys the effect of my preaching! If I had the ability I would give a check every Sunday for the amount collected and thus get rid of this nuisance!" How such superlative conceit must be shocked by the course of the divinely inspired Apostle Paul, who, after the most impassioned climax of one of the grandest arguments recorded in all the Bible, follows it up by saying: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even do ye."

Perhaps you have said more than once to yourselves this morning: After all, this is a utopian plan. People would get tired of it in less than a month. There is trouble enough with four collections a year, or even with one; what would it be if there were one every Sunday! Besides, the ordinary Sunday collections in church usually go towards defraying the customary expenses of the church. Then, too, the different Boards have certain months of the year assigned them for raising their funds; this plan of yours would do away with all the incentives that attach to either the one or the other of them.

As to the first part of this objection—the frequency of contributing—that point is settled beyond cavil or dispute.

The Lord himself has settled that. I have nothing to do with this objection. It must be carried to a higher tribunal than the speaker's desk. By and by I shall show the Divine wisdom in this very arrangement.

As to the people getting tired of it, I can only say in the *first place*, that this objection makes no account of positive, God-enjoined, eternally binding law. You might as well say that people would get tired of observing the first, or the second, or the third, or any other one of the Ten Commandments, as to get tired of this one. For it rests precisely on the same foundation where the others rest; and the continuous obligation of this one is as sacred and universal as of any of the others.

In the *second place*, the objection loses sight of the influence of systematic cultivation and of the gradually acquired strength of holy habits; and especially "of the supreme charm, the loftiness of homage and the wealth of principle" involved in this duty. When Sabbath after Sabbath the rich and the poor meet together, and each, according to ability, brings his offering and lays it reverently at the feet of his Master as an act of personal love, loyalty and homage to the Lord Jesus Christ; repeating as he presents it those heart-subduing words of the Holy Ghost: "Ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich;" the loftiest motives are brought into play and the deepest grooves of habit are wrought in the Christian character, which leave nothing more to fear but every thing to hope from this practice. You perceive, therefore, that this objection is simply the plea of covetousness against the offering of love; of "idolatry" against Christianity; of Judas the traitor, against Mary the loyal and loving disciple.

As to the difficulty of congregational collections being mixed up with these sacred contributions, there can be no possible conflict. Both are sacred. The congregational necessities at home and those abroad rest on the same principle—the advancing of God's glory. A certain percentage, therefore, may with propriety be kept for home use, and the

rest be distributed, *pro rata*, as the necessities of the different Boards may demand. There will thus be a continuous stream into the treasury of the Lord, without agents or secretaries to pay or to be bored with.

As to the incentive being thus removed from the contributors, because they know not to which one of the great objects before the Church the contribution may go, this, instead of being an objection, is, in my judgment, one of the chief excellencies of this plan. The offering is simply made to Jesus; no Board, no agent, no secretary, as such, comes in between the soul and its Saviour. This is the charm, the divinity of this plan. The alabaster box of precious spikenard is broken and poured on the Master's head directly.

But look now a little deeper into this method and see the infinite wisdom of Jehovah shine through every feature of it. Consider its *comprehensiveness*. It embraces *every* member of the church. It overlooks none; it singles out each one. The widow with her mite, and the merchant prince with his much; the day-laborer with his sweat-reeking penny and the swarthy artisan with his begrimmed twenty-five or fifty cent stamp; the clerk behind the counter, and the lawyer at the bar; the minister in the pulpit, and the physician in the sick room: all, who have named the name of Christ, to whom his word is authority and his kingdom the most glorious and precious reality, all are embraced in it.

Nor is this plan *less just* than it is comprehensive. "According as the Lord hath prospered him." It is a matter between God and the soul. Every one stands face to face with his Maker, as this contribution is determined on. And the proportion with which God is to be honored is not a haphazard thing, which caprice or covetousness or convenience may dictate or a pathetic story elicit, but according "as God hath prospered him." The measure is laid down by God himself. This solemn service is to be rendered under the omniscient eye of Jehovah. He knows just how many talents each one of his stewards holds in trust; how many of them are wrapped up in the napkin of selfishness and pride, or buried in earthliness and vanity; and he also knows how

much has been made through the week ; and on Sabbath day he waits to receive his own with usury.

This Divine plan of "honoring the Lord with our substance," you perceive is *retrospective* ; the gifts are to be from what a man, "*hath prospered in.*" It is not left to the promissory system, to good intentions to be carried out sometime hereafter—a mere sop to covetousness—to hold on a little longer to what has long since been due to the Lord. No: that devil's cushion, upon which so many professing Christians try to repose their consciences in perfect serenity, has no place in God's system. He makes no account of promissory notes. The offerings are to be on hand, ready, so "that there be no gatherings when" He, by his providence, or the exigencies of his struggling church calls for them. God's plan is the *weekly cash* plan. Whether much or little, He looks for his own on the first day of each week. And you have no right to put Him off with a mere promissory note, to be redeemed hereafter. The "grace of giving" is as truly a "grace" for present exercise as the grace of loving, or of believing. It would not be more monstrous to put off love and faith until a man is dead, than postpone the exercise of benevolence until he has gone out of this world. It is not any safer to put the one in your last will and testament than the other. God asks for no such bequests. His demands are of "such things as we have." If any thing be over at a man's death, a religious disposition of it in our last will and testament is right enough. But *present duty must not be postponed in order to have something to bequeath.* The contrary theory involves not only infidelity to deity but also a crime to humanity. I have no right as a mere steward of my God to make void his law in relieving the pressing wants of the souls and bodies of my fellow men to day, with a view of sparing something more easily next month or next year, or to leave more after I am dead ! The present only is mine to improve ; the future is in God's hand, with which I have nothing to do. His direction is: "*Whatsoever thy hand findeth to do, do it with all thy might.*" Our liberality "*is accepted according to what a man hath, and not according to what he hath*

not." God's administration in both dispensations proceeds on the *cash* principle. Under the Mosaic law the *first fruits*, not the last, were the Lord's. He demanded the best of the flock; and if animals at a certain age were not sacrificed, their owners had to pay the redemption money for them, *then due*. He made no account of the credit system. And it was because of the covetousness of his people, which sought to evade this law, that Jehovah thundered into their leaden ears the fearful charge that they had all become a nation of robbers—bold, audacious, persistent robbers. And when in hypocritical astonishment they asked: "Wherein have we robbed thee?" He left them in no doubtful position, but indignantly replied: "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." And then as if to appeal to their very cupidity in the execution of this law he says: "Bring ye ALL the tithes into the store-house"—places in the outer courts of the temple—(worship is still the idea), "and prove me now *herewith*; if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." How distinct is the New Testament echo to this declaration: "*He that soweth bountifully shall also reap bountifully; and he that soweth sparingly shall also reap sparingly.*" In this connection some most striking illustrations have come under my own observation. Men who in trouble promised God to do so and thus, but who, when the calamity was passed, forgot their promises—vainly supposing that God had forgotten them too—and tried to cheat the Lord. But God cannot be mocked. Fearful to the last degree, have been the consequences in those families. God has not only wiped out their estates, but He suffered the most terrible calamities to come upon their households. I could fill pages of the most startling character of this sort. It requires only an open eye and an observing mind to furnish you with ample material to illustrate God's unchangeable law in this matter. If men wish to deceive themselves, let them understand that "God is not deceived." "Whatsoever a man soweth that" and only that, and always that, "shall he also reap." The alphabet,

on this subject, is not yet understood by the Christian Church. As candidates for the Christian ministry, I charge you before God, not to treat lightly this part of your future duty. On no subject are men so impatient to receive instruction as on this. The tenderest part of men's characters you will find in the region of their pockets. Of all the texts in the Bible I know not one which men are more disposed to receive *cum grano salis* than this: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Finally: I wish you to look once more at the wisdom of the plan, now under revision, as it is displayed in the *frequency and regularity of its exercise*. It is to be "on the first day of each week"—that is once in every seven days. This is sufficiently frequent to keep the sacred flame of benevolence alive on the altar of each Christian heart, without making the duty burdensome to any. What a beautiful illustration is this law of benevolence as set forth in the divine word, of God's general way of doing things. He does not deluge the earth with one tremendous thunder storm, and then let it parch for the rest of the year: but he refreshes its vegetation by nightly dews and frequent gentle showers. One Niagara is enough for a continent; but it requires numberless little springs and rivulets to meet the necessities of our earth. Say what you will, and debate this question as you may, if the benevolence of the Church is ever to be developed, *THIS, and no other plan, will do it*. Regard it as mandatory for all times, or as special for apostolic days, the truth remains, that wherever and whenever this method has been tried, it has proved a success. Churches and Sunday Schools can testify to its efficiency, although very imperfectly used by them. Were the plan to become universal in the church the results would be astounding. Take the lowest possible *minimum* of a Christian's contribution to the *Lord's Treasury*, one cent a week, by reason of the frequency and regularity of this plan we would realize in the General Synod's churches \$63,400 a year; and a like amount

from each Sunday School, scholar would give us \$67,600, more; aggregating \$131,000 a year. Make the *maximum* now two cents a week from each communicant and from each Sabbath School scholar, and it would yield us in round numbers \$250,000 in two years. This simple but divine method is startling when contrasted with the pitiable results of the man-invented methods, of any and every kind, now in vogue. That these cheering results are not realized, is not the fault of our people. They are as willing as any other, to do their duty when properly instructed. The fault lies with the *ministers*. I am sorry to be obliged to make this charge. But truth compels me. I do not wish to be considered a false accuser of my brethren. Yet, after all, twaddle is not charity; sentimentalism is not. There is nothing more uncharitable than truth. And my charge is the naked truth. Let me present a few comparisons.

The Presbyterian Board of Foreign Missions, received in 1870, the reunion year, called, by way of eminence in their history, the year of jubilee, *one dollar and eighty cents* from each communicant of their churches; and the American Board \$1.03; whilst our own Board of Foreign Missions, for the past year—allowing one half of our receipts from from Sunday Schools—has realized the startling sum of *five cents from each member!* Not one half a cent a month! The other Boards have not fared any better, if as well. If this exhibit of the development of the benevolence of our Church, does not mantle the cheek of every member in our connection with a thrice crimson blush of shame and induce an earnest outcry against many in the pulpits who have shamelessly betrayed God's cause, it is because we are irretrievably lost in covetousness and lie in the firm embrace of the filthy idol Mammon. By another arrangement of figures the following results appear. We have 1250 congregations in the General Synod; \$25 from each one would give us \$31,250, which in two years would amount to \$62,500. In this calculation the contributions from our Sunday Schools are not included, which usually give at least as much as our congregations. The grand total of the different Boards, as reported at the

last General Synod, amounted to \$54,432.35. Crediting the half of this sum to our Sunday Schools, it leaves just \$12.50 a year for each congregation for Home and Foreign Missions, Church Extension and Publication put together; that is \$3.12½ for each! And this leaves yet a margin of over \$9000 towards the Beneficiary Fund. But many of our churches give much more than \$25, and among church-members much more than one cent a week; the inference is irresistible that many churches and church members give nothing at all!

Thus the bleak sterility of our congregational culture of "the grace of giving," stands out like some arid promontory of the Teneriffe, with here and there a sickly looking sprig of grass to relieve the pained eye as it sweeps over the forbidding waste. Could such a state of things exist if God's plan, now before us, were uniformly carried out? The feeblest congregation would then share, and it has a right to share, the blessedness that comes upon souls that water others. Fearful is the responsibility which that minister incurs who, from any cause whatever, deprives his flock of this richest of all immunities of Christian discipleship. How will he meet his people at the last great day; and how his Judge who has so emphatically enjoined to "*give alms of such things as ye have, and behold all things are clean unto you?*"

It is no relief to us as a denomination to know that we stand not alone in the sad plight above indicated, touching the matter of developing Christian benevolence. There are others in like condemnation with ourselves. Says the *Baptist Missionary Magazine*: "In Ohio, of 559 churches only 128 contributed last year for foreign missions,—431 did not—and in Indiana only 59 churches out of 532 contributed anything." Referring to the last Annual Report of the Missionary Union, it says: "We find that in favored New England only *one-third* of all the Baptist churches contributed anything." What a comment this upon the fearful sin, incurred everywhere, by forsaking God's plan, and adhering to methods which, by common consent, have always proved a failure. Will we never learn? Must the mistakes, once committed,

be perpetuated? Shall we adhere to crutches when all could be swift racers? Has history no lessons, and the word of God no binding force for our consciences? Shall we continue to forsake the pure fountain and hew out for ourselves broken cistern that can hold no water? These questions demand an earnest answer before God, a struggling church, and a perishing world.

Gentlemen, I have done. I have set out before you God's plan of developing and directing the benevolence of the Church. However inadequately this has been done, the plan itself is complete. Nothing can be added, nothing subtracted. It contains all that is needful to reconstruct Christian finances in all Christendom. And as God, in his moral kingdom, generally acts on the whole, through the individual: so in this plan; he makes the individual the starting point from which he projects his lines of operation. Following this divine principle, I wish to commence the exemplification of this law with you. As you enter the ministry, make trial of this plan. All others have been tried, and "*Tekel*" is written all over them. This is the simplest, the cheapest, the easiest, the fairest, the most comprehensive, the most equitable, the most productive because the most frequent in use; it is the best because it is God's. Having adopted it, adhere to it. And then shut down the sluices against any one that wants to collect in your charges for any thing except Colleges and Seminaries, and such extraordinary emergencies as no human wisdom can forecast. Make the church-work glow before your people by keeping them well informed. Cultivate in them a tender conscience, a generous disposition, a cheerful promptness to respond to God's demands, and an earnest intelligent church-love. Such an education will be a grand attainment for any congregation. The children growing up under its influence will become like cedars of Lebanon, under any one of whom a whole regiment of those in whom Christ considers himself clothed, fed, visited, relieved, may bivouac. In such a congregation you will have neither an Ananias nor a Sapphira, to be blasted by God's curse for keeping back his

or her proportion, as God has prospered them. But each one will devoutly ask :

“What can I do for Him that died
To save my wretched soul?”

As you go forth to hold aloft the gospel banner, let this prayer accompany you :

“Blessed Lord with strength indue us,
Rain upon us from above;
Come and make to burn within us
Higher faith and holier love.

As we 're going forth to labor,
Glad to toil till work is done;
Grant each one thy Spirit's favor;
We will toil till set of sun.

When the clusters shall be gathered,
When the angel reapers come,
Gathering up our sheaves of labor
Then we 'll shout the harvest home.”

ARTICLE VII.

LITERARY INTELLIGENCE.

But few important works have been published during the last quarter. Among the most noticeable are the following :

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Commentary on the New Testament*, vol. I., by Rev. Lyman Abbott; *The New Testament Commentary*, vol. I., when completed to consist of eleven vols., by Isaac Errett, J. S. Lamar, J. W. McGarvey, W. T. Moore, C. L. Loos, R. Richardson, and R. Milligan; *Christian Missions*, by Prof. J. T. Seelye, of Amherst College; *Select Thoughts on the Ministry and the Church*, gathered from the literary treasures of all times, and arranged for immediate consultation and use, by Rev. Edwin Davies; *Our King and Saviour*, or The Story of our Lord's Life on Earth, for young persons and general readers, by Daniel Wise, D. D.; *Love Enthroned*, Essays on Evangelical Perfection, by Daniel Steel, D. D.; *Commentary on the Old Testament*, vol IV.—Kings to Esther—by Rev. Milton S. Ferry, A. M., (D. D. Whedon, Editor); *Christian Belief and Life*, by Andrew P. Peabody, D. D., LL. D.; *The Mosaic Account of Creation the Miracle of To-Day*, by Charles B. Warring.

SCIENTIFIC AND PHILOSOPHICAL.—*Life and Growth of Languages*, by W. D. Whitney, (International Scientific Series); *Practical Guide to the Determination of Minerals by the Blowpipe*, by Dr. C. W. C. Fuchs, Professor in the University of Heidelberg, translated and edited by T. W. Danby, M. A., F. G. S. fellow of Downing College, Cambridge, &c.; *Christian Ethics*, or The True Manhood and Life of Duty, a Text-Book for Schools and Colleges, by D. S. Gregory, D. D.; *Appendixes to Dana's Mineralogy*, I. and II. by Prof. Geo. I. Bush and Edward S. Dana, of Yale College, bringing the work down to January 1875; *The Aerial World*, by G. Hartwig; *Nature and the Bible*, by J. W. Dawson, LL. D.; *Outline of the Evolution Philosophy*, by Dr. M. E. Cazzelles; *Religion and Science*, the Letters of "Alpha" on the Influence of Spirit upon Imponderable Aëtic Molecular Substances and the Life Forces of Mind and Matter.

HISTORICAL AND BIOGRAPHICAL.—*American State Universities*, their Origin and Progress, a History of Congressional University Land Grants, a particular account of the Rise and Development of the University of Michigan, and Hints towards the future of the American University System, by Andrew Ten Brook; *Dr. Guthrie's Autobiography and Memoir*, by his Sons, vol. II.; *The Life and Campaigns of General Lee*, by his nephew, Edward Lee Childe; *Memoirs*, by Gen. W. T. Sherman, in two volumes; *English Men of Science*, by Francis Gaston; *History of Lawyers, Ancient and Modern*, by Wm. Forsyth; *A Group of Poets and their Haunts*, by James A. Harrison, Professor of Latin in Randolph-Macon College, Va.; *Authorship of Shakespeare*, third Edition, with an Appendix of Additional Matters, including a notice of the recently discovered Northumberland MSS., by Nathaniel Holmes, late Prof. of Law in Harvard University; *Macready's Reminiscences*, and Selections from his Diary and Letters, edited by Sir Frederick Pollock, bart., one of his executors, with portrait; *Dr. Livingstone's Last Journals*, the Last Journal of David Livingstone in Central Africa, from 1865 to his death—Continued by a Narrative of his last moments and sufferings, obtained from his faithful servants Chuma and Susi, by Horace Waller, F. R. G. S., rector of Troywell, Northampton, with maps and illustrations; *Socialistic, Communistic, Mutualistic, and Financial Fragments*, by Wm. B. Greene; *The Roman Empire*, from 395 to 1800, by M. Curters, M. A., late fellow of Trinity College, Oxford, and Assistant Master at Sherborne School, being the third work of J. B. Lippincott & Co.'s valuable Series of Historical Hand-Books; *Paragraph History of the United States*, from the discovery of the country to the present time, with brief notes on contemporaneous events, by Edward Abbott; *An Outline History of the United States*, by Benson J. Lossing; *A History of Caricature and Grotesque in Literature and Art*, by Thomas Wright, M. A., the illustrations drawn and engraved by F. W. Fairholt; *Troy and its Remains*, a Narrative of Researches and discoveries made on the site of Ilium and in the Trojan plain, Dr. Henry Schlieman, translated with the author's sanction, Edited

by Philip Smith, B. A., with Maps, Plans, Views, and Cuts, representing 500 Objects of Antiquity discovered on the site; *Divine Pictures of the Christian Centuries*, by Rev. Ezra D. Simons; *A Short History of the English People*, by J. R. Green, M. A., Examiner in the School of Modern History, Oxford, with tables and colored Maps; *The Living Wesley*, as he was in his youth and in his prime, by James H. Rigg, D. D., Principal of the Wesleyan Training College, England, with an Introduction by John F. Hurst, D. D.; *Mohammed and Mohammedanism*, by R. Bosworth Smith, M. A.

MISCELLANEOUS.—*Missionary Life in Ashantee*, by Ramseyer and Kuhne; *Twelve Months in Madagascar*, by Dr. Mülleus; *Notes on Paris*, by H. Taine; *The Work of God in Great Britain*, under Messrs. Moody and Sankey, 1873 to 1875, with biographical Sketches, Portraits, by Rufus W. Clark, D. D.; *Our Next-Door Neighbor*, Recent Sketches of Mexico, by the Rev. Gilbert Haven, D. D., Bishop in the M. E. Church, with Maps and Illustrations; *Freedom and Fellowship in Religion*, a Collection of Essays and Addresses, edited by a Committee of 'The Free Religious Association; *Expression in Church Architecture*, by Rev. C. C. Tiffany, pp. 25, paper.

BRITISH.

GEOGRAPHICAL.—*The Travels of Marco Polo concerning the Kingdoms and Marvels of the East*, newly translated and illustrated by the light of Oriental writers and modern travels, in two massive royal octavo vols.; *The Land of the North Wind*, or Travels among the Laplanders and Samoyedes, and along the shores of the White Sea, by Edward Rae.

HISTORICAL AND BIOGRAPHICAL.—*Memoir of Wm. James Müller*, with original letters and account of his Travels and Principal Works, by his friend N. N. Lolly, illustrated; *The Renaissance of Italy—Age of Despots*, vol. I. 8vo.; *The Life of Sir Roderick Murchison*, by Prof. Geikie; *The Year Book of Facts in Science and the Arts*, by Mr. Vincent, Librarian of the Royal Institution; *The Life and Campaigns of Gen. R. E. Lee, of the Confederate Army*, by his nephew, Edward Lee Childe; *The History of Secret Societies in All Ages and Countries*, by C. W. Heckethorn.

ARTICLE VIII.

NOTICES OF NEW BOOKS.

THE LUTHERAN BOARD OF PUBLICATION.

42 North 9th street, Philadelphia.

Christmas: A Story for my friends. By Franz Hoffman. From the German. By H. Harbaugh, D. D. pp. 114. 1875.

This is another of the Fatherland Series. The story is somewhat ex-

citing and the moral tone good. It serves to illustrate the reward of seeking to make others happy, and especially in the spirit of that grand benediction—"on earth peace, and good will towards men." It is a good volume as a Christmas present for the young, and may aid in extending the influence of that heavenly grace which is to fill the earth with peace and blessedness.

J. B. LIPPINCOTT & CO., PHILA.

The Recent Origin of Man, as illustrated by Geology and the Modern Science of Pre-Historic Archæology. By James C. Southall. Illustrated. pp. 606. 1875.

[For sale by A. D. Buehler, Gettysburg, Pa.]

This is a very timely volume and furnishes abundant evidence of extensive reading and careful comparison of what has been written on the subject. It is no small task to examine what is here presented, but it will well reward such as have been disturbed by the bold and reckless assertions of many, who are ready to ascribe an indefinite antiquity of hundreds of thousands, if not millions, of years to the existence of man on the earth. It has been quite the style in later years to treat the Bible account of the origin of man, and especially his recent creation, as unworthy of sober examination. Tens and hundreds of thousands of years have been spoken of by so-called scientific men as if they had something reliable on which they based their calculations. It has been suspected that what passed under the name of science was no better than wild speculation or vague guesses, but to utter a dissent was to incur the odium of theological bigotry or ignorance of scientific research. This volume will, or ought to, do something to check the lofty pretensions of a certain class who are always seeking to array science and revelation as hostile to each other. It is quite certain that if theologians had been guilty of the same blundering that scientists have, we would have heard of it in innumerable lectures and pamphlets and books. One cannot but smile while reading the chapters on "The Fickleness of Science; The Conflicts of Christianity: The Premature Announcements of Science with regard to the Antiquity of Man." Such an exposition should at least teach more caution in accepting theories in conflict with the divine word. The evidence for the antiquity of man, under such heads as, the Megalithic Monuments of Europe, Africa, Asia, and America; the Swiss Lake-Dwellings; the Danish Shell-Mounds; the Peat-Bogs of Denmark, Ireland and France; the Bone-Caverns of Europe and South America; the River-Gravel or "Drift" of England and France, is examined, and the unreliability of it shown. The various ages, "stone," "bronze," etc., of which we read so much, Mr. Southall shows to have little or no foundation in fact, or that the history of the race cannot be divided into any such distinct periods. The progress in discovery and improvement has been very different in different quarters of the globe and with different classes of men. Some things for which

great antiquity has been claimed, are proved to be quite recent. It is too much to expect that this volume will stop controversy, or settle the question at issue; but it will aid in rebuking scientific pretenders and in advancing the cause of truth. Its publication cannot but do good both to science and religion, whose cause is one.

DODD & MEAD, NEW YORK.

For sale by E. S. German, Harrisburg, Pa.

God's Word Through Preaching. The Lyman Beecher Lectures before the Theological Department of Yale College. (Fourth Series.) By John Hall, D. D. pp. 274. 1875.

Conditions of Success in Preaching without notes. Three Lectures delivered before the Students of the Union Theological Seminary, New York: January 13, 20, 27, 1875. With an Appendix. By Richard S. Storrs, D. D., LL. D., of Brooklyn, N. Y. pp. 233. 1875.

We notice these two volumes together, although they have not much in common. The authors both occupy distinguished positions in the pulpit at the present day. They both illustrate their methods of preaching without notes, and both are understood to be successful in their way. The volume by Dr. Hall is marked by great good sense, and a freedom from everything sensational or showy. He does not unfold any great fundamental principles in homiletics, or add much to our stock of knowledge on the general subject. Indeed he leaves the impression that his range of study in this department has been by no means extensive, and that his acquaintance with authorship is not very wide. Yet throughout the volume there is ample evidence of a well-balanced judgment, careful thought and observation, and the results of a rich experience. The volume will be helpful to ministers in the way of experience and direct suggestion as to preparation for the pulpit. Its familiar style and common-sense character will make it serviceable to the average class of readers. It is practical rather than theoretical, sensible rather than brilliant, edifying rather than stimulating.

The volume by Dr. Storrs is much more attractive in style, and more really philosophical in its method of discussion. Whilst disclaiming any attempt to propound a system, Dr. Storrs has very ably set forth the conditions of success in preaching without notes. His Lectures are really brilliant, and show a clear insight into the nature of his subject. The volume is stimulating to read, and we know of nothing on the important topic discussed more valuable than these Lectures. If our ministers, and especially our young ones, would carefully study this little volume, it would certainly stimulate them to higher aims in their great work of preaching the Gospel. There is one lesson to be gathered from both of these volumes—that if the pulpit is to be effective as it should be, and as God designs it to be, it must not be a place for tamely delivering religious essays, but from it must come fresh and glowing the great living truths of

the Gospel. The servants of God must speak directly and earnestly to their fellow men of the great salvation. We need to be impressed anew that it is by the instrumentality of *preaching* that God is pleased to save them that believe. A wide circulation and reading of these volumes will do good among church-members as well as among ministers. The hearers have not a little to do in determining the character of the pulpit.

ROBERT CARTER & BROTHERS, NEW YORK.

Christianity and Science. A series of Lectures delivered in New York, in 1874, On the Ely Foundation of the Union Theological Seminary. By Andrew P. Peabody, D. D., LL. D., Professor of Christian Morals in Harvard University. pp. viii. ; 287. 1875.

This is a very admirable volume. The style is a model of simple and chaste English, the arguments are clear and convincing, the spirit eminently Christian ; and one feels while reading it the lofty vantage ground occupied by the author. Some works on Christian Evidences, by their very style, awaken doubts in the mind. but this one, by the profound consciousness manifested of the truth and power of Christianity, will strengthen and confirm the faith of the reader. As we progress through the volume we are made to feel that the Gospels are not a cunningly devised fable, but that Christianity is a divine reality. The author does not belong to the strictly evangelical school, yet the volume is pervaded by a deep Christian spirit, and the reader will find nothing to grate harshly on his religious sentiments, but much to cherish homage to Christ and His word.

The ten Lectures, which constitute the bulk of the volume, were delivered on the Ely Foundation of Union Theological Seminary, and discuss some of the most interesting and important topics connected with the truth of Christianity. In the opening Lecture, Science and Christianity are defined, and it is shown that both alike rest on testimony—testimony that is sufficient to remove all reasonable doubt. From this our author proceeds to present the testimony, external and internal, for the genuineness of the Gospels and the divine mission of Jesus Christ. Some of the objections to the Gospel narratives are presented and met in a candid and satisfactory manner. The argument from Experience, the influence of Christianity in the formation of character and support of virtue, its moulding power over individuals and society is well presented. There are passages of rare beauty and power some of which we would be glad to present had we the room. One must suffice. “The Christian camp presents, indeed, not a homogeneous aspect, but unnumbered rival hosts, often turning their arms against one another rather than against the common enemy. Yet there are points of view from which their differences are merged, their enmities harmonized. There are certain traits which are common to the best men of all sects. The definition of the Christian spirit and life given by one would be accepted by all. The same manuals

of practical piety are in the hands of all. The same Christian lyrics are sung with equal fervor in sanctuaries that stand over against each other like Zion and Gerizim. To the prayers of each all would add a hearty amen. Were they brought together, forbidden the use of technical phraseology, and induced to utter in the simplest language their several modes of consciousness as to what Christ had done for them, their duty to God, to Christ, to man, their abnegation of self-dependence, their trust in a divine redemption, their hope full of immortality, there would be no Babel-like confusion of tongues, as when they parade their distinctive dogmas, but a sweet consent and heavenly harmony. Now those who would thus with one heart and voice reveal a common consciousness are the foremost men in the esteem of their fellow-men, the leaders in all good works,—those whose lives are confessedly pure, true, faithful, generous, holy. Is there not in the united testimony of such men of all ages, nations, and sects, evidence of no mean worth to that which they all affirm; namely, that Jesus Christ is the Sent of God, the Saviour of men, the Source of all excellence, the Inspirer of all virtue, the Way to the Father, the incarnate Truth, the eternal Life made manifest?"

To these ten Lectures there are added a supplementary Lecture by the author, reprinted from the third Course of Boston Lectures on Christianity and Scepticism, on the Testimony of the Apostles, notes illustrating statements in the Lectures, and a valuable Index, making the volume thus complete. We commend it as a valuable addition to the department of Christian literature to which it belongs.

Nature and the Bible. A Course of Lectures Delivered in New York, in December, 1874, On the Morse Foundation of the Union Theological Seminary, By J. W. Dawson, LL. D., F. R. S., F. G. S., Principal and Vice-Chancellor of McGill University, Author of "Archaia," "Acadian Geology," "The Story of the Earth," etc. pp. 257. 1875.

This volume may be regarded as in some sense, a mate to the preceding one. They are designed to subserve the same general purpose,—to show the truth of divine revelation and its harmony with science. They traverse, it is true, quite different fields, but arrive at the same conclusion, the Bible is a divine revelation. Dr. Dawson has become pretty well known to intelligent readers as occupying a conspicuous place among the scientists of the present generation, and as one of that school who stand up for the truths of the divine record. The six Lectures in this volume are on the topics: General Relations of Science to the Bible: Biblical Views of the Universe as a whole: The Science of the Earth in Relation to the Bible: The Origin and History of Animal Life in Nature and the Bible: The Origin and Early History of Man, according to Science and the Bible: Review of Schools of Thought. To these are added an Appendix including the following topics: Animal Nature of Eozoön: Testimony of Palaeontology with regard to the Derivation of Species:

Additional Facts relating to Primitive Man : The Biblical Deluge : Prof. Pritchard's Views. The volume also has an Index, and the work is illustrated by a number of plates.

It will be seen that these Lectures discuss some of the points which are attracting so much attention at the present day in connection with the Bible. Divine Revelation must stand on its own merits, and does not need support from Science. Yet it is gratifying, as compared with such men as Tyndall, Huxley, Darwin, Spencer, and Draper, to find another class, including our distinguished author, who are willing to study and defend the Bible as in full harmony with the teachings of nature. After pointing out some of the striking coincidences between Science and Revelation, Dawson says : "Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern Science, but to display new beauties as we are able more and more fully to compare them with the records stored up from of old in the recesses of the Earth. Those who base their hopes for the future on the glorious revelations of the Bible need not be ashamed of its story of the Past."

Ideas in Nature Overlooked. By Dr. Tyndall. Being an Examination of Dr. Tyndall's Belfast Address. By James McCosh, D. D., LL. D., President of Princeton College. pp. 55. 1875.

This is among the more permanent replies to Dr. Tyndall's famous address. It exposes various errors and inaccuracies in that address, and points out most important ideas which Dr. Tyndall has entirely failed to notice. The review while it answers its purpose, is rather too scientific to be popular, and not thorough enough to satisfy those who desire a fuller discussion of the points involved. It must be judged in the light of its design, and not by the demands of a thorough discussion of the whole subject.

The Little Maid and Living Jewels, by A. L. O. E., author of "Giant Killer," etc. pp. 173. 1875.

Like almost all the books from the pen of this gifted author, this is a very interesting and instructive little volume, teaching impressive lessons on the value of early training and truthfulness.

HARPER & BROTHERS, NEW YORK.

Christ and Humanity ; with a Review, Historical and Critical, of the Doctrine of Christ's Person. By Henry M. Goodwin. pp. xxv. ; 404. 1875.

This is another attempt to answer the question of questions—"What think ye of Christ." A proper notice of the volume would require an extended review, which our limits at present forbid. The author, we

gather from the work, is a Congregational minister, and the doctrine of the book is intended to keep within the somewhat liberal limits allowed by that denomination. Its tone is respectful and reverential, respectful to the usually received orthodox views, and reverential towards the divine Redeemer. It is free from the flippant style of some other volumes which have appeared in late years looking in the same direction.

Our author dissatisfied with the ordinary and long recognized way of viewing and stating the doctrine of the Person of Christ—"two natures in one person"—has propounded another and different theory. This theory may be briefly stated thus: The divine and human are essentially one; the incarnation was not a union of two natures, but a development of the Divine in the form of the Human; the Humanity is not derived from our race, but has its true origin in God; and thus Christ is a divine-human being, subject to such limitations as are self-imposed. It will be perceived, at once, that the view is not altogether new, but has in its essential elements been advanced again and again in the history of the church. Indeed we do not understand the author to claim for it any absolute originality, but rather that it simply expresses what has been very commonly held and felt. It may be classed along with the modern School of Christology, in which are prominent such names as Ebrard, Gess, Schleiermacher, Bushnell and others. The objections to this new Christology have been presented again and again. In very brief, it is destructive of both the divinity and humanity of Christ. According to this theory He never truly became man. He never was in all points like one of us. He had no human soul. This our author admits and maintains. "Where is the need of supposing a distinctively active human soul in Christ when a Divine Soul—the Word made flesh—will answer all the conditions and terms of the problem?" He claims it to be a "radically false assumption that the humanity of Christ must have a human origin, that it must be derivative and not original, earthy and not heavenly, temporal and not eternal." The divine underwent such a change that it really ceased to be divine, if this implies the possession of all the divine perfections. Christ is properly neither God nor man, nor both united into the God-man, but a divine-humanity. Such a Saviour, we think, is not the one revealed in the Bible, and will not be accepted as the needed Redeemer of fallen man. It would be easy to offer serious difficulties to the views presented in this volume, but we must be satisfied with pointing out their conflict with the common faith of the Church for fifteen centuries. Whatever difficulties may compass the ordinary orthodox view, the one here presented affords no relief, but involves the subject in irreconcilable incongruities. The form of the work is not the very best for clear and systematic discussion. The first part contains sermons preached at long intervals, and the other is a review historical and critical of the doctrine of the person of Christ. The work is too theological for ordinary readers, and not scien-

tific enough to satisfy professional students. It will probably share the fate of other similar publications.

Mohammed and Mohammedanism : Lectures Delivered at the Royal Institution of Great Britain in February and March, 1874. By R. Bosworth Smith, M. A., Assistant Master in Harrow School, late Fellow of Trinity College, Oxford. With an Appendix containing Emanuel Deutsch's Article on "Islam," pp. 388. 1875.

That Mr. Smith has given us a very interesting and valuable work on Mohammed and Mohammedanism is beyond a doubt. He seems to be thoroughly in sympathy with his subject, and writes not only with vigor, but with a glowing enthusiasm. The work is more than readable, it is deeply interesting, and furnishes food for earnest thought. After an Introductory Lecture on Comparative religion, we have three lectures on Mohammed, Mohammedanism and Christianity. These with Appendices, and "Islam," By Emanuel Deutsch, make up the book. The Lectures are not a bare recital of facts, but abound in reflections and discussions involving the merits of Mohammedanism. Whilst Mr. Smith has given us a deeply interesting volume, he will hardly carry the judgment of intelligent Christians in his estimate of the comparative merits of Mohammedanism and Christianity, and the impossibility of the latter ever supplanting the former. Mr. Smith, we believe, is accredited as a minister of the Gospel, and yet seems to have no faith in its absolutely superior claims, or that the religion of Christ is destined to become universal. He claims to be very impartial in his treatment of the subject, and is quite free from the strong religious bias which belongs to Christians of the Evangelical stamp. However well he may be fitted to give us an impartial history from his stand-point, we think Mr. Smith has not convictions clear and deep enough to make either a good Mohammedan or Christian. Either Christianity is the true religion, and others are false, or it is false itself and not entitled to our respect and homage. There can be no middle ground in this matter.

The Last Journals of David Livingstone, in Central Africa. From eighteen hundred and sixty-five to his death. Continued by a narrative of his last moments and sufferings, obtained from his faithful servants Chuma and Susi. By Horace Waller, F. R. G. S., Rector of Troywell, Northampton. With Portrait, Maps, and Illustrations. pp. 541. 1875.

For years Dr. Livingstone was so prominently before the public, and his explorations, and fate living or dead, occupied so much attention of the press, that little more is necessary than simply to call attention to this volume. It would be trifling with the intelligence of our readers to tell them who Dr. Livingstone was, or what he accomplished as an explorer in Africa. The volume is one of absorbing interest, and Harper & Bros. have spared no pains or expense in bringing it out in fitting style. It is well supplied with maps and striking illustrations. The story covers a

period of over seven years, of which we have a very full record by Dr. Livingstone himself. His Journals are a marvel of patient and persevering industry and furnish a mass of information no where else to be obtained. It is not too much to say that Dr. Livingstone has done more to make this almost unknown region known to us than all previous explorers combined. He has placed the civilized world under the greatest obligations, and furnished an illustration of moral heroism and determination of purpose that has few equals in the annals of mankind. The closing scenes of his life are deeply solemn and touching. He was found by his faithful friends "kneeling by the side of his bed, his body stretched forward, his head buried in his hands upon the pillow." Thus he died in the very midst of prayer. This volume, with the two preceding ones of Dr. Livingstone, on South Africa, and Zambesi and its Tributaries, all published by Harper & Bros., will furnish the reader with a complete history of the explorations of this truly wonderful man.

A Short History of the English People. By J. R. Green, M. A., Examiner in the School of Modern History, Oxford. With Maps and Tables. pp. 823. 1875.

Another History of England might be deemed a needless and hazardous task. So many distinguished writers have employed their talents in this field that it might be supposed there was little room for further labors. But it will be admitted that Mr. Green has succeeded in producing a volume of great value, and which fills a place not strictly occupied by any of its predecessors. We are told that "it is a history, not of English Kings or English Conquests, but of the English People." The author says "I have preferred to pass lightly and briefly over the details of foreign wars and diplomacies, the personal adventures of Kings and nobles, the pomp of courts, or the intrigues of favorites, and to dwell at length on the incidents of that constitutional, intellectual, and social advance in which we read the history of the nation itself." As men are greater than things, and the people of more importance than events however interesting, we have here a history that presents the most important part of the true development and growth of a nation. The author has accomplished his task in an admirable manner. If less exciting, this history will be more instructive than most histories of England.

Our Next-Door Neighbor; a Winter in Mexico. By Gilbert Haven, author of "Pilgrims' Wallet," "National Sermons," "The Sailor Preacher," etc. 1875. pp. 467.

This is a most delightful and instructive volume of travels. It is a special recommendation, that it introduces to our better acquaintance our own next-door neighbor. The author's statement is a truth of wide applicability: "The nearest things are often the farthest off, the farthest off the nearest." In these days traveling, European and distant Asiatic

nations are described until we grow familiar with all their features, while people that live on our borders are comparatively unvisited and unknown. Of Mexico, travelers have furnished but few accounts. It is gratifying that the book before us supplies the want so well. The able author, well known by his previous writings, has shown that he knows how to travel, and make his observations a source of rich instruction and enjoyment to others. His clear and animated style, the numerous speaking illustrations of the volume, and the high Christian sentiment that everywhere pervades it, make this book one to be recommended to all who wish to combine enjoyment and profit in their reading.

ELDREDGE & BROTHER, PHILADELPHIA.

Christian Ethics; or The True Moral Manhood and Life of Duty. A Text-Book for School and College. By D. S. Gregory, D. D., Professor of Moral Science, Logic, and Metaphysics in the University of Wooster. 1875. pp. 346.

This volume has had its origin in the demands of the class-room. It seeks to present Moral Science from the high standpoint of the enlightened Christian. It is a work of very great merit, and will doubtless soon take, as it deserves, a prominent place among the Manuals of instruction in academic and collegiate education. Our moral philosophies have been too generally constructed in the mould of a simple naturalism; and it is a feature of great excellence in this work, that it is shaped by the teachings of revelation, giving us a system of *Christian* ethics.

On the great questions that have divided writers in moral science, Dr. Gregory presents decided views. He treats the conscience as a function of intuitive moral judgment. The moral judgments are not mere uncertain generalizations from experience, but intuitive and self-evident principles. The moral agent immediately discerns their rightness and their binding force. Virtue is grounded, not in tendency to produce happiness, nor ideal perfection, but in *rightness* of action. "*Virtue consists in doing the right for its own sake.*" The ground of this rightness is found in the will of God, or the Divine Nature. Whilst compelled to dissent from some of the views of the author, the work on the whole is so sound and Christian, as well as so clear and well-arranged, that we regard it as the very best Manual now offered for instruction in Moral Science.

NELSON & PHILLIPS, NEW YORK.

Commentary on the Old Testament. Vol. IV.—Kings to Esther. By Rev. Milton S. Ferry, A. M.; D. D. Whedon, Editor. 1875. pp. 534.

Of this *Commentary on the Old Testament*, we have already spoken favorably, in connection with the appearance of the first volume. This volume, though the fourth in order, is the second one issued, and is published uniform with Dr. Whedon's *Commentary on the New Testament*. It sustains the favorable judgment expressed of the first. Omitting all

but Commentary proper, the notes are brief, pointed and clear, presenting the best results of biblical investigation, ancient and modern. Excellent introductory accounts are given of the different Books ; maps and numerous cuts illustrate their geography and archaeology. The volume will prove one of the very best helps to biblical study among ministers, Sunday School teachers, and the people.

Love Enthroned: Essays on Evangelical Perfection. By Daniel Steele, D. D. 1875. pp. 416.

This is an earnest and able plea of the doctrine for the 'entire sanctification' of the believer in this life, or his 'sinless perfection.' The author professes to have realized in his own experience what he regards the truth of the Gospel on this point. It is very clear that much of the dispute on this subject turns on the sense in which the descriptive terms are employed. Yet a real difference of doctrine underlies it. We do not think that Dr. Steele has settled the question or ended the discussion. If there were no such thing as sins of ignorance and infirmity, undoubtedly under the principle that "love is the fulfilling of the law," "perfect love" would lead the Christian up to an entirely sinless life. But there are other sins besides willful and deliberate transgressions. But though Dr. Steele's book is inconclusive as to the specific point of disputed doctrine, it is a most conclusive exhibition of the duty of high and Christlike holiness on the part of all believers. No one can read it without deepened impression of obligation, as well as privilege, to attain a "present salvation."

Want of space compels us to defer a notice of the following books, from Nelson & Phillips, to the next number of the REVIEW.

Our King and Saviour; or The Story of our Lord's Life on Earth. By Daniel Wise, D. D.

The Living Wesley as he was in his Youth and in his Prime. By James H. Rigg, D. D. With an Introduction by John F. Hurst, D. D.

Binney's Theological Compend Improved. Containing a Synopsis of the Evidences, Doctrines, Morals, and Institutions of Christianity. Designed for Bible Classes, Theological Students, and Young Preachers. By Rev. Amos Binney and Rev. Daniel Steele, D. D.

Holiness the Birthright of all God's Children. By Rev. J. T. Crane, D. D., of the Newark Conference.

All for Christ. By Rev. Thomas Carter, D. D.

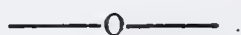
Spiritual Struggles of a Roman Catholic: An Autobiographical Sketch.

By Louis N. Beaudry. With an Introduction by Rev. B. Hawley, D. D.

Outline of Church History, (Normal Outline Series), by John F. Hurst, D. D.

The April numbers of the *London Quarterly Review*, the *Edinburgh Review*, the *British Quarterly Review*, the *Westminster Review*, and the monthly numbers of *Blackwood*, have come to hand with articles of high value and interest.

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THE
QUARTERLY REVIEW
OF THE
EVANGELICAL LUTHERAN CHURCH.
OCTOBER, 1875.

ARTICLE I.

THE RELATION AND DUTIES OF EDUCATORS TO CRIME.*

J. B. BITTINGER, D. D., Sewickley, Pa.

It is hardly too much to say, that the American people have been in danger of falling into the error of believing that knowledge is virtue—that to do better, it is only necessary to know better, and that intellectual culture is the panacea for moral, social and political ills. The general establishment of the common school system was both the effect and the cause of this sentiment. Of late, there has been some reaction against this one-sided view of the human problem of reform and progress.

In the quickened interest in all social questions, together with the increased study of statistics, and their application to the solution of the various questions of sociology, Education as related to crime has not escaped the student of science, and especially of those, who have been interested and engaged in penal reform. It has been clearly shown that ignorance and crime live in close and sympathetic relations. Criminal statistics have proved that, in proportion to their numbers, there are more criminals among the ignorant than among the

*Read before the Nat. Ed. Association, Minneapolis, Aug. 3, 1875.

educated. Ignorance exposes to crime by diminishing men's self-respect; by limiting men's opportunities and means of livelihood; by restricting the range of pleasure and safe pastime; and by exposing men to the full play of their animal passions.

But, while all this is true, and a more extended study serves to deepen the conviction that ignorance is the most fruitful source of crime, it still remains true that ignorance is not the only source of crime. A deeper study of criminal statistics, and a more careful classification of criminals, has brought to light the fact that there are educated criminals, as well as uneducated criminals. Forgery, counterfeiting, embezzlement of funds, perversions of trust, and also adulterations of food and drinks are not the crimes of ignorance, but rather of knowledge. The same must be admitted of bribery, tampering with the ballot, whether by fraudulent naturalization papers, by colonizing voters, or by stuffing the ballot-box. There may be many ignorant dupes in all these organized and wide-reaching villainies, but the leaders are neither ignorant nor duped. The man who plans a scheme of counterfeiting is never an ignoramus whatever may be true of the shover of "the queer,"—he has both capital and knowledge. In general, it may be said that between the two great classes of crimes—crimes of passion, and crimes of reflection, that crimes of reflection are committed by the intelligent rather than by the ignorant. Animal passions are less active among them, but the higher passions of the mind—covetousness, ambition, the desire to live extravagantly, and to keep up appearance and show, are passions which rage among the cultivated rather than among the uncultivated; and the crimes to which they lead are not petty larceny and sneak-thieving, but speculation, political jobbery and ring-frauds. The crimes with which the names of Swartwont and Price, Schuyler and Breslin and Tweed stand connected, are not crimes of ignorance, but of knowledge; not crimes of animal passion, but of social, political and intellectual passion.

Education lifts men above the crimes that come from those passions. Education lifts men into a higher plane of action,

and so exposes them to the crimes that lie in that higher sphere. An ignorant man will steal your coat, or pick your pocket; your educated rogue will work shoddy and devil's dust into the coats of whole armies and pick the nation's pocket. Education does not diminish the force of ambition, it rather strengthens it. Education will abate thieving, drunkenness, licentiousness, dog-fighting, &c., it will not directly diminish forgery, counterfeiting and kindred crimes of intelligence—save as it diminishes the field of the sharper's operations. Dupes will diminish and so there will be fewer dupers.

Nor should it be overlooked that the crimes of intelligence are much wider in their pernicious reach than crimes of passion. The latter, except in the case of murder, spend themselves on the spot—then and there, as unexpectedly to the perpetrator as to the victim, not so the crime of reflection. It was conceived in cold blood. It organizes itself carefully and coolly, it executes itself deliberately and at long range. Who can trace the corrupted currency to its fountain head? Who can bring home to the criminal the cotton that has been wrought into his broadcloth? or the *terra alba* that has gone into his sugar? or the log-wood that blushes in his wine?

In the march of intelligence crime marches *pari passu*. There could be no pocket-picking in Sparta, nor in an age when there was no currency; nor burglary so long as men had no fixed habitations. Vulgar stealing, and false swearing were contemporaneous with only the ruder states of society, while the gigantic swindles of the stock exchanges of London, Paris, Vienna, Berlin and New York are as far beyond Greek rascality as the Greek drama is beyond the modern farce. Take the "Schuyler frauds" on the New York and New Haven Railroad. The "Credit Mobilier" scheme, the "Erie management," The Southern Improvement Co.'s movements, The New York, Philadelphia and Pittsburgh Rings, The Indian Ring, the Custom House rings, the silk and whiskey frauds, the New York canal contract ring, and the organizations of money schemes in oil, coal and gold—

not to mention lobbying—these are not the plots of ignorance and passion—some where in those huge schemes of fraud and oppression are hidden master-minds of intelligence and administrative ability. It could only be a thoroughly educated rascal, who could conceive the plot of “salting” a field with diamonds, in order to place its mining shares at an advantage. If the general influence of education is to diminish crime, and yet its exceptional influence is to enlarge the scope of a certain class of criminals, what under these circumstances, are our relations and duties as educators to crime?

First, We must acknowledge and teach that there are educated criminals. Men who use their intelligence as a power to do wrong; taking criminal advantage of this superiority of knowledge over ignorance.

Secondly, We must teach that this class of criminals is the principal perpetrator of crimes of reflection—crimes, as has already been shown, that are aimed at property rather than persons; crimes, moreover, which attack society in its organized well-fare—by debasing the currency, adulterating food, drink and clothing; manufacturing goods “short,” and selling them at standard weight and measure, and corrupting the channels of legislation, justice and politics.

Thirdly, It must be held to be the duty of educators to elevate the moral tone of their pupils by showing that many forms of fraud, which are not against the statute, and which lead to wealth, are more debasing and more injurious than crimes of a more disreputable character. This latter kind of education is carried on more by example than by formal precepts—the educator himself being the example. Next to parents, teachers stand in the closest and most influential relations to the young, and as their toils tend to take persons out of the ranks of illiteracy, and put them into the educated class, so the crimes with which they stand most closely connected, are the crimes of educated as opposed to uneducated criminals.

The great mass of our criminal population cannot read or write; but the forger can certainly write, the counterfeiter

has been to school. William Dodd was a scholar—a private tutor to Lord Chesterfield, and yet he was guilty of bribery, and hung for forgery. Prof. Webster of Boston was a scholar, and no doubt his chemical skill became a temptation to him, in his evil hour. Eugene Aram was both scholar and schoolmaster, and yet guilty of robbery and executed for murder. All these men passed under the hand of teachers, and breathed the air of the school-room.

It is a fair question to ask whether the atmosphere of the school-room is not sometimes tainted. With a view, perhaps, to disparage the moral influence of Sunday School instruction, there have, at different times, appeared in the papers items and paragraphs as to how many of the inmates of our penitentiaries and jails had, at one time or another, been connected with Sunday Schools. In a similar spirit of depreciation a traditional charge has lain against the character of “ministers’ sons” and “deacons’ daughters,” and though this slur has been removed by carefully prepared statistics, as doubtless it could be in the case of Sunday School instruction, it nevertheless remains true that, even from a Sunday School, a boy might go to the gallows, or a girl to the brothel. Educators in Sunday Schools may carry on their professional work by immoral methods—raising missionary funds by appeals to vanity are immoral. Stimulating children’s liberality by fairs, exhibitions and denominational rivalries are immoral. Handling any moral means below its moral level is immoral—so that studying the Bible may be a source of deterioration.

Now look into the week-day school. If the teacher is not truthful in his speech and conduct; if he is not fair in his discipline; if his marking shows a partiality; if he crams for an examination; or in whatever other way he wraps up falsehood in his work, his influence is immoral. Daily prayers and Bible readings will not counteract this poison of dishonesty. That school-room will be a seminary of vices. Consciously or unconsciously, evil principles will be nourished under that roof. The educator in this case sustains an indirect relation to the crime.

There may be, and ought to be exerted by educators a direct influence in the repression of crime. When Dr. Arnold said to his pupils that it was not necessary that he should have 400 boys at Rugby, but that it was necessary they should be gentlemen, he expressed the grand truth that a teacher should make his school a reformatory. The proper soil of crimes is a low moral tone in society, and when the teachers in our common and professional schools: our academies, colleges and seminaries, do not create and diffuse a healthy moral atmosphere, the seeds of crime will germinate despite the intellectual and aesthetic culture of the schools. Where the moral tone of society is low it is usually signalized by low tastes and cruel tastes. A very important work here remains for teachers to do in our primary schools. Especially are female teachers called on in these matters. Their gentler natures, and more refined sympathies fit them to counteract the rude, and often cruel instincts of boys. Let it be the special duty of the teachers in our primary schools to dissuade their pupils from robbing of birds' nests; indulging in teasing or torturing brute beasts; in taking pleasure in dog-fights or cock fighting. Let their better natures be stimulated by stories of the sagacity of animals, the fidelity of dogs, the usefulness and patience of horses and oxen, the skill, industry and tenderness of birds for their young. Children will not abuse what they admire, and there is so much that is admirable in the lower orders of animals. Let children be taught that tormenting birds, and beasts, and insects is not only low, and cruel, but wrong and sinful. These traits of mercy in children will abate many a cruel and criminal deed in after life.

In addition to these direct and indirect influences, which educators should exert against crime, the time has come when positive instruction in penology is practicable. Sociology is a recognized science, and crime in its causes and origin is one of the departments of sociology. The body politic is liable to diseases. Crime is such a disease, and in a republic it is an important part of every young man's education to know that criminals are an integral part of the population; and

that they demand wise treatment. What is needed here is knowledge. The knowledge of how men become criminals, how they should be treated, and what results may be looked for. There was a time when criminals were simply ignored by the community, till dragged into the light by the arm of justice—for a few days they occupied the court, then disappeared within prison walls to be forgotten by the outside world. No one stopped to inquire, or seemed to care, whence they came or whither they went. Were they born convicts? Were they made such by others? or did they make themselves criminals? Still less did the community ask, or believe that possibly these men might come out of jail better men. A penitentiary was not, as its name implied, purgatory, but perdition. Elizabeth Fry, Maconochie, Montesinos, and Obermeier have proved that there is use for this human refuse. Criminals can be reformed. Criminals have been reformed—from 50 to 75 per cent. of them. It has been demonstrated that the laws of justice, of industry and of kindness, when administered by men of faith, are as effective for reform inside of a prison as outside. Onesimus was converted in prison, so was the Philippian gaoler. Who can tell what converted jailors and their convicts might not teach us of the power of the gospel wisely applied.

It is the duty of educators to tell and teach their pupils these and similar things. Some children are born to crime—a hereditary taint has corrupted their blood; others have had crime thrust upon them by their surroundings. They are the children of criminals; brought up by, and among criminals; educated to crime under a discipline more severe than is used to educate most persons to virtue. There is the self-made criminal—the man who has achieved villainy and who prefers to maintain that character. These things must all be known and believed before it can be known how these different classes of wrong-doers should be treated. The prison is their common home, but of the inside of the prison what it is, and what it should be, few persons beside the prisoner, and the jailor know, or care. The prison is a part of the temple of Justice, and its atmosphere should be as pure as

the atmosphere of a court of justice. The jailor no less than the judge an apparitor of justice. And yet how differently the words "Ermine" and "Turnkey" affect us. Well does Chas. Dudley Warner say: "Criminals in this country used to be turned over to the care of men who often had more sympathy with the crime than with the criminal; or at least to those who were almost as coarse in feeling, and as brutal in speech as their charges. There have been some changes of late years in the case of criminals, but does public opinion yet everywhere demand that jailors and prison-keepers and executioners of the penal laws should be men of refinement, of high character, of any degree of culture? I do not know of any class more needing the best direct personal influence of the best civilization than the criminal. The problem of his proper treatment and reformation is one of the most pressing.

* * * I do not know what might not be done for the viciously inclined and the transgressors, if they could come under the influence of refined men and women. And yet you know that a boy or a girl may be arrested for crime, and pass from officer to keeper, and jailor to warden, and spend years in a career of vice and imprisonment, and never once see any man or woman, officially, who has tastes or sympathies or aspirations much above that vulgar level whence the criminals came." We get a thief to catch a thief, and then employ a rogue or a ruffian, or both, to take care of him. Is it a wonder the criminal does not reform—with such keepers? it would be a greater marvel if he did. It is the duty of educators to exhibit such things to their pupils, and to make them feel that criminals have rights, inalienable and indefeasible; that criminal legislation should recognize these rights; and that penal treatment is nothing less than offence itself, if it does not regulate itself by these principles.

It is only necessary, in conclusion, to add that the field of Penology is a wide field, and one that is worthy of the attention of the philanthropist, the legislator and the scholar. In the field of prevention and reformatory measures, Elizabeth Fry, John POUND, Wm. Nash, De Metz, Miss Carpenter and Emily Faithfull, have won names of high honor. As prison

keepers and reformers the names of Hill, Croften, Maconochie, Pilsbury, Brockway and Cordier, are known and honored everywhere. In the speculative departments of criminal jurisprudence, Bentham, Beccaria, Quatelet and Livingstone are immortal. Where John Howard has led no educator need be ashamed to follow—but a greater than Howard is here. Jesus of Nazareth who was anointed “to preach deliverance to the captives,” says to the righteous—“I was in prison and ye came unto me.”

ARTICLE II.

THE LORD'S SUPPER.

HOLMAN LECTURE FOR 1875.*

By Rev. G. DIEHL, D. D.

The rule established by those who have preceded me on the Holman foundation of Augsburg Confession lectures, of taking the Articles of the Confession in the order in which they stand, presents to us the tenth Article for our subject this evening. It is understood, I believe, that these lectures are expected to be a true and faithful development of the doctrines taught in the Confessional writings of the Church.

AUGSBURG CONFESSION. ART. X.

“Of the Supper of the Lord they teach that the (true) body
“and blood of Christ are truly present (under the form of
“bread and wine,) and are (there) communicated to those
“that eat in the Lord's Supper (and received), and they dis-
“approve those who teach otherwise, (wherefore also the op-
“posite doctrine is rejected.”

This Article treats of the sacrament of the Lord's Supper, so called because instituted at supper time, (1 Cor. 11 : 20). It is also called “the Lord's table” and “the cup of the Lord.”

*Tenth Lecture on the Augsburg Confession, on the Holman Foundation in the Theological Seminary, Gettysburg, delivered on Monday evening, June 21, 1875.

(1 Cor. 10 : 21). Other terms have been applied such as "Cóm-munion," a festival in common, taken probably from first Corinthians 10 : 16 : "Eucharist," a giving of thanks, because hymns and psalms were sung. By the Greeks it was called "Mysterion," sacrament; by the Latins "Missa," (Mass,) and by the Reformers "The Sacrament of the Altar."

THE NEW TESTAMENT ACCOUNT.

The institution of this sacrament is recorded by Matthew (26 : 26—29); Mark (14 : 22—25); Luke (22 : 19—20); and the apostle Paul (1 Cor. 11 : 22—26). Paul's account differs very little from that of his companion, Luke.

Matthew's statement is this: "Now when the even was come, he sat down with the twelve" (to eat the Passover which had been prepared by his direction,) "and as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."

That it was instituted in remembrance of Christ is recorded by Luke and Paul. John does not mention the institution of the holy sacrament, but he records minutely a discourse of the Saviour (John 6 : 51—59,) which, in the opinion of some interpreters, has some reference to one feature of the doctrine of the Lord's Supper.

Paul warns the Corinthians that they cannot partake of the Lord's table and at the same time eat of Pagan sacrifices, (1 Cor. 10 : 16—21,) because "the things which the Gentiles sacrifice, they sacrifice to devils and not to God." And in another part of the Epistle (11 : 27, 29), he tells them that "whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," and "eateth and drinketh damnation to himself, not discerning the Lord's body."

THE DOCTRINE TAUGHT.

What is the doctrine taught in this Tenth Article?

It is simply this: that the true body and blood of Christ are present in the holy supper and communicated to those who eat and drink therein.

There can be no misapprehension with regard to the view set forth in this brief Article, for the authors of the Confession have, in other writings, clearly and fully expressed their sentiments on the subject.

A GENERAL STATEMENT OF THE DOCTRINE.

The article, then, teaches that the true body and blood of Christ are present in a supernatural way, under the forms of bread and wine, and are received by the communicant. By the true body is to be understood not the material body and blood;—not the earthly, or gross or carnal body;—not such material flesh and blood as ours;—not the material body and blood in the form and state in which Jesus wore his body on the earth before his crucifixion, but that which constitutes his body and blood since his descent into hell, his resurrection, and ascension to heaven,—his glorified human nature,—that body and blood which is spiritual and celestial.

This stands in opposition and contrast to the Romish theory of Transubstantiation, that the consecration of the elements by the priest changes them into the body and blood of Christ. This is rejected on the ground of reason and scripture. No change in the properties of the elements can be detected by the senses or by chemical analysis. And Paul calls it after consecration, "The bread which we break."

This doctrine is also opposed to the Zwinglian theory which makes the Eucharist merely commemorative, and the presence of Christ merely spiritual.

It is also opposed to the Calvinistic doctrine which, admitting that the believing communicant eats and drinks the true body and blood of Christ, yet contends that the participation is by faith of the body of Christ in heaven, the local presence being only at the right hand of God.

Distinct from all and each of these views, the Tenth Article of the Augsburg Confession teaches that the true body and blood of Christ are in the sacrament, and communicated

to those who eat and drink in the holy supper, whether they have penitence and faith, or are unbelieving and wicked—whether worthy or unworthy, the efficacy of the sacramental presence being objective and not depending on the spiritual state of the communicant; keeping in view always that the heavenly or true body and blood of Christ impart to the believing or worthy communicant spiritual life and salvation, while to the unbeliever or unworthy communicant they impart judgment and condemnation.

How can we reconcile the apparently conflicting statements of the absence of all material flesh and blood and yet the presence of the true body and blood of Christ? To comprehend this doctrine, several truths must be always viewed in connection with this subject.

It is held that in the incarnation of our Saviour the human and the divine natures were inseparably united. We can have no conception of a Saviour except as a divine human being,—“God manifest in the flesh,”—“the Word made flesh,”—not for a limited time, but for all time. This union of the two natures is perpetual and inseparable.

Again, we can have no conception of humanity separate from flesh and blood. Christ was crucified and buried. After his burial he descended into hell; then rose from the dead; then ascended into heaven. In these three acts, or stages of exaltation,—in one or in all of them (descent, resurrection and ascension,) his body underwent a change similar to that which ours shall undergo in the final resurrection, when Christ “shall change our vile body that it may be fashioned like unto his glorious body,” (Phil. 3 : 21). And as our bodies shall be raised “in incorruption,”—“in glory,”—“in power,”—raised “a spiritual body,” 1 Cor. 15 : 42—44,) Christ’s body, since the ascension, must be a spiritual and glorified body. His humanity is a glorified humanity. His true body and blood appertain to his glorified state.

By virtue of the perpetual and inseparable union of the divine and human natures in one person—the divine human Saviour—the God-man—wherever Christ appears to his people, he appears not as *God only*, but as the God-man—the

divine human Saviour. So that the body of Christ which has one mode of local presence at the right hand of God in heaven, has also another mode of presence elsewhere.

Also, by virtue of the inseparable union of the divine and the human, the body of Christ has other properties than those which will appertain to *our* glorified humanity.

Now the Saviour's promise, "where two or three are gathered together in my name, there am I in the midst of them," (Mat. 18 : 20,) and the other promise, "lo, I am with you alway, even unto the end of the world," (Mat. 28 : 20,) imply the presence of his humanity as well as of his divinity, for the two natures are inseparable in his one person. The promise of the presence of the Saviour in all Christian assemblies met in his name, is the promise of the presence *not merely* of the Holy Spirit, the third person of the Trinity; nor the presence merely of God the second person of the Trinity as separate from humanity; because in the Saviour there can be no such separation of the two natures. The presence of God out of Christ could be no comfort to sinful beings. God becomes to us a reconciled Father, a friendly God, only through Christ the divine human Saviour. All the consoling promises and assurances of the Gospel rest on the idea and truth of these two natures of our Redeemer in inseparable union. If the idea of humanity essential to his being a Saviour, could be separated from Christ, the second person in the Trinity would become merely God infinitely holy and just, and as such, a terror to all the human family in a sinful state.

But the Redeemer comes to his people as the God-man, with all the sympathies of his humanity as well as with all the power and glory of his divinity. Now as his humanity is not palpable to our senses, though really present where Christians have assembled in his name, so in the holy supper, his body, though really present, is not in the material form in which he appeared in the days of his flesh.

The Scripture argument in favor of this doctrine rests chiefly on two passages, viz., "this is my body," "this is my blood," (Mat. 26 : 26,) and "The cup of blessing which we

bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10 : 16). It is held by the authors of the Confession, that these words occurring in the institution of a sacrament must be taken in a literal and not in a figurative sense.

THE DOCTRINE STATED IN THE LANGUAGE OF THE CONFESSIONS.

A few passages from the Confessions will show the correctness of the above statement.

Luther's Small Catechism: "The sacrament of the altar is
" the true body and blood of Jesus Christ under the bread
" and wine given unto us Christians to eat and to drink as it
" was instituted by Christ himself."

Luther's Large Catechism: "Here we shall learn first on
" what the power and virtue of this sacrament depend;
" namely, that the principal thing is the word and order or
" command of God; for it was neither devised nor invented
" by any man, but it was instituted by Christ himself with-
" out the counsel or deliberation of any man."

"What then is the sacrament of the altar? It is the true
" body and blood of Christ our Lord in and with bread and
" wine comprehended through the words of Christ for us
" Christians to eat and to drink. This sacrament is bread
" and wine, but not mere bread and wine, such as is taken
" to the table on other occasions; but bread and wine com-
" prehended in the word of God and connected with it. It
" is the word that makes and distinguishes this sacrament, so
" that it is not mere bread and wine, but is and is called the
" body of Christ."

Apology: "The sacrament was instituted by Christ to con-
" sole the consciences of alarmed persons, and to strengthen
" their faith when they believe that the flesh of Christ was
" given for the life of the world and that through this nour-
" ishment we become united with Christ and have grace
" and life."

Smalcald Articles: "Concerning the sacrament of the
" altar we hold that with bread and wine in the Eucharist

“ are the true body and blood of Christ, and are administered
“ and received not only by pious persons but also by those
“ who are not pious.”

Form of Concord, (Epitome): “ We believe that in the holy
“ sacrament of the Lord's Supper the body and blood of
“ Christ are really and essentially present and with bread and
“ wine really administered and received. Bread and wine do
“ not signify the absent body of Christ, but through the
“ agency of the sacramental union they are truly the body
“ and blood of Christ.”

THE LUTHERAN VIEW DISTINCT FROM OTHERS.

The Lutheran doctrine of the real presence clearly stated in these passages from the Confessions is brought out in stronger and sharper outlines by defining the difference between the Lutheran and other theories on the subject. Notice how boldly it stands out in opposition to the Romish doctrine of Transubstantiation, which is strongly condemned and rejected in the Confessions.

TRANSUBSTANTIATION REJECTED.

Form of Concord, (Epitome): “ We unanimously reject and
“ condemn the papistical transubstantiation where it is taught
“ that bread and wine in the holy sacrament of the Lord's
“ Supper lose their substance and natural essence, and thus
“ become annihilated; that is, that they are transmuted into
“ the body of Christ, and that the external form alone re-
“ mains.”

Form of Concord, (Declaration): “ We reject and condemn
“ as false and dangerous the error of papistical transubstan-
“ tiation, by which is taught that the consecrated bread and
“ wine in the holy sacrament of the Lord's Supper lose their
“ substance and essence wholly and entirely, and are changed
“ into the substance of the body and blood of Christ; so that
“ only the mere form of bread and wine (*accidentia sine sub-*
“ *jecto*) remains. And as they think, under the form of
“ bread which however according to their opinion is no
“ longer bread but has lost its natural essence, the body of

“ Christ is present, even apart from the administration of the
 “ Supper, when the bread is enclosed in the Pyx, or carried
 “ about as a spectacle to be adored. For nothing can be a
 “ sacrament apart from the command of God and the or-
 “ dained use for which it was instituted by the word of God.”

ROMISH VIEW REJECTED ON TWO GROUNDS.

The Romish view here so strongly condemned is rejected on two grounds. That the consecration by the priest effects no change in the elements is evident. Tested by the senses—by sight, taste and touch, there is no change in their color, form or qualities. Tested by chemical analysis all the properties of bread and wine remain after as before consecration. The Romish error is therefore condemned by common sense and reason. In the mysteries of the Christian religion we are never required to reject or discredit the testimony of our senses *with regard to the properties of material substances*. The Romish theory is therefore utterly untenable.

It is also condemned by the inspired word of God. St. Paul asks (1 Cor. 10 : 16), “The bread which we break is it not the communion of the body of Christ?” The breaking of the bread is after the consecration. Paul calls it bread at the time of breaking. If the Romish theory were true, Paul would have said, “is not the body which we break?” But instead of that, he says, “is not *the bread* which we break?” He clearly calls it *bread, after consecration*.

This shows how little the doctrine of the Lutheran standards is understood by those who have said that these standards teach a doctrine nearly akin to that of the Papists.

DISTINCT FROM ZWINGLIAN AND CALVINISTIC VIEWS.

The doctrine set forth in the Tenth Article of the Augsburg Confession and developed in the Catechisms and the Form of Concord, stands out in bold distinction from the Zwinglian and Calvinistic views. The standards group these views together and call their advocates “sacramentarians.”

REPUDIATION OF ZWINGLIAN AND CALVINISTIC OPINIONS.

Form of Concord: “We reject and condemn with our

“ hearts and lips, as false and erroneous, these opinions and
“ dogmas of the sacramentarians, namely :

1. “ That the words of the institution are not to be received
“ simply in their literal meaning as they read, concerning the
“ true essential presence of the body and blood of Christ in the
“ Lord's Supper, but through tropical and figurative significa-
“ tions they are to be explained in a different sense. And
“ here we reject all similar opinions of the sacramentarians,
“ and their self-contradictory definitions, no matter how mul-
“ tifarious and diverse they may be.

2. “ Again we reject the doctrine by which the oral par-
“ ticipation of the body and blood of Christ in the holy sup-
“ per is denied, and by which on the contrary it is taught
“ that in this supper the body of Christ is received only spir-
“ itually by faith ; so that in this holy supper we receive
“ with our lips nothing but mere bread and wine.

3 “ In like manner we reject the doctrine that bread and
“ wine in the sacrament of the Lord's Supper are nothing
“ more than signs or badges, (*Kennzeichen*,) by which Chris-
“ tians may be known to each other.

4. “ Also that they are only indications, similitudes and
“ representations of the far absent body of Christ, in such a
“ manner that even as bread and wine are the external food of
“ our bodies, so the absent body of Christ, with his merits, is
“ the spiritual food of our souls.

5. “ That they are nothing more than signs and memorials
“ of the absent body of Christ, through which as through an
“ external pledge, we are assured that faith which turns itself
“ away from the Lord's Supper and ascends above all heavens,
“ there indeed becomes a participant of the body and blood
“ of Christ as truly as we receive the external signs with our
“ lips.

6. “ That in the Holy Supper only the virtue, operation and
“ merit of the far absent body of Christ are administered
“ unto faith, so that in this manner we become partakers of
“ his absent body, and sacramental union is to be understood
“ in the manner stated, that is from the analogy of a sign
“ and the thing signified.

7. "That the body and blood of Christ are received only
" spiritually through faith.

8. "That Christ is so contained and circumscribed with
" his body in a certain place in heaven, that with it he neither
" can nor will be truly and essentially present with us in the
" holy supper which is celebrated here on earth according to
" the institution of Christ, but that he is far distant from it
" as heaven and earth are from each other.

9. "That Christ neither could nor would promise or effect
" the true essential presence of his body and blood in the holy
" supper, since the nature and properties of his assumed hu-
" man nature can neither bear nor admit of it."

These declarations are sufficient to show how completely every phase of distinctively Zwinglian and Calvinistic doctrine is rejected. Calvin held many tenets in common with Luther on the Lord's Supper. But every thing distinctly Calvinistic—Calvinistic in opposition to Lutheran—was abhorrent to the theologians of the Form of Concord. Hence they repudiate as false and dangerous such dogmas as that the words of Christ in the institution can be taken in a figurative sense. This would divest the sacrament, they held, of its essence. The words can be taken only in one sense, that is, the literal meaning. Starting out with this principle, they repudiated with strong feelings of aversion the error that the sacrament is merely commemorative; or that the bread and wine were only indications, similitudes and signs of the absent body of Christ; or that they were mere badges of recognition; or that Christ's presence was merely spiritual, whether in the sense of imparting the influences of the Holy Spirit or of a purely spiritual presence of Christ the second person in the Trinity, as separate from humanity, (which would involve the overthrow of the whole doctrine of the incarnation and that of the person of Christ); or that the one nature of Christ, the God-man, can have only a local presence in heaven; or that the believer in order to feed on Christ must ascend by faith into heaven and there partake of the body and blood of Christ; or that the body and blood of Christ can be understood only in the sense of the virtue,

power and efficacy of the atonement; or that the efficiency of Christ's word and power should be so circumscribed and limited that he could not by his word and Almighty power cause such a presence of his body and blood as his solemn language in the institution imply; or that the faith of the communicant should have more power than the word of Christ, as in the Calvinistic theory; or that the presence of Christ should be dependent on the spiritual state of the communicant, thus putting the whole sacramental efficacy at the mercy of man, instead of the power and word of Christ.

In Lutheran theology the Lord's Supper is regarded as a fundamental matter in the Christian system. It embodies the great central truths of Christianity. Being the last institution of the Redeemer, the last doctrine, the last command, on the eve of the great atoning sacrifice, there is concentrated into it, as the climax of his teaching and ordinances, the essence of the whole Christian system. This sacrament strikes its roots down into the Old Testament dispensation. As the earliest promises and predictions made to patriarchs and prophets pointed to Christ, and every sacrifice in their ceremonial worship ordained at Sinai pointed to him; as every high priest was a type and every deliverer of Israel a figure of Christ; as he was the prophet like unto Moses; the King of David's house, David's Lord as well as Son;—the righteous branch mentioned by Jeremiah; the good shepherd foreseen by Ezekiel, and the Messenger of the Covenant promised by Malachi, so he was also the Pascal Lamb whose blood shields from the destroyer.

The Passover of the Mosaic dispensation was the most striking type of this sacrament. It was an ordinance of God, instituted by the divine command, connected with the manifestation of God's power in the deliverance of his people. It was a transaction between God and the people. The salvation promised depended on the strict observance by the people of their part of the transaction. "They shall take them every man a lamb," (Ex. 12 : 3). The lamb unblemished was slain. The blood was sprinkled upon the lintels and door-posts of the houses. The flesh of the lamb was

eaten. Thus the covenant was kept, and the angel passed by the sprinkled houses.

Christ is our Passover. He is frequently called a lamb: a lamb unblemished. Isaiah tells us, "the man of sorrows" "was led as a lamb to the slaughter," (53 : 3, 7). John says, "Behold the Lamb of God that taketh away the sin of the world," (1 : 29). Peter says (1. 1. 12), "The blood of Christ as of a lamb." St. John (Rev. 5 : 12), "Worthy is the Lamb that was slain."

As the paschal lamb was typically unblemished, so Christ our Passover was really perfect: "holy, harmless, undefiled, made separate from sinners." "Ye were redeemed with the precious blood of Christ as of a lamb without blemish and without spot," (1 Pet. 1 : 11). Like the paschal lamb, Christ also was slain, "The whole assembly shall kill it, (Ex. 12 : 6). Of Christ it is said "They killed the Lord Jesus," (1 Thes. 2 : 15). "In the midst of the throne stood the Lamb as it had been slain," (Rev. 5 : 6). "Thou wast slain and hast redeemed us to God by thy blood," (Rev. 5 : 9.)

As the passover was a typical sacrifice (Ex. 12 : 27), so Christ gave himself a sacrifice for us, "When he said sacrifice and offering and burnt offering and offering for sin thou wouldst not, then said he, Lo! I come to do thy will O God; he taketh away the first that he may establish the second, by which we are sanctified through the offering of the body of Jesus Christ, once for all," (Heb. 10 : 8—10. Quoting Ps. 40 : 6—8). "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?" (Heb. 9 : 14).

To the completion of the paschal ordinance and covenant it was necessary that the lamb should be eaten. "They shall eat the flesh in the night," (Ex. 12 : 8). If an Israelite had merely killed the lamb and sprinkled the blood on the door-frame of the house, but refused to eat the flesh, would the ordinance have been fully observed? Would the transaction have been complete? Would the covenant have been kept? Would the angel of death have passed by the house of the

man who presumed to transgress in one essential part? By no means. Man has no right or authority to add to, or take from God's word and ordinance. So in the Lord's Supper there is a natural eating of the bread, and a supernatural eating of the body of Christ. "The bread that I give is my flesh which I give for the life of the world. Except ye shall eat the flesh of the Son of Man, ye have no life in you. Whoso eateth my flesh hath eternal life. He that eateth my flesh dwelleth in me. My flesh is meat indeed," (John 6 : 51—58). In the passover the people were commanded to eat the flesh of the lamb in a natural way. In the New Testament Church the people of Christ are to eat in a supernatural way the flesh of the Son of Man:—not the material, not the carnal, or gross or terrene, but the celestial, the spiritual body,—to eat not in a natural way, but in a supernatural.

The argument employed by the theologians of the Reformation in support of this literal construction of the language of Christ in the institution of the Eucharist is: *First*, It is the natural, proper, original signification of the word *is*. *Secondly*, Even if there are some instances in classic and sacred Greek in which the word is taken in the sense of signifying, it cannot be so understood in this connection. In the institution of the sacraments, they say, Christ employed language only in its literal and not in a figurative sense. It is therefore doing violence to all fair construction, to take the words of the institution of the holy supper in a tropical sense. This is the more apparent when we bear in mind that in the language spoken by Christ at the time there are more than thirty words to express the idea of signifying. If therefore Christ had intended to declare, "this signifies my body," it is inconceivable that he should not have selected a word about which there could be no question, and which could not possibly mislead any one. Tropes and figures of speech would be incongruous in the statement of a sacrament requiring plain language and when words expressing the idea directly are so numerous. Therefore, the words of Christ must be taken in their proper and best, or literal meaning as he utters them in the institution.

They also claim for their construction the reverence that is due to the power of God. They charge upon the opponents of this doctrine a want of regard for the power and word of God the mighty Saviour.

Luther's Large Catechism: "It is the word that makes and distinguishes this sacrament. For it is said (*accedat verbum ad elementum et fit sacramentum*) the word coming to the natural element makes it a sacrament. This declaration of St. Augustine is so explicit that you can scarcely find one more excellent in his writings. If the word does not appropriate the element to the sacrament, it remains a mere element. Now, it is not the word and institution of a mere prince or emperor. As it is the word of the Supreme Majesty all creatures should prostrate themselves and exclaim; Yes, it is as he says: and we should accept it with all honor, fear and humility."

"If a hundred thousand devils together with all the fanatics should exclaim how can this be so? I still know that all these spirits and learned men in a mass are not as wise as the Divine Majesty."

"To these words of Christ we constantly adhere; and we shall see who may presume to overcome Christ, and make these words otherwise than he has declared them. If you separate the words from it, there is nothing but bread and wine. If the words remain with the elements, as they must to make a sacrament, agreeably to these words, the body and blood are there. As the mouth of Christ speaks and declares, so it is. He can neither lie nor deceive."

THE PERSON OF CHRIST.

The doctrine of the Confessions with regard to the divine person of Christ throws very strong light on the Lutheran theory of the real presence in the sacrament. I will endeavor to state this doctrine and the argument for the sacramental presence drawn from it, in language almost identical with that of the Form of Concord, and largely taken from it. This standard says:

"We believe and teach that although the Son of God has

“ been a distinct and entire divine person—the true, essential, perfect God with the Father and the Holy Ghost from eternity, he nevertheless when the time was fulfilled, assumed human nature also in unity of his person, not in such a manner as to become two persons or two Christs, but Jesus Christ now in one person, is at the same time true, eternal God, begotten of the Father from eternity, and true man born of the Virgin Mary.” “These two natures in the person of Christ are never separated nor commingled with each other, nor changed one into the other.” “Each nature retains its essential properties to all eternity; and that the essential properties of the one nature never become the essential properties of the other nature.”

“To be almighty, eternal, infinite, to be present everywhere at the same time, are the essential attributes of the divine nature which never become the essential attributes of the human nature.”

“To consist of flesh and blood, to be finite and circumscribed, to suffer, to die, to ascend, to descend, to move from place to place, to be pained with hunger, thirst, cold, heat and the like are attributes of the human nature.”

“Each nature does not subsist independently in Christ, since the incarnation, so as to constitute with each a separate person; but we conceive these natures so united as to constitute one person only, in which both the divine and the assumed human nature subsist at the same time, personally united. Not only the divine, but the assumed human nature belongs to the entire person of Christ since the incarnation. The person of the incarnate Son of God cannot be an entire person without his humanity any more than without his divinity.”

“The human nature of Christ not only retains its original, essential properties, but in consequence of the personal union with the Divinity, and by its subsequent exaltation, it has been elevated to the right hand of Power, Might and Majesty, above all that can be named, not only in this world but in the world to come.”

“But the Christian Church has ever maintained that the

“divine and human natures in the person of Christ are so united as to have a real communion with each other. Yet the natures are not commingled in one essence.”

“On account of this personal union (which without the real communion of the natures could not exist,) not the bare human nature, the attribute of which is to suffer and to die, suffered for the sins of the whole world, but the Son of God himself suffered truly, yet according to his human nature, as the Apostolic Symbol testifies, he died truly, although the divine nature can neither suffer nor die.”

“By virtue of this personal union and communion of the natures, Jesus the Son of Mary was not a *mere* man, but a man who is truly the Son of God the Most High. By virtue of this union and communion he also wrought all his miracles. Likewise in his death, when he died not simply as another man, but *with* and *in* his death, he conquered sin, death, satan, hell and eternal perdition, which the human nature could not have accomplished without a union with the divine nature.”

“And now since he has ascended above all heavens, he really fills all things, and rules and reigns not only as God, but also as man everywhere present, from sea to sea, to the ends of the earth; as St. Mark declares, after he was received into heaven and sat on the right hand of God, the Lord worked with the Apostles, confirming their word everywhere. These operations he accomplished not in a mode local and circumscribed, but in consequence of his omnipotence at the right hand of God, which is not a particular place, but the almighty power of God which fills heaven and earth.”

The Lutheran doctrine of the Person of Christ is in entire accord with the Christology settled by the Council of Chalcedon. Let the preceding statements be closely considered. Prior to the incarnation Christ was a distinct, entire divine person, the true essential perfect God, coequal with the Father and the Holy Ghost from eternity. Yet when he assumed human nature he became only one person, Jesus Christ the true eternal God, begotten of the Father from

eternity, and also true man born of the virgin Mary. There are two natures but only one person, one self-conscious being. The two natures are never separated and yet never commingled. Each nature retains its essential attributes which can never be transferred to the other nature. Yet each nature does not subsist independently of the other nature, but the two are in such union as to constitute one person, and both the divine and the human natures belong to the one person Christ. The human nature not only retains its original, essential properties, but in consequence of the personal union with the divinity is elevated to the right hand of Almighty power. In this union there must be a communion of the one nature with the other. So that whatever Christ does or suffers, he does or suffers as a theanthropic person, as Christ the divine-human being. Although God cannot suffer, the divine-human Christ suffers. We cannot say that the man separated from the divinity does it; nor that the divinity separated from the humanity. But Christ suffered, died, ascended. Christ rules his Church, fulfils his promises, is ever with his people. In Christ dwelt all the fulness of the Godhead bodily.

As Leo says, "Two natures met together in one Redeemer, " and while the properties of each remained, so great a unity " was made of either substance that from the time the Word " was made flesh in the virgin's womb, we may neither think " of Him as God without this which is man, nor as man " without this which is God. Each nature certifies its own " reality under distinct actions, but neither disjoins itself " from connection with the other. Nothing is wanting from " either toward the other; there is entire littleness in majesty, " entire majesty in littleness; unity does not introduce con- " fusion, nor does propriety divide unity. There is one thing " passable, another impassable, yet his is the contumely " whose is the glory. He is in infirmity who is in power; " the selfsame Person is both capable of death and conqueror " of death. God did then take on Him whole man and so " knit Himself into him and him into Himself in pity and

“ in power that either nature was in the other, and neither
“ in the other lost its own property.”

In applying this doctrine of the Person of Christ to the Lord's Supper, the Form of Concord proceeds thus :

“ From this communicated power, therefore, Christ by virtue of the words of his testament can be and is truly present with his body and blood in the Holy Sacrament of the Supper. In Jesus Christ the son of Mary the two natures are so united that in him dwelleth all the fulness of the Godhead bodily, Col. 2 : 9.”

“ In executing his offices Christ acts and operates not with or through one nature, but in, with, according to, through both natures, or as the Council of Chalcedon says, one nature operates in communion with the other that which is the attribute of each one.”

“ The right hand of God is everywhere at which Christ according to his human nature is seated, in deed and in truth, and reigns present, and has in his hands and under his feet, all that is in heaven and on earth ; where no man nor angel but the Son of Mary alone is seated, hence he is able to perform that which we assert. The word of God is neither false nor fallacious. God knows and has within his power various ways in which he can at any time be present in a place, and not in one only which philosophers call local or circumscribed.”

It is admitted in the Confessions that Christ ascended. The ascension was real. Christ's body really went to heaven. It has a local presence in heaven. Lutherans do not teach a local presence of Christ's body on earth. But they hold that in addition to the local presence of that body in heaven, it has a presence on earth which is not local. There is a presence of that body in the sacrament. They call it a sacramental presence. The doctrine with regard to Christ's person as taught in the Confessions would not necessarily prove a sacramental presence. The proof of that presence is found in the words of the Saviour and those of St. Paul. The doctrine of the Person of Christ only shows that the idea of a real sacramental presence does not conflict with any estab-

lished Bible truth, nor does it come in collision with reason. Reason and Scripture harmonize beautifully with the doctrine of the presence of Christ's body in the holy supper, when the whole subject is viewed in the light of the true doctrine of Christ's person. It is well to guard against analogies between ourselves and our Redeemer. Yet there is something analogous between man and Christ with regard to the union of two natures in One person. Dr. Shedd says, "The union of two natures in one self-conscious Ego may be illustrated by reference to man's personal constitution. An individual man is one person. But this one person consists of two natures,—a material nature and a mental nature. The personality, the self-consciousness is the resultant of the *union* of the two. Neither one of itself makes the person. Both body and soul are requisite in order to a complete individuality. The two natures do not make two individuals. The material nature taken by itself is not the man; and the mental part taken by itself is not the man. But only the *union* of the two is. Yet in this intimate union of two such diverse substances as matter and mind, body and soul, there is not the slightest alteration of the properties of each substance or nature. The body of a man is as truly and purely material as a piece of granite; and the immortal mind of a man is as truly and purely spiritual and immaterial as the Godhead itself. Neither the material part nor the mental part taken by itself and in separation, constitutes the personality; otherwise every human individual would be two persons in juxtaposition. There is therefore a material 'nature' but no material 'person'; and there is a mental 'nature,' but no mental 'person.' The person is the *union* of these two natures, and is not to be denominated either material or mental, but *human*. In like manner the person of Christ takes its denomination of *theanthropic*, or *divine-human* neither from the Divine nature alone, nor the human nature alone, but from the union of the two. One very important consequence of this is, that *the properties of both natures may be attributed to the one person.*"

In a complex being, constituted of two parts, each part by virtue of the living union of the two acquires properties not possessed inherently in itself alone. Matter cannot suffer pain. Yet in the living union of the two constituent parts of man, we say the nerves suffer pain. It is the union of the material composing the nerves with the mind that gives matter the susceptibility to pain.

Why then should any one question the statement that the divine and human natures in the person of Christ are so united as to have a real communion with each other, and the body of Christ, although locally in heaven, can be also in another mode present in the Church on earth and in the sacrament of the Lord's Supper? If the union of matter with mind in man gives to matter certain properties which matter separate from mind does not possess, who shall dare to limit the communicating power of the union of Divinity with humanity in the person of Christ? Is not Christ Omnipotent? Can his words ever be fallacious? Shall we not take the language he employs on the most sacred of all occasions in its proper meaning, in its natural sense, especially when there is nothing in Scripture, nor in science, nor in reason that forbids a fair and natural construction of his words?

THE ZWINGLIAN THEORY UNSATISFACTORY.

A comparison of the Lutheran doctrine with the Zwinglian will show at the first glance the unsatisfactory character of the latter. To make the holy supper merely a commemorative act is to take from it its sacramental character. That Christ in his last words, in his last ordinance, in the very consummation of his glorious mediatorial work, in the very climax of redemption, when imparting the divinest consolation to his distressed followers and instituting a channel of the richest blessings for his people for all time, should give nothing more than a commemorative ceremony, such as exists among all nations, by two symbols to aid the mind in recalling an important event, making the holy supper in principle nothing more than a fourth of July celebration, is utterly inconceivable. It is the baldest rationalism, in the

face of plain words spoken by the Saviour, and by his inspired apostle.

THE CALVINISTIC THEORY UNSATISFACTORY.

The theory seems to be this: that Christ's body is in heaven only, and in no sense in the elements; that he can be apprehended by faith only. And yet that our communion with him by the power of the Holy Ghost involves a real participation—"not in his doctrine merely—not in his promises merely—not in the sensible manifestations of his love merely—not in his righteousness and merit merely—not in the gifts and endowments of the spirit merely; but in his own true substantial life itself; and this not as comprehended in his divine nature merely, but most immediately and peculiarly as embodied in his humanity itself, for us men and our salvation." NEVIN.

"Christ is the bread of life, by which believers are nourished to eternal salvation. I conceive that in the remarkable discourse in which Christ recommends us to feed upon his body he intended to teach us something more striking and sublime, (than merely believing in Christ); viz., that we are quickened by a real participation of him which he designates by the terms of eating and drinking. It is not seeing bread but eating it that administers nourishment to the body, so it is necessary for the soul to have a true and complete participation of Christ, that by his power it may be quickened into spiritual life." "It is no other eating than by faith." "Those whom I oppose, consider eating to be the same thing as believing, while I say that in believing we eat the flesh of Christ, because he is made ours actually by faith, and that this eating is the fruit and effect of faith. They consider the eating to be faith itself, while I consider it a consequence of faith." "In Christ was life, the source and fountain of all creaturely existence." "Now since that fountain of life has come to dwell in our flesh, it is open to our reach and free use. The very flesh, moreover, in which he dwells, is made to be vivific for us, that we may be nourished by it to immortality. 'The bread that I will give is my flesh, which I will give for the life of the world'

“ In these words Christ teaches not simply that he is life as
“ the everlasting Word descending to us from heaven, but
“ that in thus descending he has diffused this virtue also into
“ the flesh with which he clothed himself, in order that life
“ might flow over to us continually.” “ We conclude that our
“ souls are fed by the flesh and blood of Christ, just as our
“ corporeal life is preserved and sustained by bread and wine.
“ Our souls could not find their aliment in Christ unless
“ Christ truly coalesce into one with us and support us
“ through the use of his flesh and blood.” “ I do not make
“ Christ an object simply of the understanding and imagin-
“ ation. For the promises present him to us not that we may
“ rest in contemplation merely and naked notion, but that
“ we may enjoy him in the way of real participation. And
“ truly I see not how any one can have confidence that he
“ has redemption and righteousness by the Cross of Christ,
“ and life by his death, if he have not in the first place a true
“ communion with Christ himself.” “ In the mystery of the
“ supper, under the symbols of bread and wine, Christ is
“ truly presented to us, and so his body and blood in which
“ he fulfilled all obedience to procure our justification; in
“ order that we may first coalesce with him in one body.”

CALVIN.

“ Such virtue as bread has in nourishing our bodies for the
“ support of the present life, the same is in the body of the
“ Lord for the spiritual nourishment of our souls; and as by
“ wine the hearts of men are exhilarated, their strength re-
“ freshed, the whole man invigorated, so our souls receive
“ like benefit from the Lord's blood.” CALVIN. “ The body
“ of Christ is eaten inasmuch as it forms the spiritual aliment
“ of the soul. We call it aliment in this sense because by the
“ incomprehensible power of his spirit he inspires into us his
“ own life, so that it becomes common to us with himself, in
“ the same way precisely as the vital sap from the root of a
“ tree diffuses itself into the branches, or as vigor flows from
“ the head of the body into its several members.”

“ The character of Christ's flesh was changed indeed when
“ it was received into celestial glory; whatever was terrene,

“ mortal or perishable it now put off. Still however it must
“ be maintained that no other body can be vivific for us, or
“ may be counted meat indeed save that which was crucified
“ to atone for our sins. The same body then which the Son
“ of God once offered in sacrifice to the Father, he offers to
“ us daily in the supper, that it may be our spiritual ali-
“ ment.”

These passages from Calvin's writing show clearly his opinion on a number of points. The citations are numerous and copious enough to set forth his views in a clear light. It will be seen that he adopted many Lutheran sentiments on the Lord's Supper. In many things he was in full accord with the Lutheran standards and the views of the early Church. He held that the believer feeds on the body and blood of Christ, and that eating his flesh and drinking his blood meant something more than merely believing. He held that in the holy supper the believer eats the body and drinks the blood of Christ. His language is often in harmony with that of Luther and the Lutheran standards. But there are points on which he deviated widely. His Christology was defective, a Lutheran would say. He held indeed with the Lutherans that the body on which the believer feeds, is the same body that was offered in sacrifice on the cross. Although everything mortal and terrene in Christ's body was put away when he ascended, yet his body since the ascension is the true body or the same body that was crucified. But instead of holding to the sound Lutheran doctrine with regard to the person of Christ, that by virtue of the union of the divine and human natures in the person of Christ and the communion of properties, in addition to the local presence of Christ's body in heaven, by his almighty power he can cause his body to be present elsewhere—in the Church on earth and in the sacrament of the Supper, Calvin was led into difficulty and confusion and a measure of self-contradiction by his theory that Christ's body could have no presence anywhere except its local presence in heaven. Hence while he retained the primitive Christian doctrine that the believer feeds on the body and blood of Christ, he was driven by his doctrine

of the limitation of the bodily presence to the right hand of God, to adopt unsatisfactory methods of reconciling this with his sound views as to feeding on the body of Christ in the Eucharist. His explanation is, that *by faith* the believer feeds on that body which remains in heaven. This involves an absurdity. The believing communicant in the Lord's Supper is not transported into heaven as Paul was once rapt into heaven. If he were so carried by a transport into the third heaven, he would be conscious of it as Paul was. How then can he by faith feed on food as far removed from him as heaven is from earth? Calvin himself says it is not by imagination or contemplation. How then can a believer sitting at the Lord's table in a church on earth feed on the substantial food of Christ's body and blood? Calvin felt the difficulty. And how does he attempt to get over it? I will quote his own words. "It may seem incredible indeed that
" the flesh of Christ should reach us from such immense local
" distance, as to become our food. But we must remember
" how far the secret power of the Holy Spirit transcends all
" our senses, and what folly it must ever be to think of re-
" ducing his immensity to our measures. Let faith embrace
" then what the understanding cannot grasp, namely, that
" the Spirit unites things which are locally separated. Now
" this sacred communication of his flesh and blood, by which
" Christ transfuses his life into us, just as if he penetrated
" our bones and marrow, he testifies and seals also in the ho-
" ly supper; not by the exhibition of a vain and empty sign,
" but by putting forth there such an energy of his Spirit as
" fulfils what he promises." Again he says: "The power of
" the Spirit is sufficient to penetrate through all impediments
" and to surmount all local distance."

Here it will be seen that to reconcile the two conflicting dogmas Calvin himself resorts to this solution, namely, attributing to the Holy Spirit a miraculous power. Therefore every instance of a believing communicant feeding on the body and blood of Christ in the holy supper involves the working of a miracle by the Holy Spirit. How much more natural and scriptural the Lutheran theory. How much

more it commends itself to our judgment. If the Holy Spirit be omnipotent, is not *Christ* omnipotent also? If the Holy Spirit have such an energy that he can fulfil all his promises, has not Christ energy to fulfil *his* promises? If the power of the third person in the Trinity is sufficient to penetrate through all impediments and to surmount all local distance, who shall dare to set limits to *Christ's* ability to do the same? Does not Christ's power also transcend our senses, and shall we think of reducing his immensity to our measures? Why then imagine that the Spirit by his almighty power should convey the body and blood of Christ from its local position in heaven to every believing communicant on earth, when according to a more scriptural Christology the body of Christ, by virtue of the union of the two natures in one person, and the almighty power of the divine-human Saviour, has a presence (not local) with his people when they receive the bread and the wine in the holy supper, as he says, "this is my body," "this is my blood?" If Christ by his own inherent power could raise himself from the dead, has he not power to fulfil his own words concerning his body and blood? Why then resort to the unnatural and self-contradictory theory that the third person in the Trinity should take a body which has only a local presence in one place and give it a diffused presence all over the sacramental Church? Over against this idea we offer the Lutheran doctrine as scriptural, self-consistent, harmonious, beautiful and commending itself to the judgment of every man who will look at the whole subject in its proper light.

HARMONIZES THE SCRIPTURES.

The Lutheran doctrine harmonizes and elucidates other passages of the Scriptures bearing upon the general subject. While it is conceded that the Saviour was not speaking of the sacrament of the holy supper in the discourse recorded in the sixth chapter of John's gospel, it can be satisfactorily explained only in the light of the Lutheran doctrine. "Ex-

“ blood ye have no life in you. Whoso eateth my flesh and
“ drinketh my blood hath eternal life. For my flesh is meat
“ indeed and my blood is drink indeed,” (John 6 : 53—65).
How can a Zwinglian explain this passage without doing
violence to all fair construction of language? He must
wrest the words from their proper signification. But with
the Augustana and the Form of Concord before us there is
no difficulty—no obscurity in these declarations. The body
which was broken, the blood which was shed, in the great
atonement, no longer terrene, or material, but heavenly or
glorified, imparting life and salvation to the believer, who
participates in the holy supper. The Divine-human Saviour
although in heaven, is with his people on earth and gives
them this spiritual and divine food—his true body and blood,
crucified and shed for our redemption but now glorified and
celestial—the bread which comes from heaven.

This doctrine elucidates with equal beauty and felicity the
words of Christ when he says, “As the branch cannot bear
“ fruit of itself except it abide in the vine; no more can ye
“ except ye abide in me. I am the vine and ye are the
“ branches. He that abideth in me and I in him, the same
“ bringeth forth much fruit,” (John 15 : 4, 5.) The most
intimate union subsists between Christ and those that par-
take of his heavenly body and blood. They draw their
spiritual life from him as the branches live by drawing a
current of life-giving sap from the vine. The bread of life
which comes from heaven sustains the life of the follower of
Christ. Ebrard says: “The breaking of the bread serves to
“ bring into view Christ’s death; the eating of the broken
“ bread is a symbol that this death is appropriated in the way
“ of a living union with the Saviour himself. As however
“ Christ, in giving the bread to eat and the wine to drink,
“ declares them to be the pledge of the new covenant itself
“ in his blood, it follows that the bread and wine are not
“ simply symbols, but that they serve to place him who eats
“ and drinks, in real communion with the atonement through
“ his death. And since such a communion with Christ’s
“ death can have no place without a life-communion with

“ Christ himself, or since, in other words, the new covenant
“ holds in the form of a real inward and living fellowship
“ only, it follows again that the Lord's supper involves for
“ the worthy participant, a true, personal, central communi-
“ cation and union with Christ's actual life.” The same may
be said with regard to the elucidation of the Scriptures
which represent Christ as the Head, and believers the mem-
bers of a body.

CONSUBSTANTIATION.

The Lutheran Church has been constantly charged with holding the doctrine of consubstantiation. Among the more recent theologians of respectable standing, who have given forth this idea, Dr. Shedd in his “History of Christian Doctrine,”* says: “The Augsburg Confession in Art. X, teaches
“ that ‘the body and blood of Christ are truly present and
“ are distributed to those who partake of the supper.’ This
“ doctrine of consubstantiation according to which there are
“ two factors—viz., the material bread and wine, and the
“ immaterial or spiritual body of Christ—united or consub-
“ stantiated in the consecrated sacramental symbols, does not
“ differ in kind from the Papist doctrine of Transubstantia-
“ tion, according to which there is indeed but one element
“ in the consecrated symbol but that is the very body and
“ blood of Christ into which the bread and wine have
“ been transmuted.” Many writers outside of the Lutheran Church, less intelligent than Dr. Shedd, are constantly repeating the same charge. In conversation with ministers of other denominations we are constantly told, “you Lutherans hold the doctrine of consubstantiation.” It seems indeed to be almost a universal opinion among all other sects. This is certainly strange when we remember how uniformly the Lutheran Church has denied it and rejected the doctrine imputed to her. We can only account for the extent of the erroneous opinion by supposing a general ignorance of the idea attached to the word Consubstantiation. What do the Standards and the Theologians of the Church say on this

* Vol. II. page 451.

subject? The Form of Concord says, "We utterly reject
" and condemn the doctrine of a Capernaitish eating of the
" body of Christ, which after so many protestations on our
" part, is maliciously imputed to us; the manducation is not
" a thing of the senses or of reason, but supernatural, mys-
" terious and incomprehensible. The presence of Christ in
" the supper is not of a physical nature, nor earthly, nor Ca-
" pernaitish, and yet it is most true." The Wittenberg Con-
cord says, "We deny that the body and blood of Christ are
" locally included in the bread." Gerhard says, "We neither
" believe in Impanation, nor Consubstantiation, nor in any
" physical or local presence whatsoever. Nor do we believe
" in that consubstantiative presence which some define to be
" the inclusion of one substance in another. Far from us be
" that figment. The heavenly thing and the earthly thing,
" in the holy supper, in the physical and natural sense are
" not present with one another." Cotta says, "The word
" consubstantiation may be understood in different senses.
" Sometimes it denotes a local conjunction of two bodies,
" sometimes a commingling of them, as for example when it
" is alleged that the bread coalesces with the body, and the
" wine with the blood, into one substance. But in neither
" sense can that monstrous doctrine of consubstantiation be
" attributed to our church, since Lutherans do not believe
" either in that local conjunction of two bodies, nor in any
" commingling of bread and of Christ's body, of wine and
" of his blood." Reinhard says, "Our Church has never
" taught that the emblems become one substance with the
" body and blood of Jesus, an opinion commonly denomi-
" nated consubstantiation." Mosheim says, "Those err who
" say that we believe in Impanation. Nor are those more
" correct who charge us with believing Subpanation. Equally
" groundless is the charge of consubstantiation. All these
" opinions differ very far from the doctrine of our Church."

The reader will see how utterly Lutherans reject all ideas of a commingling of one substance with another, or of the local inclusion of the heavenly with the earthly, or of a local conjunction of the two, and even of a local presence at all.

The use of the words in, with or under seems to have misled the masses into the opinion that the Church believes in impanation, and consubstantiation. But the Church rejects both doctrines. Holding that Christ's body is locally in heaven only, she must necessarily reject all local conjunction, or local inclusion or substantial mingling of that body with material elements. If it were always borne in mind that it is Christ's heavenly body that is present in the holy supper, no one could imagine a local conjunction.

THE ORAL RECEPTION.

It might be asked why has the Lutheran doctrine of the Lord's Supper not been more generally acceptable to persons outside of our communion? In addition to the fact that it has been so generally misunderstood, there has been a difficulty in the minds of many on account of the positive affirmation in one symbol of the oral reception of the true body and blood. The Form of Concord says, "We believe, teach
" and confess that the body and blood of Christ are received
" with the bread and wine, not only spiritually through faith,
" but also orally with the lips, yet not in an ordinary, but in
" a supernatural, heavenly manner, on account of the sacra-
" mental union." No doubt most minds find it difficult to discriminate between an oral and a material reception. If the reception be oral they fail to see how it can be supernatural. They may ask, do we receive with the mouth any food that is not material food? It must be admitted that there is some force in the objection. Men will insensibly and almost inevitably regard as material that which is received by the mouth, unless they bear in mind the preceding qualifying phrase. The oral reception has sometimes been a stumbling block even with members of the Lutheran Church. Some have even wished that all allusion to an oral reception could be eliminated from the statement of doctrines. It is not in the Augsburg Confession. But it is in the Form of Concord. I will not enter upon an inquiry into the logical deductions from the brief statements of the Augsburg Confession, whether the oral reception is or is not by implication

included in the brief words of the Tenth Article. Finding it so clearly laid down in the Form of Concord, that able and scientific development of the Lutheran system, we may as well examine carefully the doctrine of the oral reception.

Let the qualifying phrase be carefully noticed. "The body and blood of Christ are received with the bread and wine not only spiritually through faith, but also orally with the lips, *not in an ordinary but in a supernatural heavenly manner.*" The oral reception is not then an ordinary oral reception. It is an oral reception in a supernatural, heavenly manner. The qualifying phrase "supernatural heavenly manner," relieves the doctrine of all idea of materialism. The true view of the oral reception is simply this. The heavenly body and blood of Christ being in the sacrament in, with or under the bread and wine, not by local conjunction or commingling of substances, not in the way of a local presence, but merely by a sacramental union, during the whole sacramental transaction, which sacramental transaction requires not only the words of Christ and the consecration of the elements, but also the eating of the bread and the drinking of the wine, while the bread and wine are received by the communicant orally in an ordinary way, the heavenly body and blood being there in the sacramental union, during the whole sacramental transaction, (which is not completed until the bread and wine have been orally received), the true or heavenly body and blood are also received, not in ordinary oral eating and drinking, but in a heavenly and supernatural manner. While therefore it is called an oral reception, it is in a supernatural and heavenly manner. After all, therefore, the ordinary oral eating and drinking is merely that of the bread and wine. The reception of the body and blood being something, not earthly or material, but heavenly, is in a supernatural and heavenly manner. In the act of the communicant's eating the bread and wine, he receives the heavenly food in a supernatural manner—the believing communicant to the confirmation of his faith and growth in grace, the unbelieving communicant to his condemnation.

Gerhard's statement of this point is, "The sacramental

“ eating of the body of Christ is none other, than with the
“ mouth to receive the Eucharistic bread, which is the com-
“ munion of the body of Christ, (1 Cor. 10 : 16). This sac-
“ ramental eating is said to be spiritual, because the body of
“ Christ is not eaten naturally, and because the mode of eat-
“ ing, like the presence itself, is neither natural, carnal,
“ physical nor local, but supernatural, divine, mystical and
“ spiritual. * * * The word of God is the food of the
“ soul, and is yet received by the bodily ear.”

As the Augsburg Confession is the only distinctive symbol universally recognized in the Lutheran Church, and as the expression “with the mouth,” or “oral reception” is not found in the Augustana, nor in Luther’s Catechisms, nor in Melancthon’s Apology, nor in any other symbol except the Form of Concord, a man can be a sound Lutheran without adopting or even defending this expression found only in the statement of the Theologians in the Form of Concord.

In this abstruse subject the General Synod has wisely allowed liberty of sentiment. It seems to me that many of our ministers have not elaborated their views into a well-defined conception of the whole subject. Most Lutherans in this country believe in the presence of the Saviour in the Eucharist. By this they do not simply mean the presence of the Holy Spirit, or the presence of Christ as a Divine being. They understand by it something different also from the presence of the Saviour promised to two or three met in his name for ordinary worship. Some speak of it as a *special presence* ; some, as a *sacramental presence*. Many seem not to have read extensively or reflected deeply on the subject. Their want of a more thorough attention to it may arise from the abstruse and mystical character of the subject. It may arise from the difficulty of divesting their minds of the idea of materialism usually suggested by the words “body” and “blood.” The tendency to associate materialism with these words has created in the minds of a portion of the laity a kind of aversion to the use of the terms in connection with a sacramental presence. To them it appears to be impossible to divest their minds of the impression that

“body” and “blood” must mean something material, carnal, earthly. This feeling has no doubt deterred some from the careful study of the theology of our Church on the subject of this sacrament.

In justice therefore to the Lutheran Church, her ministers should impress upon the minds of her people (and so far as opportunity offers on the minds of members of other churches,) the fact that the Lutheran Church in all lands and by all her writers rejects all idea of a presence that is material, or carnal, or earthly; and that no Lutheran ever did hold the doctrine of a local or material bodily presence. At the same time, emphasis and prominence should be given to the fact that while the Church in her standards and writings of many of her honored theologians, uses the words of Christ and Paul, yet by “body” and “blood” is meant something heavenly, something that has no local presence, is not locally included in the bread and wine, that does not mingle with the substance of the material elements;—that while the Church sometimes uses the words “*in, with and under,*” she rejects the doctrine of impanation, subpanation and consubstantiation.

It should also be remembered that all other Protestant standards of the large denominations, except the Zwinglians, use the terms “body” and “blood,” in defining the sacramental presence. The Calvinistic standards and the distinguished Calvinistic theologians of the Reformation period employ the same terms the Lutherans use. Prejudices against the Lutheran doctrine vanish when the whole subject is contemplated in its spiritual character.

It must also be borne in mind that this subject is a great mystery. Many aspects of it we are not to attempt to grasp, much less to set aside by our own reason. Calvin says, “They are preposterous who allow in this matter nothing more than they have been able to reach with the measure of their understanding. When they deny that the flesh and blood of Christ are exhibited to us in the Holy Supper, *Define the mode,* they say, *or you will not convince us.* But as for myself I am filled with amazement at the greatness

“ of the mystery. Nor am I ashamed, with Paul, to confess
“ in admiration my own ignorance. ‘For how much better
“ is that, than to extenuate with my carnal sense what the
“ apostle pronounces a high mystery!’”

It is contended by our theologians that the Lutheran doctrine is much older than the Reformation;—that it was the doctrine of the primitive Church during the first four centuries. If this can be established beyond doubt, it must be taken as a high testimony in its favor. While the Christian fathers were not infallible, it is strong presumptive proof of the soundness of a doctrine, that the earliest Christian writers have presented it as the doctrine of the universal early Church from apostolic times. If the doctrine of the real presence in the Eucharist is given by all the early writers as the universal Church's doctrine, and no writer has alluded to any teacher who first taught it, it would seem probable that it was always held and taught from the days of the apostles down. On this subject the testimony of Dr. Pusey will be regarded as possessing great weight from his thorough knowledge and extensive research. He first testifies that the Romish view was not held in the early centuries, but that the true objective presence of the body and blood of Christ under the bread and wine was then the doctrine of the Church. He says, “I have gone through every writer who in his ex-
“ tant works speaks of the holy Eucharist from the time
“ when St. John the Evangelist was translated to his Lord,
“ to the fourth General Council, (451). And all agree in one
“ consentient exposition of our Lord's words, ‘This is my
“ body, this is my blood.’ Whence this harmony but that
“ one spirit attuned all these various minds in the one body
“ into one: so that the very heretics were slow herein to
“ depart from it. However different the occasion may be
“ upon which the truth is spoken, in whatever variety of
“ ways it may be mentioned, the truth itself is one and the
“ same—one uniform, simple, consistent truth, that what is
“ consecrated upon the altar for us to receive, what under

“ the outward elements is there present for us to receive, is
“ the body and blood of Christ.”

A distinguished Lutheran theologian of this country, says,
“ The Lutheran Church believes on the sure warrant of God’s
“ word, that the body of our Lord Jesus Christ remains a
“ true human body, and as to its natural and determinate
“ presence has been removed from earth, and is in the glory
“ of the world of angels and the redeemed. She also be-
“ lieves that in and through the divine nature with which
“ it forms one person, it is present on earth in another sense
“ no less true than the former. She believes that the sacra-
“ mental elements are divinely appointed through the power
“ of the Saviour’s own benediction as the medium through
“ which we participate after a spiritual, supernatural, heav-
“ enly, substantial, objective and true manner ‘in the com-
“ munion of his body and of his blood.’

“She believes that the body of our Lord Jesus Christ is
“ really absent in one respect, and just as really present in
“ another. * * * It is present without extension, for the
“ divine through which it is present is unextended,—it is
“ present without locality, for the divine through which it
“ is present, is illocal. It is on earth, for the divine is on
“ earth,—it is in heaven, for the divine remains in heaven,
“ and like the divine it is present truly and substantially yet
“ incomprehensibly.” *

* Conservative Reformation, 650, 651.

ARTICLE III.

CONSECRATION IN THE MINISTRY. *

By REV. D. STECK, D. D., Gettysburg, Pa.

In the good providence of God we greet each other, once more, in our annual meeting. On the part of those of us who, in other days, were familiar with these scenes, it is a time for congratulation. But the occasion possesses a value beyond that which is imparted to it by these attendant and appropriate formalities. To your speaker, and to others, it is an hour, which, by reason of the memories it awakens, touches and thrills the heart. It is now twenty-nine years, lacking a few weeks, when a class of twelve, embracing among others the name of him who addresses you, completed the Seminary course; and, honored with the credentials of its revered Faculty, went forth from its halls into the ranks of the ministry. Of that faculty, and the corresponding one of the College, there remains here to-day but a single representative. The missing faces and forms, with but one exception, have gone hence, some in a good old age, others in their prime, all in a state of readiness for the transition, in response to the summons which awaits the youngest of their successors, and the last of their pupils. We feel their presence still. It is well that we do. They were men of no common order. The pioneers, in a certain sense, of liberal and sacred learning in our American Church, they were eminently qualified for the high and responsible positions they filled. And who is prepared to furnish an adequate estimate of the beneficent results of their labors, or tell the extent of the intellectual and moral wealth which has flowed into the church in consequence of their united toil?

This allusion to departed worth will hardly be adjudged out of taste on such an occasion; and surely not in this place.

* An Address before the Alumni of the Theological Seminary. Gettysburg, Pa., June 22, 1875.

When the boat plying the waters of the Potomac brings the passenger in sight of Mount Vernon, she orders her flag at half-mast; and convened where we now are, and for the purpose which has brought us together, we cannot withhold a passing tribute from those to whom we are so much obliged for the interests which centre here, or deny to honored names our grateful recognition.

The selection of a subject appropriate to the hour, and suitable to this grave presence, was a question about which we lingered for some time in doubt. Having little taste for the purely speculative, or theoretical, it appeared to us that the presentation of some practical subject wherein, with the divine blessing, we might find a stimulus to our too languid zeal in the prosecution of the Master's work, would meet the demands of the occasion to the best advantage. Among the various topics of this character which offered themselves, the one we have selected as the theme on which it is proposed to present such reflections as we have had time, amid other cares, to work out and arrange, is that of CONSECRATION TO OUR SACRED CALLING.

We begin with THE CALLING ITSELF. What is its nature and object? What is its character and purpose as determined by the word of God? These questions are not raised because there is any thing novel in them. They were old questions centuries before any of us were born. Nor are they put before you because the speaker is vain enough to think that any answer he could give, would afford new information in regard to these well-worn questions. Our motive is rather to be found in that weakness of our nature which makes it necessary that important truths, however well known, must, in order that they may continue to exert their just influence, often be restated. The doctrines, duties, and principles which are vital to the Christian system, have need to be presented again, and again. There must, in relation to these things, be "line upon line, precept upon precept." Nor, when thus faithful, need the servant of God be sensitive, though his fidelity should provoke men who have "itching ears" to say that his preaching has the sound of a "thrice-

told tale." Until men stop sinning, it will be necessary for the preacher, even at the risk of considerable reiteration, to say that they are sinners. And so in regard to the question in hand. While there is a ministry, the inquiry touching its origin and purpose cannot be out of place.

Ours is an office of divine appointment. It was instituted by our Lord Jesus Christ. Its first incumbents were the twelve apostles, called and ordained by the immediate act of the Master himself. To these, in their ordinary character as ministers of the Gospel, others were to succeed until the dispensation inaugurated by him should usher in the final consummation. Christ our Lord created the office, calls the incumbents, and determines the work. Emanating from Christ in the first instance the office has the same origin still. Though the call and mode of investiture are no longer immediate but mediate, yet are they divine, as the office itself is divine. Ours, then, is a sacred trust. "Now then we are ambassadors for Christ." What a thought!

And what is the purpose of this, our sacred calling? Or, was it not meant by him to whom we trace its origin to have any thing very explicit as its objective point? Was this a matter which might be referred in some measure to the option of the person called? Might he in any sense, so far as this point is concerned, regard himself as placed on the margin of a sea of speculation, to be allowed in his freedom to drive for any point he pleased? Were we obliged to find our answer in the use to which the pulpit has sometimes been put, we would be tempted to reply in the affirmative. But turning for our answer to the teaching of inspiration, we find nothing to warrant us in the adoption of a theory so latitudinarian as this.

"My kingdom is not of this world," said the son of God. And to the men whom he constituted the first heralds of his will, he gave the command: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." St. Paul declares that "when in the wisdom of God, the world by wisdom knew not God, it pleased God

by the foolishness of preaching to save them that believe." Without adding other citations of like import to be found in every part of the New Testament, these taken from that ultimate source of appeal, indicate with sufficient clearness the one grand aim and purpose of this divinely arranged agency. Its object is the salvation of the world from the curse and ruin which sin has entailed; and it knows no other. Not but that important collateral results, social, civil, moral, humanitarian, are to be, and will be, secured by it; but these are meant to be attained as consequent upon the attainment of the direct object, and not as in any sense constituting that object itself. The scope and aim of the office are wholly spiritual. It contemplates the race as at enmity with God, and it seeks by means of the truth as it is in Jesus Christ, to bring about peace between man and his Maker. It regards the world of humanity as lost, and its object is, by means of the truth, to lift the race out of the ruin into which sin has plunged it. It looks upon the sinner as adrift upon the tide of spiritual death, and its purpose is, by means of the Gospel, to divert him to the shore, and snatch him from perdition.

This is the one direct end of our sacred calling; and in proportion as this is set aside, or obscured, by aught else that can be named, in that proportion is the ministry false to the design of its institution. Whether there is now, or has been in the recent past, on the part of many in the ranks of the clergy, a sufficiently clear apprehension of the true scope and aim of the pulpit, is a question which, perhaps, admits of some doubt, though it is one on which it is not proposed at this time to advance an opinion.

The required CONSECRATION. It is hardly needful to say that the term *consecration* is here used in the sense of devotion. We mean by it the thorough and complete surrender of the individual, by his own free act, superinduced by the constraining power of the truth and Spirit of God, to the promotion of the one divinely designated purpose which has just claimed our attention.

The duty of such entire consecration is obvious as the

mere dictate of common sense in connexion with the views which have already been advanced. As the office is of divine origination, and each one who holds it rightly, holds it in consequence of a divine call, surely nothing short of the best service of which the incumbent is capable, can be thought of, as meeting the necessities of the case. But appealing to the explicit teaching of the word of God, on this point, what do we learn? In order to accomplish such devotion in their own case, the apostles, under the inspiration of the Holy Ghost, instituted the diaconate, that they themselves might not be hindered in the prosecution of their direct object, even by attention to the necessary and sacred claims of the poor: "But we will give ourselves continually to prayer, and to the ministry of the word." When our Lord would lay upon the conscience of a certain man the duty of going forth to herald his Messianic reign, he was met by this answer: "suffer me first to go and bury my father." And what was the Master's reply? "Let the dead bury their dead: but go thou and preach the kingdom of God." To the Corinthians, St. Paul says of himself: "I determined not to know any thing among you save Jesus Christ, and him crucified." And are we not to regard his avowal in this particular as involving the rule of inspiration for all ministers? To Timothy his direction is: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." These inspired utterances need no comment. Their bearing upon the point under inquiry is too obvious to leave any room for doubt.

But here it is proper to observe, that such devotion, to be real and effective, must be associated inseparably with such energizing elements as these: There must be *true piety*. The man must have been born of the Spirit. The love of God must be shed abroad in his heart by the Holy Ghost. Christ must be formed in him the hope of glory. Unquestionably God may honor his word, although proclaimed by unsanctified lips. Still, it is a truth which all experience attests, that they preach most effectually who preach from experience; who can say, and say it truly: "We know whom we

have believed." On the other hand, those who know him not experimentally, are obnoxious to the rebuke: "Who hath required this at your hand to tread my courts?" And the consciousness of their exposure, in this respect, must be a perpetual source of embarrassment, and for this reason, a cause of weakness and inefficiency.

There must be habitual *study*, the study of the best books, and especially that of God's inspired word. The Bible is the Book of books for all Christians; but pre-eminently for the ministers of God. What beauty, majesty, and power there is in its words! power to convict, and power to convert; power to sadden, and power to cheer; power to cast down, and power to raise up; power to wound, and power to heal; power to kill, and power to make alive! It is all this, and more than this, without any aid from man. That which is perfect admits of no improvement; and "the law of the Lord is perfect" The "sword of the Spirit," it is most effective as forged, and burnished, and sharpened by him whose it is, and by whom it is wielded. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the soul and the spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

There must be *a heart which pulsates in deep sympathy* for man, in view of the miseries in which sin has involved him. This, in connexion with other requisites which need not be named, is an element of great value. A cold, unsympathetic, phlegmatic nature is surely quite foreign to the spirit of that Gospel which is itself but the expression of Jehovah's compassion for a lost and ruined world; and if it be not an absolute, it is yet a most serious hindrance to effective service in the ministry. A soul sympathetic as that of a child to the woes of humanity, was unquestionably one of the human elements of Paul's power. What a yearning of tenderness lay back of the words: "My heart's desire and prayer to God for Israel is, that they might be saved!" and what fellowship of suffering in these: "Who is weak, and I am not weak? who is offended, and I burn not?" In the like deep sympa-

thy lay one of the secrets of Whitefield's effectiveness, so that the touching pathos of his tones, conditioned as they were by the feelings of his heart, moved vast multitudes to tears.

Another requisite—the mention of which might be omitted, on the score of its triteness, but dare not be, on account of its importance—is *prayer*. This is the appointed condition on which alone the aid of the Holy Spirit, without whose help we are powerless, is secured. It was by prayer that the apostles kept their Pentecost, and obtained their baptism of fire. By it came the light which afforded them their first perfect apprehension of the true, spiritual nature of the Redeemer's kingdom; and by it they obtained power to preach as they were never able to preach before. By it they were lifted above the low, carnal plane on which they had hitherto moved. It surrounded them with a new atmosphere. It revealed to them a new world. Nor is it less a condition of effectiveness in others than it was in them. All ministers of great and permanent power have been noted as men of prayer. It was prayer that made "Luther's words half battles!" It was this that made queen Mary tremble at the mention of the name of John Knox, whose prayers she is said to have feared more than she would have feared an army with banners.

These conditions, and such as these, are supposed to be involved in that full surrender, that thorough self-consecration to which the work before considered, is entitled. They are assumed to be its inseparable concomitants. They make it a reality. They are the conditions and supports of its existence.

Some MOTIVES urging to such thorough self-consecration. Of these many might be named, but limited in time, we can mention only a few. And first, we would present *the moral grandeur of the end* contemplated by our sacred calling. What this is we have seen. It is the salvation of our brethren of mankind from the guilt, condemnation and misery of sin; and their elevation to moral excellence, purity, happiness, and life forevermore! It is for us, intent on the fulfil-

ment of our mission, to take the measurement of the woes which brought the Redeemer from his throne, and moved to compassion by the miseries we behold, as he was, to announce to our suffering fellow mortals the grand fact of their redemption, and aid them by our ministry to avail themselves of the glorious possibilities of blessedness which that redemption has placed within their reach. What a motive to rouse our enthusiasm, and free us from the lethargic bonds which hold our powers enchained! There are other callings which enlist and justify in their devotees, the best exertion they can render. Such are the medical profession, and that of the law, in which so much of the cultivated mind of the country finds, or seeks to find a field for employment. Far be it from me to speak of them in terms of disparagement. Rightly apprehended, and honorably pursued, they are noble callings, contemplating exalted moral ends. But these ends, respecting as they do, the welfare of men only in regard to the present life, are immeasurably surpassed in moral dignity by that of the ministry, seeing this latter contemplates the welfare of the race both for time and eternity. No wonder, as his great soul took hold of these far-reaching results of the work in which he was engaged, the apostle Paul magnified his office! And, under the inspiration of such a motive well does it become us to yield our undivided energies to the noblest calling to which men may aspire. We should feel under it as felt the prophet when, recovering from the depression to which the rejection of his testimony had exposed him, he exclaimed: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay!"

Should we not find a stimulus to such consecration *in the devotedness of others*? Great is the power of example, and to it as a motive to faithfulness, the sacred writers often make their appeal. The eleventh chapter to the Hebrews is an illustration. Not to dwell upon the example of our Lord, as unapproachable by reason of his divinity, look at that of his illustrious servant, the apostle to the Gentiles. Prone.

upon the ground where he lay at the moment of his marvelous arrest, he puts up his prayer to him who speaks from out the bright, burning glory overhead: "Lord what wilt thou have me to do?" He gets his answer. And from that moment to the day of his death his devotion to the one thought of serving his Lord in the ministry, was so intense that it excluded every other purpose from his mind. That thought was his life, the world *in* which, and *for* which he lived. And hence that marvelous concentration of vast significance into one brief sentence: "To me, to live is Christ!" What an illustration, too, of the like unreserved consecration we have in that splendid avowal to his brethren of his readiness to "offer himself *upon* the sacrifice and service of their faith"—his disposition to supplement, so to speak, what was lacking in their devotion by the more earnest exertion on his part! Hear also that solemn protest of his purpose to glory in nothing but the cross of his divine Master! And was ever protestation exemplified by a career so replete with various and incessant toil? From city to city, from province to province, from land to land, in the true spirit of that avowal, he pursues his beneficent way, and to Jew and Gentile proclaims salvation by the cross. In the hut of the poor, and the mansion of the rich; in the hovel of the slave, and the palace of the prince; in the circle of the unlettered and the assembly of the learned; to those who were unknown, and those who were well known, the humblest and the highest, boors and philosophers, he unfolded the story of the cross, and proclaimed salvation by the Crucified. We might, but may not now, advert to other examples of eminent devotion to this holy work. Every age has furnished them, and our own time is not destitute of them. By the study of such examples our zeal will be quickened, and in the attainment of a fuller consecration, our ministry will be blessed with more abundant results.

We might enlarge upon this head, by dwelling upon the relationship of sympathy into which our work, prosecuted in this spirit, brings us to the whole benevolent universe, to good men, to angels, and the Triune God; we might expa-

tiate upon the consequences of unfaithfulness as realized in a barren ministry here, and an awful retribution hereafter; but with a bare allusion to these considerations, let me ask you to reflect upon the required consecration in connexion with *its assured reward*. "Great is your reward in heaven," was the language of our Lord to his disciples when urging them to the like fidelity. It were easy to speculate upon the probable nature of this reward, to venture our conjectures in regard to some of the elements of blessedness which will enter into it, and to understand why it is entitled to be called great, even among the great things which belong to that exalted state. While mingling with the host of the redeemed, basking as they do amid the glories of the high, eternal throne, there will be the consciousness that some, perhaps many of those who compose that innumerable company, owe their elevation to that felicitous state to our instrumentality while in the occupancy of this sacred trust. But all speculation aside. We have no disposition to appear "wise above what is written." It is enough that we can rest our faith, touching this point, on the explicit teaching of Christ, whose ability to take the measurement of the blessedness to which he refers, is beyond all question; and he declares: "your reward is great in heaven!"

By these considerations, and by others which the mention of these can hardly fail to suggest, we should feel ourselves moved as by a moral force not to be resisted without guilt, to devote every energy with which nature, education, or grace has endowed us to the promotion of that kingdom whose interests the Saviour has entrusted so largely to the care of his ministers.

And now, it seems to me, no more fitting conclusion can be made to these reflections, than may be supplied in a modest reference to our beloved "School of the Prophets," in view of what it has done, and is doing, for the Church and the world. At this time in the enjoyment of a measure of prosperity hitherto unknown in its history, may it hold, and ever continue to hold, a select place in the memory and heart of every Alumnus! Its instructors of to-day, not to say more,

in their presence, are men of God in whose ability and fitness every way to fill the respective positions assigned them, the Church has confidence, and who have proved their right to that confidence by the stern test of successful trial. To say that they are worthy to hold seats in the Faculty, once occupied by men whose names fill a large space in the history of our Church in this land, names which it were a sin against every instinct of gratitude not to enshrine in our heart of hearts, is to pay them a high, though nothing more than a merited compliment. Long may they live, and by their labors in the training of suitable candidates for the holy office, bless the Church whose servants they are. The Institution over which they preside, what an agency of untold blessing under God it has been to our Zion! We ignore not the existence and influence of other like institutions of our Church in this country. We thank God for these also. They have done, are doing, and will continue to do, a good work. We would not by act or word put the smallest hindrance in the way of their success. Rather do we bid them God-speed, and pray for their continued and more enlarged prosperity. But, while generous to others, we are not to be blamed for wishing to be just to ourselves. The first of its name to enlist in its behalf the concentrated and effective sympathy of any considerable portion of our Church in this western world, it presents in its catalogue the largest number of Alumni, and has been the most wide-spread in its influence. It has indeed, under Providence, been the parent of most of the others. It became thus the earliest prominent fact in the marked development of our Church in this land. As has been said, and not inaptly said of the "Old Dominion" among the States, that she has been "the mother of States, and of statesmen;" so can it be said of our own Seminary, especially in view of the allied influence of the College at her side: she has been the mother of seminaries and the educator of men to fill their chairs. We have Springfield, and Philadelphia, and Selinsgrove, and Salem; but Gettysburg was before any of them, and to Gettysburg they are largely indebted for their existence.

Truly from this educational centre have issued "streams which have made glad the city of God." Fifty years ago—lacking one—our Church, so far as her condition in this country was concerned, was still in the wilderness, pursuing her journey towards a prospective Canaan—not yet fully discovered, but seen by a Moses here and there from his own special Nebo—and the founding of our Seminary was to her what the stream which leaped hissing to the stroke of Moses' rod, was to the famishing tribes of Israel. For fifty years the stream of blessing has been flowing through the land, the current ever deepening, ever widening as the years have rolled on, and to-day the wilderness and solitary places are made glad by reason of its presence.

May her power for good, by the favor of Heaven and the efforts of her friends, be increased four-fold. May her sons now, and hereafter to issue from her walls, be men of God indeed, fearing no foe, shunning no toil, meeting all duties, braving all trials, intent upon a career of service in the cause of the blessed Master, which, while it will be honorable to themselves and creditable to the Institution, will result most beneficently to the world, the promotion of whose welfare supplies the highest motive. How vast is the field which invites their toil! It is as broad as our land, as vast as the world. May they be found preaching Jesus and the resurrection, as a few of our number are doing to-day, on the far off slopes of the Rocky Mountains; and thence moving on with the ever restless tide of our population as it climbs those rocky barriers, and laves the summits of those heaven-aspiring peaks, follow it in its downward sweep on the farther slope, to renew their testimony where it finds its limit on the coast of our great western sea. Let them heed the Macedonian cry which comes from distant India, where Schwartz and Heyer toiled, and where sleep in their long repose the ashes of Walter Gunn, whose face and form and earnest spirit as a student of our Seminary we still remember, and remembering still revere: where Martz, and Unangst, and Snyder, and Long, and Harpster, and Rowe, our fellow Alumni, have taught or are teaching the heathen how to be saved. Let

them regard the piteous wail of the children of Ham under the sweltering heats of their mid-African home, and in the assured faith that "Ethiopia shall stretch out her hands unto God," go forth in the great Master's name, and with Officer, and Carnell, and Day, preach salvation by the blood of the cross to her dusky sons. Let them heed the providential indications which present themselves in the condition of the great Island Empire of the east and unfold the banner of the cross, in the name of our Church, to the swarming millions of Japan.

Our Seminary: already a power for good beyond what human tongue can tell, may she upon the advent of her first Jubilee, now almost come to the dawn, gather up her energies for a new and still more marked advance. In time to come, as in the years that are gone, may she be in *His* keeping who has watched over her from the first, and become more than ever a potent agency in advancing the kingdom of our Lord and Saviour Jesus Christ.

ARTICLE IV.

WHAT IS A FUNDAMENTAL DOCTRINE?

Translated from the German by Rev. H. E. JACOBS, A. M., Gettysburg, Pa.

[Two living Lutheran theologians have presented answers to this question, differing somewhat in form from that of the older theologians of our Church. As the latter will soon be made accessible to the English reader through the translation of Schmid's *Dogmatik*, we have thought that the former, referred to in Luthardt's Compend as among the best modern presentations of the subject, would be both interesting and profitable. The first answer to the question, is by Dr. Fr. A. Philippi, of Rostock, whose *Kirchliche Glaubenslehre* is universally conceded to be the most trustworthy presentation, in a modern form, of Lutheran theology. The second answer is from Dr. Fr. H. R. Frank, of Erlangen, whose *Die*

Theologie der Concordienformel, historisch-dogmatisch entwickelt und beleuchtet, is of the highest value both for its clear exhibit of the meaning of the Formula of Concord, and its exhaustive notes, forming fully one-half of the work, which present authorities sustaining the statements of the text, and supply the amplest materials for the study of each topic, in its historical relations. It will be noticed that Dr. Frank objects somewhat to Dr. Philippi's answer. The latter has replied that the difference between them is only seeming, and has resulted from the fact, that the one has developed the subject more fully than the other.]

I. THE ANSWER OF PHILIPPI.*

We have learned that the expiatory death of the God-man, through which the restoration of communion with God is imparted, and upon which it is founded, forms both the centre and the *foundation* of salvation. As this divine fact is the central *foundation fact* of salvation, so also the divine testimony to the same is the central *foundation doctrine* of salvation. Upon this foundation we rest in faith, through the subjective reception of this testimony. On it, we are placed, in so far as faith is a creation and work of God; on it, we have placed ourselves, in so far as faith is our own act, in consequence of the divine operation. Through faith in the expiatory death of the God-man, God is ours, and we have become God's; and thus we have the doctrine that through faith in this expiatory death, the reciprocal communion between God and man has been restored, and salvation and blessedness, have been acquired, attained, consummated.

Now Dogmatic Theology is nothing more than the development, in its various directions, of this central fundamental doctrine. It has to unfold all the articles of faith contained in this one doctrine, to perceive already in the germ the type of the entire plant, and likewise thence to develop it with its stalk, and leaves, and flowers, and fruit. What now belongs to the germ, belongs also to the entire or-

**Kirchliche Glaubenslehre*, 2d Ed., Vol. I., pp. 106—118.

ganic structure derived from it. The one fundamental doctrine forming the centre sets forth in itself the various ideas and doctrines of salvation that it contains; and, therefore, everything thus developed by inner necessity from this centre, is just as fundamental as the centre itself. Thus about the *central* fundamental doctrine (the constitutive article, *articulus constitutivus*, specially so called), the entire collection of *peripheral* fundamental doctrines (consecutive articles, *articuli consecutivi*) is formed, which again, on their part, enclose the centre in wider or narrower concentric circles. For as the circle is not without a centre, so also the centre is not a centre, unless there be a circle. The soul permeates and animates the entire body, and is present as an entirety in each of the members, even when, by its entirety, it is present [in any particular part] in a peculiar mode; and, hence, it is only the totality of the organs that forms the entire, animated and living body; and thus, as Luther says, if a link of the golden chain, which the articles of faith form, be broken, the entire chain is rent asunder. There is, therefore, a continuous series of divine fundamental facts, and of divine fundamental testimonies corresponding to these facts, which taken together extend back to the centre, viz. the fact of Redemption and the doctrine of Redemption, and proceed therefrom. To demonstrate and explain this organic connection of fundamental facts and fundamental doctrines with each other, and with their centre, the foundation in the narrowest sense, and to learn, therefrom, to recognize the higher or the lower fundamentality of that which is fundamental, is precisely the office of scientific theology. Yet we have to consider not only the distinction between the central, and the concentric or peripheral, but also the distinction between that which is *immediately* and that which is *mediately fundamental*. To the immediately fundamental belong all such doctrines as relate to divine facts which still continue to form the ground of our salvation, the facts of creation, of redemption and of sanctification. Here there is indeed that which is central and peripheral, but all is immediately fundamental. On the

other hand, the mediate fundamental doctrines are such as either refer to divine facts which, if they formerly constituted the foundation of our salvation, constitute it no longer (*e. g.* the original creation in the divine image); or as are not properly acts pertaining to salvation, but only acts preparatory to those of salvation, or acts of judgment following the rejection of the acts of salvation; or, as refer to human acts (*e. g.* the original and continued fall of man from God), to which the divine facts of judgment and salvation stand in the closest relation. But even these mediate fundamental doctrines still remain fundamental doctrines, in so far as they not only are inwardly connected with the immediate peripheral fundamental doctrines, but also have been organically developed with them from the one central fundamental doctrine; so that a holding in its purity of these doctrines, or an alteration of the same, must be reciprocal, as has actually been found to occur. We may name these mediate fundamental doctrines, in accordance with the expression of the fathers, although of course in a modified sense, *antecedent articles of faith* or *conservative articles of faith*.

That Jesus Christ is the foundation (*ὁ θεμέλιος*), upon which the congregation of God has been built, and on which it rests, the apostle Paul expressly testifies, 1 Cor. 8 : 11; and that, too, as the crucified, 1 Cor. 2 : 2, and risen one, 1 Cor. 15 : 14, 17, who is the Son of God manifest in the flesh, 1 Jno. 2 : 22, 23; 4 : 2, 3; the Lord, 1 Cor. 12 : 3. Hence we find also, especially in the Acts of the Apostles, that the preaching of the Apostles concerning the resurrection of Jesus Christ from the dead, is the fundamental testimony; in this we find what the apostles presented to the congregations as the chief point (*ἐν πρώτοις*, 1 Cor. 15 : 3). Cf. Acts 2 : 22—32; 10 : 34—43; 17 : 1—4. For, through the resurrection, Jesus Christ has been sealed as the incarnate Son of God, and his death as an expiatory death, so that the founding of our salvation upon the resurrection of Jesus Christ from the dead, is nothing else than the founding it upon the expiatory death of the God-man. But as the Apostle, 1 Cor. 3 : 11, designates Christ as the foundation-stone, so, also,

Eph. 2 : 20, he calls the entire apostolic testimony the foundation-stone (*θεμέλιος*), but calls Christ the corner-stone (*ἀκρογωνιαίος*); and hence the inference, as it may otherwise be proved from the doctrine of Scripture, regarded in its connection, that it is only Jesus Christ in his person and in his works that is the *central* foundation, and that it is only the doctrine of the crucified and risen God-man that forms the middle point in the entire sum of fundamental doctrines. Cf. Acts 16 : 30 sqq.; 18 : 28 ; 20 : 21.

We have thus far sought to develop the notion of the fundamental, from the centre of our subjective experience of salvation. But this is only the reflection of the objective revelation of God. What now in this objective revelation consisting in word and deed, is to be regarded in an immediate or a mediate, in a central or peripheral way, as fundamental, will determine in us, according to the mode that has been stated, the subjective knowledge of salvation begotten of the objective revelation. But thereby the above fundamental statement or formal principle will again stand fast, that the entire objective revelation of God, in all its single parts and members, in its totality of what is essentially significant, or what is less significant, is to be received with unconditional obedience of faith, in regard to divine facts and divine testimonies, whether they be in themselves fundamental or non-fundamental. For not to believe the appointed revelation of God, or only to be willing to believe it to a certain extent, as its greater or less importance with reference to the inner life is recognized, means utterly to renounce obedience to God ; and thereby faith and salvation would be entirely lost. The: "Speak, Lord, for thy servant heareth," marks the true position of saving faith with reference to its Lord's Word of revelation.

Thus, therefore, we are led to a further distinction, viz., that between *formal* and *material fundamental doctrines*. The former consists in the doctrine that God's revelation, in all its parts, must have the unconditional obedience of faith, even where the contents of the same neither form a point of the immediate experience of faith, nor stand in necessary

inner connection with the fundamental fact of salvation, nor can be derived from the same by simple inference. Thus, for example, the angels exercise no immediate influence upon our inner life, their existence and reality accordingly form no constituent of our immediate experience of salvation, neither are they derived from the same by inference; yet their existence and reality have been attested by the objective revelation of God, and the denial of the same is accordingly an offence against the formal fundamental doctrine of the unconditional duty of the obedience of faith to God's Word. Only as, upon the testimony of the divine Word, we accept in faith their existence and reality, do we discover the certainly remote and only very indirect relation of the same to our salvation. But we may predicate the same also in a certain sense, even of our Lord's descent into hell, and his ascension into Heaven, as well as of his future return to judgment. In these facts, there are certainly contained saving operations pertaining essentially and immediately to Redemption; but the precise acts, in which they are completed, in this their historical concrete form, have still a side, which is not inferred from the inner experience of salvation, but can be derived only from the testimony of the objective revelation. This pertains, in a certain sense, also, to the sacraments. For in itself there can be no doubt that the doctrine of the means whereby God brings salvation to us, and seals it upon us, belongs to the fundamental doctrines; but the precise form and shape of these means, divine revelation must itself deliver to us. We call these *additional* or *supplementary fundamental* doctrines, in distinction from fundamental doctrines that are so *per se*. Of course these two sides cannot in the concrete be always accurately distinguished; for a fundamental doctrine may, on the one hand, be one existing *per se*, and, on the other hand, be a supplementary fundamental doctrine as this pertains in a higher or lower degree to the doctrine last cited. Hence also Systematic Theology in reference to this topic, has in its development, received from without additional, supplementary points.

If we comprise, in a brief recapitulation, the argument

thus far given, we have accordingly divided fundamental doctrines into *formal* and *material*; the material into *supplementary* and those *existing per se*; those existing *per se*, into *central* and *peripheral*, and the peripheral, into *immediate* and *mediate* fundamental doctrines of salvation. We may then designate the totality of these fundamental doctrines as fundamental doctrines in the *wider* sense; then, among these, the material should be named fundamental doctrines in the *narrower* sense; and, in this latter class again, the immediate central and peripheral, or the sum of those divine facts and divine testimonies which continue to form the peculiar foundation of our salvation, should be called fundamental doctrines in the *narrowest* sense of the term. The last are, without doubt, the most significant and important, and so to say, fundamental doctrines properly so called. They have also been treated as such by the Church from the beginning; from the totality of that which is fundamental, they have been selected as the kernel, and have been reduced to a brief compendium. This was the summary of the doctrines, which, in the society of believers, was to be confessed as his own individual faith by the person received in Baptism, the old *regula fidei* as it has been set forth in a fixed form in the Apostles' Creed. Our salvation is founded upon faith in God the Father, the Creator; God the Son, the Redeemer; God the Holy Ghost, the Sanctifier. The Apostles' Creed continues to form the abiding, and likewise the immanent foundation of all churchly confessional development. It is the root of the tree, the profile of the complete body of the Confession, the child, in which the future man is already completely foreshadowed. The entire later Confessional development is in fact only a development of the *sense* that was originally believed and confessed in the Apostolic *Credo*. It has not so much laid down new articles of faith, as, on the contrary, it has only successively unfolded the manifold germinal statements contained in the Creed. The occasion thereto was furnished by the perversion and misunderstanding of the original sense, over against which the true meaning and significance of the same had to be held inviolate. As now the

doctrine itself, so also the development of the true sense belongs to that which is fundamental; for with the true sense, the doctrine also is certainly abandoned. And in this respect, that which is fundamental has a process of development, a history. This history proceeds step by step, and synchronizes with the history of the churchly development of confession and doctrine. The church's doctrine of the Trinity, of the Person of Christ, of Sin and Grace, of Justification by Faith, of the Means of Grace, of the Church, is only an explication of the original sense of the Apostles' Creed. For not only the object of faith, but also the description of the nature of faith, is contained in the Apostles' Creed, where the "I believe" signifies not only "I recognize and acknowledge," but also "I place my entire trust in God, the Father, Son and Holy Ghost." But that this faith rests upon the word of the Lord, (which the ancients designated as the "organic foundation") was declared by the fact that a summary of the contents of this word was laid down in the confession of faith; and that, through Baptism and the Lord's Supper, we are placed and maintained in fellowship with the triune God, in whom we believe, and whom we confess, and that through these means we are introduced as members into the spiritual body, of which Jesus Christ is the Head, was partially contained already by implication in the article of the forgiveness of sins, and the communion of saints, and was partially a presupposition to the entire confession, through the use of which admission was granted to the sacraments of the forgiveness of sins, and saving fellowship with the Lord and his people; and by means of Baptism and the Lord's Supper, actual reception into this fellowship of salvation, and preservation therein, were afforded. In connection now with the development of these immediate fundamental doctrines, the mediate fundamental doctrines, such as the doctrines of the original divine image, and of sin, were also developed in a similar way. Thus we have therefore been led at last to the distinction between *undeveloped* and *developed fundamental doctrines*, between fundamental doctrines *originally existing*, and *those arising later and still continuing, which are nevertheless*

only the same fundamental doctrines, in a different form, in a different stage of their formation. In the degree now that the pure sense of the Apostles' Creed is abandoned and corrupted, there is an abandonment and corruption of the Apostles' Creed itself, and in the degree that this sense remains unimpaired, do we stand upon the foundation of the Apostles' Creed itself. Accordingly, the Church which entirely abandons the true sense and the true development of the central or even the peripheral fundamental doctrines, or declares them matters of indifference, ceases thereby to be the obedient servant of the Lord, the true steward of the mysteries of God, the pillar and ground of the truth (στύλος καὶ ἑδραίωμα τῆς ἀληθείας, 1 Tim. 3:15), and thereby banishes itself from its own abode. Therefore, sincere faith in the fundamental doctrines in their undeveloped form, yea even only in the center of the same, as the heart point including all within itself, may always suffice for salvation; whilst, under the divine guidance, and in the light of the divine Spirit, an historical development of the Confession is indispensable to a churchly condition. Thus, therefore, the distinction between the undeveloped and the developed fundamental doctrines, is founded in the distinction between *fundamentals necessary to salvation*, and *fundamentals necessary to the Church*; but, like all the distinctions thus far found, both act in harmony, and easily pass from the one into the other. For if unintentional ignorance of the development cannot interfere with salvation, conscious and persistent rejection and denial of the same, can interfere with salvation, if indeed the error be rooted not in the understanding, but in the heart, and has not shown that its presupposed sincere faith is, properly speaking, unbelief; and thus, the erroneous development of doctrine, and the expression of a certain individual appear not merely as wood, hay and stubble, but as a departure from the foundation, as an error overturning the foundation. If, in reference to a particular individual, the church may here, according to the direction of the Apostle, believe all things and hope all things, it yet dare not cover all things and suffer all things. Out of love to the erring one, and the desire to lead him to

the full truth, it dare not do this, but especially it cannot do this, because of the obedience that is due the word of her Lord, and the calling to which he has appointed her. For if she would suffer false doctrine in her midst, and would regard it any way possible to bear with error overturning the foundation, not only in the laity, in the hope of, out of love, instructing and disciplining and educating, but also in teachers and leaders, and would sanction this in her own confessions, she would thereby wantonly reject the formal foundation, and would renounce unconditional obedience to her Lord in regard to his entire and inseparable Word.

II. THE ANSWER OF FRANK.*

That there is a difference between the Œcumenical and Lutheran Confessions with reference to their truth and conformity to Scripture, in such a way that the former must be acknowledged throughout and the latter only in part, is entirely contrary to the meaning of the Formula of Concord. But, when it is afterwards said of the catechisms that they have been designed for the use of the laity, and briefly contain all that is necessary for a Christian to know, in order to attain eternal salvation, a distinction is made between that, in the confessional writings, which is more, and that which is less fundamental; and, from this point onward, the relation between the earlier and the later, the œcumenical and the particular symbols, is more accurately defined. For this purpose a new elaboration of the doctrine of fundamental statements is certainly needed, since the form of the same thus far presented from Nicholas Hunnius to Philippi, is objectionable, from the fact that it seeks mostly to draw the distinction, according to an entirely objective rule, according to the knowledge necessary for salvation. For considering the matter *per se*, who dare assert of any one of the contents of Revelation, even though the same appear to lie far from the centre of the facts of salvation, that it is either unnecessary to be known, or that it can be denied without any injury to salvation? "What thing 'soever I command you,

* *Die Theologie der Concordienformel*, I : 16—19.

observe to do it: thou shalt not add thereto, nor diminish from it." We have a right to extend this passage to the entire contents of the Old and New Testament Revelation. In fact, the Dogmaticians, in drawing the distinction between fundamentals and non-fundamentals, have not manifested a very clear perception; not merely that they are everywhere in doubt, as to whether to designate a doctrine as non-fundamental, and evidently do not agree with each other in the statement of the same—but even when they have taken courage to name a doctrine as non-fundamental, as for example that of the immortality of man before the Fall, that of the sin and eternal damnation of the wicked angels, or that of Antichrist, they immediately add one restriction to another, whereby the denial of such article may be prejudicial to the conditions of salvation. But shall we, therefore, allow ourselves to be driven to the Romish position, that maintains that all and everything in Holy Scripture is an article of faith, or where such an assertion can be held only in theory, to that other Romish declaration, that all that lies beyond the doctrine of the Apostles' Creed, the Ten Commandments, the Lord's Prayer, and conformity to the condition of each of the requisite sacraments, is absolutely unnecessary? Both questions are solved in a mechanical, but not in an organic way.

That which is absolutely fundamental is only one, viz. faith in the Lord Jesus Christ. From this point, that which is relative begins. But this occurs in an organic way. Jesus Christ is the living, all-penetrating centre, the kernel and star of the entire Holy Scriptures. Every part of Revelation depends organically, and after the manner of members, upon him. Thus viewed everything is fundamental, and just as in reference to the law of the Lord, he who sins in one point is guilty of all, so also especially in reference to the revelation of salvation, he who attacks a single member offers violence to the whole organism itself, and to its Head. And thus considered, there still remains only one thing that is fundamental; for as love is the fulfilling of the Law, and all else is comprehended in this one thing, so also he who believes in the Lord Jesus Christ, has the entire organism of

salvation, with all else comprised in it which is necessary for blessedness.

The question, according to the change from that which is relative in the fundamental to that which is absolute, is then to be decided in accordance with the position, at the time, of the believing individual to the organism of salvation. If an individual Christian, or a Christian congregation has at any time learned to know any part of the saving revelation, as a member of the organism, this part, whether it appear in itself large or small, becomes to that individual or congregation forever fundamental. For with the despisal or rejection of even the least matter, there is a despisal and rejection of the organism itself, whose life supports and passes through even those things which are the least. The Church, which in its course through the world, has recognized and in its symbols has fixed as such, one portion of saving truth after another, can, therefore, consider none of the same otherwise than fundamental. *For the Church*, I say, everything is fundamental that it has obtained, in reference to doctrine, from the Scriptures, and has fixed in its confessional writings; and here is the point, in which every union in doctrine between two churches must be frustrated. But *in the Church*, there exists partly that which is equally, partly that which is less, and partly also that which is more fundamental than that of the Church itself. Of the shepherds and teachers of the Church, such a degree of knowledge must as a rule be required, that to them everything, even to the least point, is fundamental, that is fundamental to the Church. But of the laity, only such a degree of faith, is, as a rule, to be demanded, that, founded upon that which is absolutely fundamental, they may gradually grow up, under the training of the Church, to the heights of churchly knowledge. Finally, in a still smaller number, whose personal knowledge of salvation is more comprehensive than that of the Church, the extent of that which is fundamental is increased in proportion as they have entered, in a still greater degree than the Confession, into the depths and remote places of the organism of salvation.

ARTICLE V.

ERASMUS AND LUTHER, AS REPRESENTATIVES OF UNSANCTIFIED AND OF SANCTIFIED LEARNING AND ACTIVITY.

By Rev. B. SADTLER, D. D. , Lutherville, Md.

The wisdom of the ancients taught the existence of four elements—earth, water, air and fire. They supposed these to be the basis of the numberless combinations found in nature. Modern science has discovered that they are not elements, but are themselves compounds. The separate constituents are of no practical utility—nay, perfectly pure oxygen or nitrogen may be agents of ruin. Only in combination they minister to man's wants and fulfil the great ends for which the Creator designed them. Accordingly we may breathe the atmosphere, drink the water, gather our food from the earth, because in this partnership of elements, each does its share to supply just the ingredients that compose the united whole and make it a good gift of God.

So too we may analyze character and find its constituent elements. If we may not dissect a soul, we may examine its component traits and propensities. It is the due and proper admixture of these elementary principles that constitutes a perfect character. The excessive development and undue growth of any one propensity, trait, or even whole department of our mental and moral nature may make man a monster; certainly it will make him a perverted being. We may not cultivate the intellect alone. The knowledge that is power for good must be guided by right affections, pure desires and holy aims. The knowledge that is power for evil is akin to that of the fallen Lucifer—son of the morning in brightness of intellect, but prince of darkness in the objects of his affection and decisions of his will. We may not cultivate our sensibilities, or our affectional nature, alone, to the exclusion of the other departments of our mind. Unreasoning love may be strong, but so is the hurricane, and both can destroy.

Love is not always lovely—it may love self inordinately, it may cherish others idolatrously. A proper comprehension of duty would have saved it from its error. A perfectly well balanced, harmoniously developed mind is a greater rarity than at first sight might appear. There are fewer perfectly sound minds than the mass of mankind imagine. Our idiosyncrasies, our eccentricities, our weaknesses, our mental and moral peculiarities are, when not hereditary, but modified forms of disorder of the intellect or sensibilities, and tell that our education was improperly conducted. An illustration of the evil of allowing an undue prominence to one power of the mind, is furnished by Madame De Stael in her *Reflections on the Character and Writings of Rousseau*. Says she: “I believe that imagination was the strongest of his faculties and that it had almost absorbed all the rest. He dreamed rather than existed, and the events of his life might be said more properly to have passed in his mind than without him: a mode of being, one should have thought, that ought to have secured him from distrust, as it prevented him from observation; but the truth was, it did not hinder him from attempting to observe; it only rendered his observations erroneous. That his soul was tender, no one can doubt after having read his works; but his imagination sometimes interposed between his reason and his affections and destroyed their influence; he appeared sometimes void of sensibility; but it was because he did not perceive objects as they were. Had he seen them with our eyes, his heart would have been more affected than ours.” The judgment she passed was too charitable; he lived within himself until he lived only to himself. He forgot the claims of God; to him Rousseau was God; he forgot the claims of social life, and when his own children were born, forthwith sent them to the Foundling Hospital.

In short the ideal of man’s life is the proper admixture of all the elements that compose human character. It is a noble pursuit to cultivate the mind, but it is not enough. Our affectional nature must not be neglected, giving the heart the opportunity to pour out its blessed sympathies upon objects

proportionately to their claims and worth. But even yet the right standard of manhood is not attained. The man of wisdom and of feeling must be the man of action. Light, love, life, are the words that tell the whole story of man's proper being, for they tell of the instructed mind, the warm heart, the holy activity that make living but the resultant of that instructed mind and warm heart.

The highest of illustrations of the accomplishment of this ideal of our being, is furnished by the life of the God-man. Speaking of the character of Christ, the eloquent Dr. Channing says: "I will only observe that it had one distinction, which, more than anything, forms a perfect character. It was made up of contrasts: in other words, it was a union of excellencies which are not easily reconciled, which seem at first sight incongruous, but which, when blended and duly proportioned, constitute moral harmony, and attract with equal power, love and veneration. For example, we discover in Jesus Christ an unparalleled dignity of character, a consciousness of greatness, never discovered or approached by any other individual in history; and yet this was blended with a condescension, loveliness and unostentatious simplicity, which had never before been thought consistent with greatness. In like manner, he united an utter superiority to the world, to its pleasures and ordinary interests, with suavity of manners, and freedom from austerity. He joined to strong feeling and self-possession, an indignant sensibility to sin, and compassion for the sinner; an intense devotion to his work, and calmness under opposition and ill-success; a universal philanthropy and a susceptibility of private attachments, the authority which became the Saviour of the world, and the tenderness and gratitude of a son."

"As is he, so are we in the world," spake the apostle, and sacred history abounds with the records of men who strove to make that life the model of their own. But general history abounds more fully with the records of men, who, with varied excellencies, fell far, far short. They were but in part what man should be, and, hence, they did but in part what man should do. With a practical aim in view, to enforce the

importance of the harmonious, complete cultivation of our whole being, we propose to consider *Erasmus and Luther as representatives of unsanctified and of sanctified learning and activity.*

Erasmus Desiderius was born October 28th, 1467, in Rotterdam, and hence is generally known under the name of Erasmus of Rotterdam. His mother was the daughter of a physician in Gouda, in the South of Holland; his father was from the same place, a man of ability and fine culture, designed by his family for monastic life. To escape a compulsory adoption of the cowl, he fled from home, leaving her, whom he would have married, had he been permitted, on the eve of becoming a mother. The child assumed the father's name of Gerhard, and, in subsequent life, in accordance with the practice of the age, among the learned, he translated it into Greek and Latin, and it is known to history as Erasmus, or Desiderius, all meaning, Well-beloved. During the father's exile in Rome, he was falsely informed by his parents that his loved Margaret had died, and, overwhelmed with grief, he obeyed their wishes and entered the priesthood. Returning to his native land, he too late discovered the imposition; the irrevocable vow of celibacy had been uttered. The unfortunate and erring parents concentrated their love on their child, and sought to secure him the best instruction. In his sixth year he was sent to Utrecht, where he performed the duty of choir boy in the cathedral, and at the same time was initiated into the sciences. Thence he was removed to Devanter where his progress was so marked that, in his twelfth year his essays attracted the notice of the celebrated Agricola, who prophesied his future eminence as a scholar.

About this time he lost his parents, and his guardians removed him to Herzogenbresch to prepare for the priesthood. Here he spent ten years, acquiring but little knowledge, but receiving abundant abuse. Thence he returned to Gouda and, against his preferences and tastes, was induced by the persuasions of his friend Verdenus to enter the monastery of Emaus, near his ancestral home. Here he spent five years, in discontent and disgust with monastic life, but diligently

studying the classics and cultivating his own style. A brief respite from his irksome confinement was afforded him by the invitation of the Archbishop of Cambray to accompany him to Rome. In 1492 he received his consecration as priest, but still dissatisfied with his vocation he obtained permission to visit Paris and study scholastic theology. He pursued his studies with indefatigable zeal, under the pressure of extreme poverty. He sought to support himself by teaching, and applied his means first to the purchase of books and then of clothing. From this time he rose rapidly in fame as a writer and scholar. Upon invitation of Lord Mountjoy he visited England and was the cherished guest of the great and learned of the nation. By none was he more cordially cherished than by the eminent Lord Chancellor, Sir Thomas More. It is said that their first meeting was at the Lord Mayor's table, but they were unknown to each other. A dispute arising on some theological points, Erasmus expressed himself with great severity of the clergy, and ridiculed, with considerable acrimony, the doctrine of transubstantiation. More rejoined with all his strength of argument and keenness of wit. Erasmus thus assailed, exclaimed with some vehemence, "*Aut tu Morrus es, aut nullus*"—you are either More or no one—to which More with great readiness replied, "*Aut tu es Erasmus, aut Diabolus*"—either you are Erasmus or the devil. Sir Thomas seemed to have gained the victory in this contest of wit and argument, but soon after Erasmus repaid him with interest. More had lent him a horse, which he took over with him to Holland. Instead of returning it to the owner, he sent him the following epigram, intended as an answer to the former arguments of Sir Thomas on the subject of transubstantiation:—

"*Quod mihi dixisti
De corpore Christi
Crede quod edas, et edis ;
Sive tibi rescribo,
De tuo palfrido,
Credo quod habeas, et habes."*

"Of Christ's body you said,
Believe that 'tis bread,
And bread it surely will be ;
Thus to you I write back—
Believe that your hack
Is with you, and with you is he."

Returning to France and the Netherlands he continued his

career as profound student. In 1506 he visited Italy, everywhere greeted as the learned man of his age. In Turin the doctorate of theology was conferred upon him, but in Bologna, the superstitious populace, mistaking his official robes for the dress of the plague doctors, stoned him and endangered his life. This led him to apply to the Pope for absolution from his monastic vows, and, succeeding in his application, he forever forsook a vocation which from first to last he had detested.

From Italy he returned, upon invitation of Henry VIII. to England and for a while filled a Professorship of Greek in Cambridge University. During this visit to England he published his "Praise of Folly,"—a book abounding in keen sarcasm and biting invective against the monks from the Carmelite beggar up to the Pope. Leaving England, he finally, after brief residences in various places, settled in Basle. There he associated himself with the publisher Frobenius, and in 1516 presented to the Christian world the great work of his life—the first printed edition of the New Testament in Greek. Of it he himself wrote: "Would to God that this work may bear as much fruit to Christianity as it has cost me toil and application." At this time he was beyond doubt the most influential man in Christendom, and monarchs, nobles, the pope and the masses delighted to honor him for his genius and attainments.

The question arises how are we to estimate this man, in the relation he sustained to the truth? His earlier writings undoubtedly were in its interest. His intellectual convictions were right, but in the hour of trial they failed to hold him in bondage to the truth, because it was not an experimental power in his soul. What more orthodox utterance could be desired than the following passage, from one of his letters, affords: "The sum of all Christian philosophy amounts to this: to place all our hopes in God alone, who by his free grace, without any merit of our own, gives us every thing through Christ Jesus; to know that we are redeemed by the death of his Son; to be dead to worldly lusts; and to walk in conformity with his doctrine and example."

Yet when the time came to take sides, he basely forsook the truth, and lent his influence to error. He was like Noah's carpenters; they aided in building the ark but remained without themselves. Most powerfully did he contribute to advance the interests of true doctrine and real piety, but when the time came to stand forward boldly upon the platform he had helped to rear, he retreated. He was a Nicodemus; willing to go to Jesus by night, but not by day. Luther rightly judged him when he declared, "Erasmus is very capable of exposing error, but he knows not how to teach the truth." Simple is the reason; piety is positive and aggressive and that piety ruled not in his heart.

Erasmus never formally broke with the Church of Rome and it never broke with him. Whilst the mass of the monks cursed him as a heretic and flatly declared, "Erasmus laid the egg and Luther hatched it;" on the other hand the Pope and the Catholic princes petted and flattered him and bribed his powerful pen at the price of their royal favor. When he published an edition of the Greek New Testament and the monks exclaimed "He presumes to correct the Holy Ghost," because in his annotations he showed that the Vulgate abounded with errors, the Pope sent him a diploma. Of it he wrote to a friend: "The pope has sent me a diploma full of kindness and honorable testimonials. His secretary declares that this is an unprecedented honor, and that the Pope dictated every word himself."

When he took sides against the Reformation and the truth, he undoubtedly acted in opposition to his own convictions and conscience. In an interview which Frederick the Wise, Elector of Saxony, had with him at Cologne in 1520, after a long hesitation in giving any decided opinion as to the justice of Luther's course, he finally gave the evasive answer, "Luther has sinned in two things, namely, in that he has touched the crown of the Pontiff and the stomachs of the monks." When the town council of Basle required his opinion, upon Ecolampadius' book upon the Eucharist, he replied: "I have read the book and in my opinion it is learned, perspicuous and thorough, I will even add pious, if

any thing can be pious that opposes the sentiment and consent of the Church, to dissent from which I hold to be dangerous." Yet in his soul he was all the while dissenting from that Church; he was a Protestant without protesting—too timid to face opposition, too selfish to allow his own comfort and ease to be disturbed by girding himself for the toil and arming himself for the strife. It was certainly an honest confession when he said, "Let others aspire to martyrdom: as for me I do not think myself worthy of such an honor. I fear if any disturbance were to arise, I should imitate Peter in his fall."

Why this vacillation, this unfaithfulness to inner conviction, this alliance with the enemies of the truth? Doubtless in the fact that Erasmus could not say with Paul, "the love of Christ constraineth us." There was knowledge profound and varied, but the faith that makes the saint, and if need be the martyr, was wanting. He found it as true as it was when it was written, "Without faith it is impossible to please God." As his life drew near to its close he became the unhappiest of men. He called his life a cruel life and longed for death. Retaining his speech to the last, his dying words were, "Mercy, sweet Jesus, how long? Jesus, fountain of all mercy." He added in German, "Dear God, have mercy upon me, O my God, be merciful to me." Whether that mercy reached his soul, the Great Judge has determined, we may not know. "Unstable as water thou shalt not excel." His own church has disowned him. In bitter invective an author of his own communion exclaims: "Shall he be held up as a true teacher of the churches and preacher of the spiritual life! He dies in an heretical city, among heretics, as his best friends and pupils. He dies in their arms without asking for a Catholic priest. He goes hence without receiving the sacraments of the church or without even desiring them; without in the least concerning himself whether he shall be buried in Catholic fashion or not,—yea, without revealing the remotest proof of his faith in his last will." His works have long since been put in the *Codex Expurgatorius*, by his church.

Protestantism has no honors for him beyond what she accords to simple learning. The world has felt his presence, his life has left its impress but it has awakened but little enthusiasm, but little gratitude. Powers such as he had, consecrated to God and man, sanctified by the Spirit of truth, laid upon the altar as an offering to their Giver, would have made him a prince in Israel, a spiritual Saul, head and shoulders above his fellows, hero and philosopher—the impersonation of his own name—Erasmus, Desiderius, Gerhard, well-beloved of God and man!

Let us introduce another great actor in the exciting drama of the 16th century. We select Martin Luther as a representative of sanctified learning.

Wilfully blind must he be that does not discern the providence of God in many of the discoveries and inventions of men. The great battle between truth and error was to be fought, not with squadrons and divisions, sword and cannon, but with the bullets of the brain and the batteries of the printing-press. Accordingly the art of printing was discovered in 1440, just as God was ready, through that wonderful event that marked the beginning of the next century, to say "Let there be light." Luther was to be fitted for his work, as the true herald of Christ, to publish to the nations the long-hidden truth as his Master had revealed it. Accordingly a revival of learning preceded the great revival in the Church. A Reuchlin is raised up to introduce the study of the Hebrew into Christian Universities and re-open the long closed pages of the Old Testament to the student of the word in the language in which the Holy Ghost had given it. He had the honor and merit of publishing the first Hebrew Grammar and Dictionary. What he did for the Hebrew Scriptures, Erasmus did for the Greek. Strange that both these men after aiding so powerfully in advancing the truth should so pertinaciously cling to the old error. Both were actual reformers; neither would confess it.

Such were Luther's forerunners! The circumstances of *his* life are too well known to require any detailed biographical sketch. Born in 1483 in Eisleben, of poor parents, we may

easily understand that his education could only be acquired by great exertions and under great privations on his own part. His schools were the Latin school at Mansfeldt, then at Madgeburg, and finally the University of Erfurth. It is a striking commentary upon the deep darkness of the dark ages, that the Latin Grammar he used in acquiring the knowledge of the language was published by the master of St. Jerome, the translator of the Vulgate, in the 4th century. In 1505 Luther received his degree of M. A. and of Doctor of Philosophy. It was not until he entered the cloister that he mastered the Greek and Hebrew languages and qualified himself for one of the greatest works of his life—the translation of the Scriptures into his vernacular tongue. In 1508 he was called to a professorial chair in the newly founded University of Wittenberg. He was assigned dialectics and philosophy, and eminent was his success in his vocation.

But it is time we should ask whether this education and these attainments were sanctified. There is abundant evidence of seriousness from his very childhood, but two events conspired to awaken his attention more powerfully and to induce him to consecrate himself to God according to the fashion of the day. The one was the assassination of his friend Alexis; the other was his escape from death, when, overtaken by a thunder storm on his return to Erfurth from a visit to his friends, the bolt fell directly at his feet. There he made the vow to retire from the world and serve God alone. He entered the city, parted from his friends and sought admission to the monastery.

Alas! he soon found that *the place* does not give peace and hope. He fasts and prays, tortures himself and mortifies the flesh; all in vain. He needs more than all this, and Christ alone can give it. Staupitz, the Vicar General of his order, discovered his distress and led his soul to the Lamb of God. He presented him with a Bible and gave him the advice; "Let the study of the Scriptures be your favorite occupation." With the dawn of faith in his soul, the Reformation really dawned on the world. It consecrated all his work. When he first learned that salvation was of grace, and justi-

fication by faith, he did not at once see that these simple truths were the mighty levers that would upheave and overthrow the whole system of Rome's works of righteousness. He soon discovered it and as soon proclaimed it. In 1507 he was ordained priest and the spirit in which he received his consecration will appear from an extract from a letter he wrote to his friend Brauer: "God, who is glorious and holy in all his works, having most graciously condescended to raise me up—me, a wretched and in all respects unworthy sinner, and to call me by his sole and most free mercy to his sublime ministry; I ought in order to testify my gratitude for such divine and magnificent goodness (as far at least as mere dust and ashes can do it,) to fulfill with my whole heart the duties of the office entrusted to me." Summoned to preach by Staupitz, he replied: "No, no! it is no slight thing to speak before men in the place of God." Forced to submit, such was the impression his warm hearted eloquence made that soon the church could not contain the people, and he is called by the town council to be chaplain of the city church. In 1512 he was created licentiate and Doctor of Divinity and took the oath: "I swear to defend the evangelical truth with all my might."

Thus fully called and equipped, furnished with an inner living piety, and profound erudition, he is embarked for the voyage and work of life. What have been his works? Fidelity to every trust committed to him, marked his whole career. He rises to lecture in the halls of the University, and crowds throng to hear his words, that come from a soul made pure in the fountain of grace and a mind adorned with wisdom from the stores of classic and philosophic lore. He goes to the Confessional, and there error finds him, and he confronts it. Deluded sinners come with their unholy receipts in full, their indulgences in payment of sin, and the stern man of God demands repentance or refuses absolution. Duty will not allow him to shrink, and the sword of the Spirit is drawn against imposture and error, never to be sheathed again until the crack of doom. On the 31st October, 1517, the first formal blow is struck as the hammer nails

his ninety-five theses to the door of the church of All-Saints. Thenceforth by his academic lectures, by his disputations, by his sermons, and by his untiring pen, as he gets light, he gives it. He lived his soul; his was a transparent life, reproducing his own convictions, in every picture he held up to the gaze of his fellow-men. His testimony is solemnly given: "I entered into this controversy without any definite plan, without knowledge or inclination; I was taken quite unawares, and I call God, the Searcher of hearts, to witness."

Should we present him to your view, at the conference before the Pope's legate at Augsburg, we will find him not the ambitious sectary that would win a name and secure a party, but the man of faith, to whom truth is holier than life is dear. Urged to refuse going to meet the false Italian, he answers: "The Lord's will be done! Even at Augsburg in the midst of his enemies God reigns. Let Christ live; let Luther die, and every sinner, according as it is written! May the God of my salvation be exalted!" Asked by his crafty opponent, striving to work upon his fears, "When all forsake you, where will you take refuge"—looking up to the skies, he responds: "Under heaven."

The sublimity of his faith, in the presence of the Emperor and the Diet at Worms, has become familiar by frequent reference to it, and we need not dwell upon it. His life was hanging upon a word from the haughty monarch—human help seemed vain, and he can say: "I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I cannot do otherwise; may God help me! Amen!"

The emphatic testimony of Thomas Carlyle is given in these words: "The Diet of Worms, Luther's appearance there on the 19th of April, 1521, may be considered as the greatest scene in modern European history; the point indeed, from which the whole subsequent history of civilization takes its rise. After multiplied negotiations, disputations, it had come to this. The young Emperor, Charles Fifth, with all the Princes of Germany, Papal nuncios, dignitaries spiritual and temporal, are assembled there; Luther

is to appear and answer for himself, whether he will recant or not. The world's pomp and power sits there on this hand: on that stands up for God's truth, one man, the poor miner, Hans Luther's son. Friends had reminded him of Huss, advised him not to go; he would not be advised. A large company of friends rode out to meet him, with still more earnest warnings; he answered, 'Were there as many devils in Worms as there are roof tiles, I would on.' The people on the morrow as he went to the hall of the Diet, crowded the windows and house-tops, some of them calling out to him, in solemn words, not to recant. 'Whosoever denieth me before men!' they cried to him,—as in a kind of solemn petition or adjuration. Was it not in reality our petition too, the petition of the whole world, lying in dark bondage of soul, paralyzed under a black spectral nightmare and triple-hatted chimera, calling itself Father in God, and what not: 'Free us; it rests with thee; desert us not.' Luther did not desert us.."

In his enforced retirement at the Wartburg, the most blessed work is engaging his attention that could occupy the thought and labor of man. He is unsealing the Scriptures and translating them into German, that the famishing multitudes may have the bread of life, that the deluded masses may know where to find a safe guide to the blessed home. Koenig in his *Life of Luther*, indicates of his heroic protests and subsequent patient toil in translating the word of God: "Luther's struggle against Rome, so prominent in the history of the world, may be reduced to distinct groupings in three words, 'Wittenberg, Worms, Wartburg.' From Wittenberg emanated the loud and ever increasing protest against the degradation and enslaving of Christian truth, against the depravity of the visible Church. At Worms the right to freedom of conscience was vindicated, and, we may say, solemnly admitted into the world by an act of courage arising from conviction. At the Wartburg, finally, the labor was begun which gave to the nation, at the same time, the most powerful weapon against spiritual slavery and the most fruitful germ of religious progress and development." The learned

Bunsen asserts that the result of the translation of the Scriptures was a literary and political blessing as well as a religious one: "By choosing the Franconian dialect in use in the imperial chancery, Luther made himself intelligible both to those whose vernacular dialect was High German or Low German. Luther translated faithfully but vernacularly, with a native grace which up to this day makes his Bible the standard of the German language. It is Luther's genius applied to the Bible which has preserved the only unity, which is in our days, remaining to the German nation,—that of language, literature and thought. There is no similar instance in the known history of the world of a single man achieving such a work." But time would fail to tell the labors of love and deeds of heroism of this man of God. The herculean labors that weighed upon his life and under which he sank at comparatively an early age, will appear from the following facts:—In the interval between 1517 and 1546, he published seven hundred and fifteen books—averaging one every two weeks. From 1517 to 1527 he published three hundred of the number. To Spalatin he wrote: "Deliver me, I beseech you: I am so overwhelmed with others' business, that my life is a burden to me. Martin Luther, courtier, in spite of himself, though not belonging to the court. I am fully occupied; being visitor, reader, preacher, author, auditor, actor, footman, wrestler, and I know not what besides." Everywhere the same in spirit and zeal; whether in the bosom of his family or in halls of learning; whether where the pestilence rages and death holds carnival, or where nobles and princes seek his services—everywhere the man of God, even unto death. So profound were his convictions that even dearest friends were nothing to him, if not true to the truth. When Melanchthon was negotiating at Augsburg, and in his desire for peace was yielding too much to Rome, Luther stiffened his backbone on this wise: "I understand that you have begun a marvelous work, namely to make Luther and the Pope agree together; but the Pope will say that he will not, and Luther begs to be excused. Should you however, after all, succeed in your affair, I will follow

your example and make an agreement between Christ and Belial. Take care that you give not up the justification by faith; that is the heel of the seed of the woman to crush the serpent's head. * * Now mind, if you mean to shut up that glorious eagle, the gospel, in a sack, as sure as Christ lives, Luther will come to deliver that eagle with might."

On the other hand, self was to be esteemed as nothing, so the truth might live. Surely advice could not be more disinterested, as he writes to the Elector of Saxony: "Be obedient, as elector, to your superiors; give way to his imperial majesty, according to the laws of the empire; and do not oppose or resist the temporal power, if it seeks to capture or kill you; for no one is to oppose or resist the powers that be, except He who has appointed them; otherwise it is rebellion against God."

Carlyle's own eminent ability and attainments make him an intelligent judge, as he testifies to the great Reformer's place in literature: "Luther's merit in literary history is the greatest; his dialect became the language of all writing. * * In no books have I found a more robust, genuine, I will say noble faculty of a man than in these. A rugged honesty, homeliness, simplicity; a rugged, stirring sense and strength. * * Good humor too, nay tender affection, nobleness and depth: this man could have been a poet too! He had to work an Epic Poem, not write one. I call him a great thinker; as indeed his greatness of heart already betokens that."

Richter says of Luther's words: "His words were half battles."

This man not only could have been a poet, he was one; if lacking the smoothness of the sonneteer, he has a combined tenderness and strength that win the heart with the ear. He early discerned the power of music and poetry in the services of the sanctuary. In 1524, he already published the first German hymn book, containing only eight hymns. This he increased to forty, next year. Among them is the famous one: "Ein feste Burg ist unser Gott." It has been rightly called the Marseillaise of the Reformation.

The friend of popular education, the liberal scholar, as well

as the patriot, speaks in his famed address to the German nobles and cities: "Oh, my dear Germans," he exclaims, "the divine word is now in abundance offered to you. God knocks at your door; open it to him! Forget not the poor youth. Look how the ancient Jewish, Greek, and Roman world lost the word of God and perished. The strength of a town does not consist in its towers and buildings, but in counting a great number of learned, serious, honest, well-educated citizens. Do not fancy Hebrew and Greek to be unnecessary. These languages are the sheath, which covers the sword of the Spirit. The ignorance of the original Scriptures was an impediment to the progress of the Waldenses, whose doctrine is perfectly pure. How could I have combated and overthrown pope and sophists, even having the true faith, if I had not possessed the languages? You must found libraries for learned books,—not only the fathers, but also the pagan writers, the fine arts, law, history, medicine, must be represented in such collections."

What he did, in every sphere and in every act, he did as unto the Lord. No charge of sordidness can ever attach to his name. Copyright laws might have existed in vain for him.

In 1529 the Elector, John the Constant, wished to honor him with a share in a silver mine at Schneeberg, as a compliment for the translation of the Bible. His reply: "I have never taken a penny for my translation, and never asked it. If I did not feel such a painful concern for His sake who died for me, the whole world could not give me money enough to write a book or to translate any portion of the Bible. I am not willing to be rewarded by the world for my labor: the world is too poor for that."

No other theory will account for the sublime steadfastness and activity of that life. It was more than mere natural energy and decision of character. Doubtless he would have been a man of vigor and force anywhere and under any circumstances, but the explanation does not satisfy. Ambition for fame, intense selfishness, the impelling force of strong passion may make men do great deeds, but not deeds great in their goodness. Alexander and Cæsar, Tamerlane and Napoleon, were men of decision, and the world accords them

the praise of greatness. But a Paul and Luther, a Howard and Harms, were more than great. Faith in God made their lives sublime. They counted the cost, but, the decision made, they laid all—every interest and aim—energy and power—upon the altar. God honors them that honor him, and they are the world's favorites, humanity's heroes—almost idols. Erasmus never forgot self, and though learned beyond competition in his day and generation, who reads his works, who lingers over the story of his life with ever fresh delight? The student alone disentombs his writings and gleans the account of his life, sometimes great, often cowardly, selfish, vain and mean.

Most just is the estimate the learned critic we have already quoted, sets upon the motive of the Reformer's aim and work: "Perhaps no man of so humble peaceable a disposition ever filled the world with contention. We cannot but see, he would have loved privacy, quiet diligence in the shade; that it was against his will he ever became a notoriety. Notoriety: what would that do for him? The goal of his march through this world was the Infinite Heaven; an indubitable goal for him: in a few years he should either have attained that or lost it forever! We will say nothing at all, I think, of that sorrowfullest of theories, of its being some mean shopkeeper grudge of the Augustine Monk against the Dominican, that first kindled the wrath of Luther and produced the Protestant Reformation. We will say to the people who maintain it, if indeed any such exist now: Get first into the sphere of thought by which it is as much as possible to judge of Luther, or of any man like Luther, otherwise than distractedly; we may then begin arguing with you."

A Paul before him could account to the world for his greatness, by what he designed as the confession of his humility: "By the grace of God I am what I am." The same potential cause sanctified Luther's native talents and acquired learning, and the product was the grand hero, that, more than any other, has filled the world's gaze for the centuries past, and will for the centuries to come.

ARTICLE IX.

HEBREWS XIII. 10.

“We have an altar, whereof they have no right to eat which serve the tabernacle.”

This passage has some things in it which entitle it to special consideration. It is the only passage in the New Testament in which the word *altar*, *θυσιαστήριον*, is used specifically in reference to Christian service or Christian privileges. The word is a very common one in the Bible, especially in the Old Testament and not unknown in the New, but is here employed to express something belonging to the rights and immunities of the Christian dispensation. When it is said, “we have,” evidently the apostle includes himself and his fellow Christians. The term *altar* has been the subject of no little controversy in the church, some taking occasion from it to argue in favor of the whole system of priesthood and sacrifices, in the Christian Church, and others wishing to discard the very name as having no proper place under the dispensation of the Spirit. As usual, it may perhaps be found that the truth is not with either extreme.

The term *θυσιαστήριον*, altar, is from *θυσιαζω*, to sacrifice, and designates that on which sacrifices and oblations were offered, and especially the altar for burnt offerings. Gen. 8 : 20 ; 12 : 7, 8 ; 13 : 18 ; Ex. 27 : 1, etc. It was used also for the altar of incense, *θυσιαστήριον θυμιάματος*, Ex. 30 : 1, etc.

In the New Testament, we find it used in such cases as the following: Matt. 5 : 23, 24 ; 23 : 18, etc. Rom. 11 : 3 ; Heb. 7 : 13, and elsewhere. Sometimes it is used for the victims or sacrifices offered upon the altar. In 1 Cor. 9 : 13, we read, “and they which wait at the altar are partakers with the altar.” The idea is they share in the sacrifices offered upon the altar. In the passage before us, to eat of the altar is to

feast upon the sacrificial offering. MacKnight says, "Here, " by an usual metonymy, the *altar* is put for the *sacrifice*, as " is plain from the Apostle's adding, 'of which they have no " right to eat.' "

The word *ἐξουσίαν*, "*right*" is of doubtful authority, but the sense would not be materially affected if it were left out. Those who are referred to as having no right to eat of this altar are those, Jews, who continue to hold on to the old types and shadows, and refuse the substance, or the true sacrifice. They serve the tabernacle. They cling to the old and refuse to accept the new.

The general meaning of the writer is plain enough. He has been arguing the superiority of Christianity over Judaism. This he has shown in various particulars, and has proved most conclusively that Christianity is the very reality and substance of which the other was only the type or shadow. Those who embrace Christianity lose nothing but gain every thing. Here he turns the argument against the Jews, who are unwilling to exchange the service of the tabernacle for that of the Gospel. Christians not only lose nothing, but those who oppose Christianity for the sake of continuing under the law of outward ceremonies are the losers. "We have an altar of which they have no right to eat which serve the tabernacle." Yes, Christians have an altar, the true altar, and they eat of the sacrifice of which others have no right to eat.

But, while the general meaning is plain enough, what are we to understand by the word *altar*, or to what does this term here refer? We have no literal altar, and none is needed. For Christ by the one offering of Himself has made an end of sacrifice for sin, and with the end of sacrifice has abolished the need of altars and victims.

Some understand it to refer distinctly to the Lord's Supper. Ebrard, in Olshausen's Commentary, says, "The author evidently has in his mind the holy supper, the meal of spiritual life-fellowship and union with the for us dead and now " exalted Saviour." In harmony with such a view, some regard the communion table as such an altar, and the bread

and wine as a sacrificial offering, and the officiating minister as performing the office of priest. With many who do not accept the views of the Roman Catholic Church, that the mass is a true and proper sacrifice for sin, there is still the idea of an altar and a sacrifice in the Lord's Supper.

Against such an application of this text, there are serious if not insuperable objections. Nowhere in the New Testament when speaking expressly of the Lord's Supper is the word *altar* employed, or any term that would indicate such an idea. The inspired writers have most carefully been preserved from giving any authority or sanction to such a view of the Lord's Supper. It is said that "Christ our passion is sacrificed for us," and we are exhorted to "keep the feast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Various names or terms are employed by the sacred writers to express this sacrament of the New Testament, such as "The Lord's table," "The Lord's Supper," "The breaking of bread," etc., but nowhere is it specifically called an *altar*. This would have been very easy and most natural if the inspired writers had wished to convey any such idea of this sacrament. Nor do we find any such idea in the early church, or in the times immediately succeeding the apostles. For a time the New Testament simplicity prevailed, and it was only after a season, and gradually that the sacerdotal idea of the ministry, with altars and sacrifices, crept into the Christian Church. To the charge of not having shrines or altars, the early Christians confessed that they had no altars. They did not call the Lord's table by that name. In Malachi 1 : 7, "altar" and "table of the Lord" seem to be used interchangeably, and this may be used as an argument in favor of such use by the writer of the Epistle to the Hebrews. But such an argument cannot weigh much against the uniform usage of the New Testament.

In our Evangelical Lutheran Church we have retained the word *altar* in connection with the sacrament of the Lord's Supper. It is called the, "*sacrament of the altar.*" But it is carefully guarded against misapprehension. Melancthon

says in the Apology, on "Sacraments and their proper use," "We teach, that the sacrifice of Christ upon the cross was alone sufficient for the sins of the whole world, and that we need no other sacrifice besides this. We have no order of priests in the new covenant, like the Levitical, as the Epistle to the Hebrews proves."

We have no sufficient reason for supposing that the writer of the Epistle to the Hebrews had definitely in his mind the Lord's Supper when he said, "*We have an altar.*"

But, on the other hand, are we to exclude it, and with it are we to exclude the altar idea from the Christian Church? This would be to reject the word of God, and to be wiser than inspired wisdom. If the apostle uses the term, surely we need not hesitate to employ it. He says, in reply to ignorant prejudice, "we have an altar," and it is one of which Christians alone have the right to partake. We should not surrender our dearest rights to Judaisers on the one hand, or to Rationalists on the other.

The use of the term *altar*, in Christian churches or in Christian literature, may be regarded in the same light as the use of many other terms, such as passover, mercy seat, sacrifice, incense, etc., etc., some of which are even transferred to the service of the sanctuary above. We need not be afraid to use language sanctioned by inspiration, and yet we should be careful not to pervert or abuse such language to the teaching of error.

Whilst not referring specifically to the Lord's Supper, this ordinance is not to be excluded from the meaning of the apostle. As when our Saviour said in the synagogue at Capernaum: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world:" and again, "My flesh is meat indeed, and my blood is drink indeed;" He did not refer to the literal eating and drinking in the Lord's Supper; but neither did he exclude that ordinance from His meaning; so here, whilst the Lord's Supper is not definitely and specifically intended, we need not exclude it

from the apostle's meaning. The Lord's Supper is a feast upon a sacrifice. Christ as our High Priest, and Himself as the costly sacrifice, did offer up His life, upon the altar of God, for the sin of the world. This sacrifice is declared to be meat indeed and drink indeed. This great truth, the priesthood of Christ, the atoning sacrifice, fellowship with Him by participating in the redemption which is in His blood—partaking at His altar, eating His flesh and drinking His blood—this should be central in the mind of the Church, and in Christian consciousness. This thought the writer has elaborated throughout most of this epistle. If he seems sometimes to wander, he returns again and again to his main subject. He would have his readers fully understand that Christians have rejected nothing of the substance of the old dispensation, or of the true and essential nature of worship and religion. Only the outward forms have passed away. Believers in Christ alone enjoy the richest blessings of redeeming love and grace. Theirs is “the true tabernacle, which the Lord pitched and not man,” theirs the true altar on which “Christ through the eternal Spirit offered Himself without spot to God,” theirs the ‘shedding of blood without which there is no remission,’ theirs an entrance “into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us,” theirs “the Mediator of the new covenant, and the blood of sprinkling, that speaketh better things than that of Abel,” theirs a heavenly home, “a city which hath foundations, whose builder and maker is God.”

ARTICLE VII.

THE COLLEGIATE EDUCATION ADAPTED TO THE WANTS OF
THE PRESENT DAY.*

By Rev. J. B. HELWIG, M. A., President of Wittenberg College, Springfield, Ohio.

*To the President and Members of the
Board of Directors of Wittenberg College.*

In the observations which I am permitted to address to you, my first duty, as I apprehend it, and in which you will also join me, is to express the sentiment of gratitude to God for the prosperity and the usefulness which, under His blessings, have attended your institution of learning in its past history. The second President of Wittenberg College, upon his induction into the office of Professor of Christian Theology, and virtually also at the same time as the President of the College, addressed an audience from this place, upon the inquiry: "What shall Wittenberg College be and do in its theological relations." And you will again join me in the acknowledgment due to him who then spoke, and who by divine favor still remains in our midst, for his unwavering devotion to the best interests of the College and the churches which you synodically represent.

With these brief, and I trust admissible, references to the past, now again after more than a quarter of a century has transpired, and after a score and a half of years have gone by since he spoke who first laid the foundations of the Institution, it is again due on the part of another, that there should be a becoming response for the confidence reposed by those to whom belong the distribution of the offices of the College. But while there is, I trust, a proper sense of gratitude and appreciation, when I regard the ceremonies of this occasion as the official transaction connected with the full and formal

*Inaugural Address delivered June 9, 1875.

induction into the office to which I have been chosen, they are invested with no ordinary significance, and serve to impress with an overawing sense of the duties and the responsibilities which inseparably connect themselves with the presidency of such an institution of learning. And of these I may, in some measure at least, speak from observation and experience, afforded by the active duties of the office in the collegiate year now closing.

In the address which custom prescribes to this occasion it is due to the friends of the College that there should be a declaration of views, if not inclusive of the comprehensive subject, then at least upon some of the essential features of collegiate education, that they may have some assurance of the general method to be pursued in the attainment of the objects for which the institution in all its departments is being sustained.

In addressing you, however, upon the subject of education, I appreciate the fact, as no doubt you do also, that I am to speak upon a topic the length and breadth of which have been explored, and upon which things new and old have been presented and experiments made, from the beginning of the history of learning, even from the schools of the prophets of Israel to the present day. And if there may yet be something new spoken upon this subject, there must also, and almost of necessity, be much referred to which is old—old in theory and in practice—which yet finds its worth in the fact, that in the history of the intellectual development of the human race it has met the demand and stood the criticism, and maintained to the present its honorable position in the esteem of the largest number of eminent scholars and prominent educators in this and in other lands.

But the object of education, common-place as it is, has ever held the most conspicuous place in the thought and the literature of the day, and is a subject which will never be void of interest and importance, because it refers to that which reasons and feels and wills. It refers to that which is not controlled like a material substance, but to that which itself regulates and moves and controls, which takes the

helm into its own hand, and is therefore always a permanent and powerful factor in the affairs of men. It refers to that in the individual which cannot be set at naught, and for which nothing can be substituted, because the seal of immortality has been placed upon it. It pertains to the conquering mind which, like the restless sea, ever beats against the shore which bounds it. If in some of its elements it differs from the infinite and the ever-living soul, the culture of the human mind nevertheless has its bearing upon two states of being. It involves two worlds, and therefore whether from considerations pertaining to the pursuits of the life which now is or to that which is to come, that which belongs to the proper cultivation of the mental faculties becomes a subject of commanding importance.

In the contemplation of this subject, one cannot but enter into the spirit of the declaration of the old Prussian school officer, Dinter, who is quoted as saying, "I promised God that I would look upon every peasant child as a being who could complain of me, *before God*, did I not endeavor to provide for him the best education possible for me to provide." Such was a noble sentiment as well as the expression of a genuine sympathy and a true sense of obligation.

But if such was the consciousness of duty in relation to those who were to enter but the elementary departments of instruction, what must be the profound sense of accountability in regard to those who are no longer the mere spectators of the play of life, but who are being qualified to act their part as free, intellectual, moral and immortal beings, who in the future are to be "eyes to the blind, and feet to the lame;" who are to search out causes among men, and for men, which men know not, and to whom men will give ear, and upon whom men will wait, and keep silence at their counsel, and whose *judgment* shall be their badge of royalty and their robe of honor. These are now dismissed from the College in an age of strong conflict, an age which is going into history with its harvest of projects for civil, social, literary and ecclesiastical reforms. In such a juncture of human affairs, and standing face to face with a future fraught with

considerations paramount and vital to mankind, our plea and inquiry on this occasion must be for

THE COLLEGIATE EDUCATION WHICH IS ADAPTED TO THE WANTS
OF THE PRESENT DAY.

This inquiry naturally subdivides itself into two parts.

First, What is collegiate education in its true idea, abstractly considered? and, *Secondly*, What are the principal studies to be pursued, with other features of the education which is adapted to the special wants of the present times? While the term education, or the inquiry, what is it to be educated, is on the lips of almost every one, and no answer in the oldest catechism of the Church should be more stereotyped or familiar, yet upon this inquiry there are numerous and conflicting opinions, and these maintained with a fair show of reasoning by prominent writers and educators in this and other lands. Influences arising from various sources have produced this diversity of opinion and controversy. Among these we may refer to the following:

In the first place, the *want* of a collegiate education on the part of those who have sons and daughters to be educated, frequently prevents them from fully appreciating the advantages of such an education, and inclines them to the idea of limiting both the time and the means to procure a thorough intellectual training. Another reason for diversity of opinion on this subject, may be found on the part of those who are already pursuing a course of mental discipline. The indisposition of the mind to close and continued application to study, then the usual American haste, also applied to the acquisition of knowledge, have produced theories of education, which have been adopted by Colleges, seeking to meet the popular demand, rather than to impart to the student a thorough mental culture. And from financial necessity, and for the increase of students as a partial relief from it, some institutions have proceeded practically upon the idea that a system of education should commend itself to the student by its attractiveness, rather than by its thoroughness, by what it allows the student to omit rather than by what it obliges

him to pursue. And hence in some cases the popular Colleges and Seminaries have been those from which a diploma could be procured by the largest elective privileges and by the smallest amount of hard study.

The fundamental principles underlying a correct system of collegiate education have also been involved in obscurity by discussion and controversy—not so much in every case, it is to be feared, for the purpose of arriving at the truth on this subject as for the purpose of establishing rival institutions of learning, where if all had advocated the same theories of education, and adopted the same methods in the pursuit of it, there would hardly have already been an occasion, in our own country, for so large a number of Colleges as three hundred, or almost two score in the single State of Ohio—a statistical fact which allows no excuse for future ignorance, should there be any, but is a demand for general intelligence as also a fact setting forth a reason for the controversy of the past, as well as a flattering prospect for its continuation for a time yet to come. Then also the natural disposition to forsake that which is old, and follow that which is new; a discontent with what we have, yet without any definite idea of what we would have; the employment of the faculty for destruction, which is so common, but without the exercise of the talent for construction which is so rare; and the further mistaken idea that change necessarily is progress—these notions and influences have had much to do with such diversity of opinion. Another, and perhaps one of the principal agencies which has contributed to this spirit of controversy on the subject of education, is believed by some to have its origin in the political convulsions which have taken place within the past decade and a half of years in both hemispheres. These great national commotions may have produced in the minds of some the inclination, and in the minds of others the more decided determination, to re-open all important questions, whether belonging to the State, the Church, or to Colleges and Universities, and the demand of all these institutions, whether they are or are not constructed in harmony with the real or the supposed wants of the human

family, and in some cases to question even their right to an existence where they bar the path of some of the so-called modern social and educational reforms.

While we may be assured that the axe is not laid at the root of the old and well-established institutions of the State and the Church, yet the time may have come when these require some pruning; or to change the figure, the fan may be in the hand of Providence with which he will purge the floor, and gather the wheat; or the fire may be already kindled which will consume that which is but dross, and more fully purify and refine the gold. The time may be at hand when we must prove all things, and when we must with our might hold fast that which is good, in order that we may retain it at all. Who doubts the truth of the declaration that in His own time He will overturn, and overturn and overturn, whose right it is to reign, and that He will have more of His truth and image reflected from every institution which He has established for the well-being of the human family? That period may have its dawn already.

The true cause, however, and for which there is plausible argument as well as some show of reason, why our schools and colleges are in the midst of a revolution, is supposed to be found in the fact that on the one hand there has been the rapid as well as the extensive multiplication of subjects of knowledge through the progress of science, through the opening of wider fields of literature, and from a more critical investigation on all sides of the history of the earth and its inhabitants, while on the other hand is the equally increased range of industrial arts and occupations, to which it is also claimed that the higher education of the present day should be adapted.

On the one side or the other of these two theories educators are now ranging themselves. And the principal point involved in the controversy, as we apprehend it, is not whether there shall or shall not be scientific and industrial schools; places where special instruction shall be given relating to the mechanic arts and pursuits, but what prominence shall be given to these departments of study in the college

proper? How far shall the studies which necessarily belong to a course of instruction, worthy to be called collegiate, be displaced by a substitution of the studies referred to? How far shall the old idea and aim of the college yield to the "*new education*" so called? The old lays the principal stress upon the attainment of such a degree of mental development and discipline as shall prepare the student for any course of active life which he may subsequently choose, while the new undertakes the immediate preparation of the student for his intended occupation and makes the acquirement of mental discipline merely an incidental result of the studies to be pursued. The old method proposes first to discipline the mind, and then to teach it to apply its powers; the new proposes to do both at once. It is said in illustration of the one that he who expects to be a civil engineer, should study engineering, and should waste no time on Latin and Greek. He who is to be a Professor of Mining should acquaint himself with Geology, Mineralogy and Metallurgy, but should ignore Mathematics, Mental Science and Literature. And as to Law, Medicine and Theology, the inference would be from the new theory, that such studies only, should be pursued as contribute directly to the pursuit of these professions; and that the usual diploma from a literary institution is not essential to an admittance to the Theological Seminary, the Law School, or to the Medical College.

Mental, just as manual, labor, it is claimed, should be turned to immediate account, the aim of life being to make "a good living," so called. And hence when Lord Brougham, a half century ago, declared that he hoped the time would come in England when every man would be able to *read* Bacon, Wm. Cobbett replied, that he would be contented if the time even came in England, when every man would be able to *eat* bacon.

It is not the province of the college to make its students merchants, mechanics, and manufacturers and farmers. The practical knowledge of these callings must be gained from practical men in the shops, the ware-rooms and the fields; and where such is the ultimate end of collegiate edu-

cation the student may become "Baccalaureum Artis," but it does not legitimately admit him "ad gradum baccalaureum artium." This may be admitted, however, says one on this point in the subject, that as science aids art and perfects it, so a college by teaching the sciences may fit its students, not it may be for their ordinary avocations, but the different branches being admitted into the course of instruction and taught as sciences abstractly considered, or in a literary and an academic spirit, it may be allowable for the student to give not neglect to any, but a preference to those studies which may assist him in professional pursuits. And, as it has been further written in explanation of the thought: "Those who are intended for Theology might legitimately and properly show a partiality for the languages of the Old and New Testaments, and for the truths of Mental Philosophy, which bring them into such intimate relation with the great truths of religion; and a medical student might draw lovingly to chemistry and physiology; while the lawyer in prospect, might give less attention to other subjects, and more special study to political science, occupying his spare moments with the Federalist, Blackstone, or Kent."

This is in entire harmony with the idea of collegiate education, the province of which is to train all the powers, but always adopting the method which is the best fitted to elevate and strengthen and refine, all the mental and the moral faculties. And we are glad to record also, that the opinion is growing that the intellectual power acquired by a thorough course of education can be transmitted into a force which will infuse intelligence and crown with success and a no less but even greater competency every department of the useful and noble and honorable industries of life. And it is furthermore gratifying that the sentiment is increasing, and which the present times may yet render quite popular, that if labor is a *blessing*, as it is claimed, then the few have no right to make a monopoly of it, and if it is a *curse*, as it is also maintained, then the few have no right to bear it for the many, but that every able bodied and every able minded man and woman in the land should be engaged in that which is

honorable and useful to themselves and to their fellow men. Respect and patience are on the decline, as they should be, for that class of mere idle consumers who rob others for a living by leading an aimless, useless life themselves, and who, as if they were either idiots or children, must be supported by the mental or the manual toil, or both, of others, no more able to toil than they themselves are.

For this, I trust, pardonable digression from the principal thought in hand, we return to say, that there should be no controversy on the subject as to what higher collegiate education is in its true idea, for the reason that there are certain leading principles and well defined laws of the mind which must determine the true theory and methods and the extent of such education.

Man is composed of a three-fold nature, all in an imperfect state of development—the physical, mental and the moral. The Creator, no doubt, intends that these shall be perfect in the end, but he has not seen fit to make them perfect in the beginning, but has left room for growth; and it is a part of the task laid upon His intelligent creatures that they should be fellow-workers with Him in improving and perfecting that which he so wisely has left in that incompleted state.

These three natures combined constitute but one being. And as they are separate and distinct, so also must the methods to be employed in their improvement, be as diverse in their nature as the natures themselves, for there must be an adaptation. That method of training which will develop herculean power and activity in the physical, may still leave the intellectual in a state of infancy or imbecility. And when the strength and beauty of the mental may charm and command the highest admiration, there may yet be much pertaining to the moral which is defective and reprehensible. And these three natures, therefore, require three distinct subjects or objects for their development. That which is material is adapted to the physical, truth and thought are adapted to the mental, and the truth and the influences of the Spirit

combined must be employed for the development of the truly moral and spiritual.

And hence, the first principle in education is that the complete and perfect knowledge of the subject to be educated, must determine the methods to be employed for its education. And hence, also, the deepest and truest philosophy of the human mind can alone determine the true theory for its cultivation. What are its qualities, its methods of growth, and its possibilities?

Here again, in harmony with the great law of life, the process begins within, and acts towards that which is without. It is not the gathering up of knowledge from wide and diversified sources, and then applying it to or placing it upon the mind, but it is the going out of the life and activity of the mind itself in its search for and self-application to the truth. It is *the laying hold upon and the patient holding on, to the problem, the principle or the subject in an exercise, which gives warmth and glow, and perspiration, and muscle to the brain*, in a word, endurance to that which is the motive power for thought and mental activity. It is not the play with balls and bats and ladders and ropes and swinging bars. It is not the race of boats plied with oars, and with heated controversy whether there shall be thirty strokes per minute or more, but it is the rigid drill with truth, the persistent and heated gymnastics with intricate questions and difficult problems. Both are *education*—but the one is for the *brawn*, while the other is for the *brain*. The former is a prominent feature of the superficial “new,” while the other pertains to the sound old education.

The inquiry: “Is truth or is the pursuit of the truth the superior end, in a correct system of education?” has been termed the curious *theoretical* question and at the same time the most important practical problem within the whole compass of philosophy, since, according to its solution, do we determine the aim and regulate the method which an enlightened science of education must adopt. Plato defines man not the possessor of, but “the hunter of truth.

"The intellect is perfected," says Aristotle, "not by knowledge but by exercise."

Another says, "Tantum sit homo quantum operatur," a man's knowledge is measured by his activity.

"If," says Malebranche, "I held truth *captive in my hand*, I should open my hand and let it fly, in order that I might pursue it and capture it again." Says Lessing: "Did the Almighty, holding in his right hand truth, and in his left hand search after truth, deign to tender me the one I might prefer, in all humility, but without hesitation, I would request search after the truth."

"Truth," says Von Müller, "is the property of God, pursuit of truth is what belongs to man;" and Paul Richter: "'Tis not the goal but the course which makes us happy." And in illustration and enforcement of the same thought writes Sir Wm. Hamilton: "Self activity is the indispensable condition of improvement; and education is only education, that is, it accomplishes its purpose only by affording objects and supplying incitements to the spontaneous exertion of the mind; and strictly speaking every one must educate himself; and hence also the instructor can declare, *ὅν φιλοσοφία ἀλλὰ φιλοσοφεῖν*, I do not teach philosophy, but how to philosophise.

Let this suffice to illustrate the truth that the superior aim and end of collegiate education, abstractly considered, is not the accumulation of knowledge, but that it is the drawing out and the unfolding and strengthening of the faculties of the mind. An old truth, so regarded perhaps, but a truth nevertheless liable to be obscured and set aside by the spirit of haste and superficiality, a contagion with which some modern systems of education are afflicted. But such being the superior aim and end of development, what shall be the extent of it, or how comprehensive in relation to the mental faculties, shall that development be so that it may be in harmony with the true idea of the college or of collegiate education?

In order to the perfection of manhood, the grosser elements of his nature must be cultivated as well as those more re-

fined. And from the culture of the one may be found the analogy to guide in the culture of the other. All are ready to admit that a judicious system of physical training must aim at the most perfect development of all the organs which in any way may call out the sources of power which belong to man's bodily structure. Nothing should be omitted which will contribute to the strength, symmetry and activity, as well as the healthful beauty of the material frame. "It would be a blunder," says one, "if in this moulding process, by the narrowness of their theory, parents and teachers should bestow all their formative labor upon a single limb or upon a particular set of muscles. Were we to see a parent endeavoring by such arts to induce a large development of the right arm because his son was destined to wield a sledge hammer, or to cultivate the curvature of the spine because he was to follow the plow, but be unmindful of the superior claims of the general symmetry of the human frame, such physical training would strike one as the height of absurdity; and yet such is the absurdity to which there is a strong tendency in the mental discipline of the present day." So may we also find an illustration of our thought in the moral or the spiritual element of our nature. And here again the argument is against that which is but partial. There is no mingling there of strength in one part and weakness in another—defect in this faculty and perfection in that.

The apostle Paul does not describe the tree of the Spirit bearing love here and hatred there, faith on one branch and unbelief on the other, vice with its unsightly and bitter fruit suspended from one limb, and virtue with its excellence and beauty blooming upon an other; there is no such grafting and cultivation as that for the production of a perfect moral character, but the improving influences of the Spirit must lay hold upon and develop and discipline and refine not a part only, but all the moral faculties, then that symmetrical and harmonious development we call *the perfect man*.

Such would be the true idea of education morally considered, and that theory which would leave a part untouched and uncultivated would be regarded defective in so far.

Now, what is true of the physical and the moral, must necessarily also be true of the mental, in man's nature. If all the organs of the body must be included in a process of training and development in order that there may be the perfect human frame; and if all the faculties of the moral nature must be comprehended in order that there may be a perfect moral character, must not all the faculties of the mind be included also in a process of discipline and culture, in order that the result may be what is termed, and in the true sense, an educated man. Not that the faculties of the mind have attained a full or even a like degree of development, but the student has passed through a course of study which has been arranged with a view to general cultivation; and also adapting important branches of study, both as to length of time and number of text books, to the prominent faculties of the mind.

The curriculum of our Colleges is not merely experimental but it is historic. When we seek for the origin of the classical part of it, we find that it has come down to us through almost thirty centuries, beginning with Homer, then to those whose writings in a golden age of literature were confined to the highest and the purest models in their language. The Latin classical period, though shorter, opened with Plautus, who so refined the language of the Romans that at the time it was said in praise of it, that if the Muses were to speak in the Latin tongue, they would employ the diction of Plautus. The ancient tongues were enthroned in all the earlier schools of liberal education throughout Italy, Spain, France, Germany and England. They open to us the great treasures of the thought of the preceding ages, when our own language was yet for centuries unknown. "If any one wishes," wrote Hegius, "to understand grammar, rhetoric, mathematics, history, or the Holy Scriptures, let him learn Greek." "We owe everything to the Greeks," he writes. And it is said that with like enthusiasm Lange exclaimed: "Now is the time at hand when darkness shall be driven from the land and sound doctrine shall return to our churches, and pure Latin shall be taught in our schools." "As we hold the

Gospel dear," says Luther, "so also let us hold the language fast, for if we do not keep the tongues we shall not keep the Gospel." We call them *dead* languages, and so they seem at first, for as we dissect them they lie passive that we may get a complete analysis and biography of them, like the body under the dissecting hand and knife of the anatomist. But yet enter into the life and spirit of them really, going beyond that which is mere skeleton, and you still listen to the historian, to the poet, the orator, the philosopher, you still hear the tread of the Grecian phalanx and behold the stately march of the Roman legion, and though dead as we call them, yet we exclaim with others, "see they have only put off flesh and blood to put on immortality." How steadily have they maintained their place in the complete college curriculum, both from their fine disciplinary effect upon the mind and also because they are the noble ancestry from which have sprung other tongues, and much of our own noble English. Writes one, prominent as an educator in one of the best of our Ohio Colleges: "Those who contemplate the so-called learned professions, cannot forego a knowledge of the ancient classics without loss. A philosopher shut out from the old Greek giants, a physician unable to hold converse with Hippocrates and Galen, a jurist ignorant among the tomes of Roman law, a theologian who cannot examine the divine oracles in the words and sentences in which God gave them, may be efficient and useful men, but their culture has not been fully reached and perfected, nor can it be until they may freely approach and drink from those old and ever exhilarating springs and fountains of professional lore." And so also and none the less earnestly may the mathematics be commended. Says Dr. McCosh, though the profound and enthusiastic metaphysician: "Over the gates of every College I would write what is said to have been inscribed over the academy in which Plato taught—'*Let no one enter here who is without geometry.*'" The mathematics reveal to the mind that there is self-evident truth. They establish the existence of necessary principles. Then continues the same writer in the following striking presentation of their value morally as well

as intellectually considered, an element in them rarely ever contemplated: "That they establish the existence of necessary truth is a very important conviction to have fixed in the minds of young men, especially in these times, when an attempt is made to derive all certainty from experience, which must ever be limited, and can never, any more than a stream can rise above its fountain, establish a universal necessary proposition. And having seen that there are *a priori* truths in mathematics, the mind will be better prepared to admit that there are eternal and unchangeable principles lying at the basis of morality and religion and guaranteeing to us the immutable character of the Law and the justice of God."

And closely allied to this branch of study, and for the preparation of the faculties of the mind for the most patient and penetrating efforts in its search for the truth, is the study of the mental sciences—the intellectual and the moral—that branch of study which not only braces the mind for the most vigorous and prolonged effort, but that also which imparts to it its greatest flexibility; the power to turn itself from its so much accustomed observation and investigation of the more external objects, to the investigation of itself; to the investigation of that which itself thinks and reasons. The study therefore which opens the door of the inner temple of the student's own immortal nature and reveals himself to himself as a thinking conscious intelligence. The branch of study which sets forth the reason of things rather than the art or use of them. The wisest saying of one of the ancient philosophers, was, "know thyself;" and this branch of study alone enables the student to solve that problem. And to the saying, "know thyself," may also be added "that thou mayest know thy God"—for that ignorance of self is ignorance of God, is a truth proclaimed by Jew and Gentile, by the Christian and the Mohammedan; for we believe in God not by reason of nature lastly, but we believe in God by reason of the supernatural which reveals Him to us and proves Him to exist. It is a science and a study also which incontrovertibly proves human liberty, and as firmly establishes personal responsibility, and therefore in addition to its being

the best study for thorough mental discipline, it is also the best aid and the truest preparation to the acquirement of an enlightened Christian theology. Such a branch of study in the college curriculum cannot be too highly esteemed nor too faithfully pursued. And may it continue to crown the crowning year of the college course, and if possible have a prominent position in the branches taught in the Wittenberg of the future as in the Wittenberg of the past.

And perhaps also there has never been, no, we will not say perhaps, but without any qualifying terms, we will say that there never has been a period in the history of the Colleges which have been established upon moral and Christian principles, when the *natural sciences* have demanded so much attention as at the present time. This vast department of learning which we call nature, but which is but the art of Him whose glory the heavens declare and who is the maker and builder of all, when there is no other object before the mind but to open this book reverently because of Him who is its author, and gather the vast stores of knowledge from pages which are as deep as our earth and broad as the universe, even then must afford profound interest and delight to the human mind. But how vastly is this study enhanced in moral as in intellectual importance where the attempt is made to array its theories, its facts and its conclusions, against divine revelation and the Christian religion. And the issue must now be accepted by the believer. While a withdrawal from this special field of controversy would not necessarily be an acknowledgment of defeat on his part, yet such would be the general interpretation against him. And in consideration of the large number of young men and young women in our Colleges and our Seminaries, who attend to this branch of study, and also from the effort to popularize it for the general reader among the masses of the people, who will not lead their minds up through nature to nature's God—from these and other considerations this does become a subject not alone of profound interest, but one involving a large measure of moral obligation on the part of those who in their teaching can and will give to science the

things that are faith's. And here as an educator he must not be driven from his legitimate position; for, in truth, there can be no conflict between the teachings of science and those of revelation, any more than there can be between the right eye and the left, or the right hand and the left. Every note in the song of the spheres, when properly understood, will be in perfect harmony with the song of Moses and the Lamb. And while science proclaims: "Great and marvelous are thy works, O Lord," revelation responds: "Just and true are thy ways, thou King of saints."

We would yet speak of the superior claims of the English language in a complete course of instruction, but impelled by being reminded that the hour is passing, we with reluctance leave other interesting topics; yet to remark, however, that while the mission of the College, in its true idea, is to afford a course of study which will give general and thorough discipline to all the faculties of the mind, touching the whole range of liberal studies, from that which is the most highly æsthetical to those the most profoundly scientific and philosophical, involving the sound and standard features and the principal studies which have been referred to, and which give the course of instruction its true academic spirit and its intellectual adaptation to the times, there are yet several other important features necessarily connected with the collegiate education which is fully adapted to the wants of the present day.

An important element in a system of education is the cultivation of the love of the institutions of government under which we live. As we have our respective states, and these have their rights and interests and institutions peculiar to their various or individual wants, it is highly probable that there would be some state pride, yet beyond these considerations there is yet a national and broader government which must also command our sympathies and our support. And so also with a true system of collegiate education. That may possess all the elements and methods which render it an efficient agency for the cultivation of the faculties of

the mind; it may support morality and the Christian Church; yet with all the excellencies of such culture a true American system of education must also possess that element which will cultivate a spirit broader than these, and develop a hearty sympathy for the laws, the language and the institutions of the country at large, in which we live. While every system of education should aim to make the thorough scholar, it should none the less aim to make the upright and the loyal citizen, the lover of his country. And here we find that especially which commends young men to seek at least the larger part of their education in the institutions of their own land. The United States as a nation is the "Eldorado and the Alabama of the world;" and in consequence has a marked and distinct character to work out for herself. Her institutions, her arts, her aims, her hopes are all her own. She is working out her own destiny while other nations are the interested spectators of the results.

To preserve the life and character of this nation, and advance its institutions with those of the Christian religion, is the province of our system of education. Says Dr. Smith of Dartmouth College, on the subject of education abroad: "I approve fully and heartily the view that on intellectual, moral and patriotic grounds, the American youth should be educated at home. It is contrary to the fundamental laws of culture to send them abroad to be educated. To reverse a Scripture figure, it is like sewing old cloth into a new garment. It lays foreign foundations for what should be an American edifice. It forms or is apt to form a double character, with a mixture of old world and new world associations. And there are also moral dangers connected with it still more momentous. The Christian parent sends his child with an anxious heart to a boarding school or College even in this country, notwithstanding all the Christian influences that surround the latter, above the average of the general community. Must it not seem therefore like inviting his ruin to send him so far away from home influence, from the land of revivals of the Christian religion, from institutions

of learning founded in prayer, to a land where revivals are almost unknown, where the holy Sabbath is a holiday, where infidelity is bolder than in any other land, where vice goes in the garb of virtue, a land of which the distinguished Christlieb himself must write with sorrow, that ninety-eight per cent. of the population do not attend the church services!" And as he still further writes: "where all the factors of our intellectual life are largely influenced by a prevailing spirit of unbelief. In our gymnasia and other grammar schools religious instruction is, with some praiseworthy exceptions, relegated to a very inferior position. And it was discovered not long since that in a Prussian gymnasium a secret society existed among the boys from thirteen to fifteen years of age, with rules of a purely atheistic character, the first one commencing with: 'Any one believing in God is *thereby* excluded from this society.' And such being the condition of our Grammar schools who can wonder that at the University few students but those reading theology should go to church, while many lecturers allow themselves to hold such language on the subject as to lead their audience to regard attendance upon public worship as something quite beneath their dignity."

This leads me to another feature of the collegiate education which is adapted to present wants—the moral element. And when it is replied that it is not popular to introduce the moral element into the pursuit of classical and mathematical and scientific truth, we may reply that the same difficulty has always been encountered by the Decalogue, the Golden Rule, with other principles and truths of the Gospel. Men have not been prepared for them, and hence they have been wanting in popularity. And they will never become prepared for them by the neglect of them, but by their use. And notwithstanding the opinion of some to the contrary, it can nevertheless be shown that the adoption and the practice of the fundamental principles of morality and those of general Christianity, instead of disqualifying, *qualify* the mind for the search and acquisition of the truth. The moral element surely takes away none of the scientific interest or pleasure, but it also

adds the stronger sense of personal obligation, through the perception that all truth sustains an intimate relation to a personal Deity. And the moral nature in man also demands this development, side by side and year by year, with the intellectual; and "what God hath joined together let no man put asunder." And that knowledge which is without love to God, and destitute of faith in his Son, will in the end prove to have been but a curse to the mind and the greater damnation to the soul; and the promoters of such an education must also sooner or later hear and see and bear the fatal consequences of it. From their followers will come the charge: 'when I asked you for bread you gave me a stone, and worse still, when I asked you for a fish you gave me a serpent. I came to you for the enlightenment of the mind and for the knowledge of the truth in its purity, but instead of that you have poisoned the mind against the truth, and instead of light have consigned it to the blackness of darkness forever. In the world a sinner, but, not enough, the false principles you inculcated have made me an unbeliever in Christ, and have put me in arms against the Almighty God. To a natural depravity you have added a pernicious education. It was not enough that my *life* should be a contradiction and a failure, but you have exposed me to the consequences which follow the denial of the truth after *death*. You have bequeathed to me a fatal inheritance; and instead of the esteem and the gratitude which is due to him who endeavors faithfully to direct the mind in the path of truth and duty I will now become your tormentor, a frightful spectacle before your eyes, and for my misery and despair will pour into your ears reproach through all eternity.'

To systems of education or to literary institutions where the moral and intellectual are divorced one from the other, we would say: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit," and "Ye must be born again." On this particular feature of the subject, the Hon., as also the wise, E. D. Mansfield, writes: "The common idea of establishing state institutions or those of unsectarian influences, is proving a failure. There are now about three

hundred institutions in this country, called colleges or universities, professing to give a classic and a scientific education. Of these, thirty are State institutions, and of which the majority have received large endowments from the government in lands; and only two of the whole number, the University of Virginia and the University of Michigan are at all important. Most of them are utter failures, and so are most of those unsectarian." Then he writes: "*The great institutions are upheld by positive religious influences.*" And while such are the facts now, they are but in perfect harmony with the history of the higher educational institutions in all the ages past. They have been founded and nurtured by Christianity. It is a notable fact, but it is the natural and the logical result of the command of Him who said to his disciples, *Go YE and teach all nations.* And hence all along the stream of centuries, the bearer of light to mankind has not been skepticism, but *faith*. Secular literature and speculative science, as well as sacred learning, have had their life, impulse, and their means of support chiefly in connection with the influences of the Christian religion. So that it would at least be but fair and manly on the part of those who would so widely separate the moral from the intellectual in all the schools and colleges for higher education, that while they have been benefitted and enriched, they should not aim to destroy the hand that enriched them. While they claim, though mistaken, "to have found the golden egg, they should not destroy the bird that laid it."

While there are yet other important and inviting features of this subject, I will not tax your kind attention and patience further than to make but the briefest statement of a few of them.

Our observation on the subject of the co-education of the sexes, is not sufficiently extended to warrant the attempt to speak advisedly. But from the opportunities afforded in a limited manner in the College in the past year, I am prepared to say without hesitation, from the progress made by the ladies and gentlemen in their studies, and from the generally beneficial influences which have accrued to both sexes by

their meeting in the class-rooms for recitation, that with the proper accommodation in the way of buildings, and which are also becoming imperatively necessary to the institution in regard to its other interests as well, we believe the system of co-education would also be as gratifying to the friends and patrons of Wittenberg College as it seems to be elsewhere, where there has been, from both time and facilities, the opportunity to give the subject a fair trial.

In regard to the Colleges of Ohio, a State ranking third in population in the Union, and not of any less rank in wealth and enterprise, the time has fully come, when, from the general liberality of her citizens in regard to enterprises of a material nature, her institutions of learning should now also be largely endowed, and equipped throughout, and with such accommodations in the way of buildings, that no young man or woman should be obliged to go far from home—and especially away to the East, so-called, when we occupy the very centre of the East in this continent—in order to enter a regular and first-class College, or to attend schools or departments established for instruction in special branches of study. And when we are asked when such departments will be opened in connection with Wittenberg College, we reply that the object will be to keep abreast with every useful improvement, and meet every reasonable demand of the times as rapidly as the College has the financial ability so to do. And we trust that her friends in Springfield, as elsewhere, will appreciate the fact, that with the advancement of general education on the part of all the people, there are demands made upon the College for increased facilities, as well as for the elevation of the standard of education; but for the accomplishment of which increased financial ability is also required.

The College, then, in its true ambition and idea, should aim to send forth a body of educated men, who as ministers or lawyers or physicians or private gentlemen, or engaged in the industrial and business departments of life, would, from their intellectual character and refinement, spread around them an intellectually refining influence among all their fellow men. And especially in view of the elevated

standard of education in the common schools—and crushed be the hand that raises itself for *their* destruction—the standard of the Colleges must also, and in the same ratio, be advanced, lest the distinction between the college and the public high school be obliterated. Our colleges in their relation to lower education should rise like towers and lofty steeples out of our towns and cities, and they should lift themselves up like hills and mountains from out of the plains. As it is said of Athens and of Alexandria of ancient times, so still should the college be a moral and an intellectual metropolis whence elevating influences go down to all the provinces. And I would inscribe over the entrance to the college: “Character before culture, and culture before knowledge;” and also that other memorable declaration: “It is not important that this should be a school of three hundred students, or of one hundred, or of fifty students, but it is important that it should be a school of Christian gentlemen and ladies who are students in spirit and application.”

ARTICLE VIII.

GENERAL SYNOD.

Several circumstances prevented a suitable notice of the last meeting of our General Synod from appearing in the July number of the REVIEW. It is proposed to furnish such a notice in this number.

The *twenty-seventh* convention of the General Synod assembled in St. Mark's Lutheran Church, Baltimore, Md., Wednesday, May 26th, 1875. It was thirty-two years since that body had met in the monumental city, and this meeting was looked forward to with much interest. It was by reason of a failure to meet in the place selected, and a cordial invitation from the Baltimore churches, that it met in that city. In earlier years, the General Synod had several times met there, and Baltimore had from the beginning been one of the centres of General Synod Lutheranism. The Synod of Mary-

land had taken a prominent part in the organization of the General Synod, and has always yielded it a generous and cordial support. The first three meetings were held within its bounds, and nearly half of all its conventions—eleven out of twenty-seven—have been held on its territory. It was fitting that the General Synod should again meet where it did, and that old associations and recollections should be revived.

When the General Synod last met in Baltimore, in 1843, there was but one English Lutheran Church of any strength in that city. Some new enterprises were in their infancy, and struggling for existence. Now we can present quite an array of active and growing churches. Besides the mother church, which has changed its location, and just dedicated its magnificent temple, the second church in Lombard street, the third in Monument, St. Mark's, and St. Paul's, with several large and flourishing German churches, show the growth of Evangelical Lutheranism in this city. No other city in the Union can boast an equal number of Lutheran churches belonging to the General Synod.

In consequence of the prostrated strength from protracted sickness of the President, Rev. Dr. Baum, the Secretary, Rev. Prof. S. A. Ort, preached the synodical sermon. The discourse was based on Nehemiah 4 : 19, *"And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another."*

The number of District Synods embraced in the General Synod is twenty-three, three of which were formally received at this meeting. These three Synods then received respectively represent three different languages, English, German and Swedish. It is a matter of gratification to find these different nationalities seeking a home in the General Synod. The number of members on the roll constituting the General Synod was 162, most of whom answered to their names. Besides these, officers of Boards, visiting ministers, and active laymen, who attended, swelled the number to at least 100 more, making it one of the largest representative bodies of Lutherans ever assembled in this country.

The organization was effected by the election of Rev. G. F. Stelling, D. D., as President, Rev. Prof. S. A. Ort, Secretary, and A. F. Ockershausen, Esq., Treasurer. The business meetings were held in St. Mark's, but the anniversaries of the several societies and other public meetings were distributed among the different churches. On the first evening a devotional meeting was held in the *First Church*, Rev. J. H. Barclay, pastor. The subject for discussion was: "The best method of developing the efficiency of lay-work in our congregations." The attendance was large and the meeting one of deep interest. Several addresses were made, and the impression deepened that the whole church has work to do.

As by the standing rules of the General Synod, the business of the several Church Boards and societies is taken up in order immediately after the reading of the minutes at the morning sessions, and as this occupies a large part of the time and attention of the General Synod, it will probably be the simplest and best plan first to furnish a brief summary of the several interests thus represented.

FOREIGN MISSIONS.

The General Synod has assigned the first place to the cause of Foreign Missions, and the report presented was highly gratifying. Fears had been entertained that there would be serious embarrassment in the treasury of this Board—but these fears were all dispelled by the report of the treasurer. The total expenditures during the two years covered by the report were \$29,167,09. The number of laborers engaged in the Mission work was reported as follows: Seven ordained ministers, four female missionaries, teachers, colporteuses and evangelists, sixty-six, making a sum total of seventy-seven. The report of the secretary says: "Our working force has " been increased. The vantage ground occupied two years " ago has been retained, and amid great financial struggles " at home, new fields have been occupied abroad."

The Missions of the General Synod are in India and Africa, and in both countries encouraging success has attended the

labors of the devoted missionaries. We regret the absence of full statistical reports, but are gratified by the assurance of steady progress in the work. A very promising opening in Japan led to the passage of the following resolution:

“Resolved, That in view of the favorable indications of Providence, the Board of Foreign Missions be instructed to take the preliminary steps for the establishment of a mission in Tokio, the capital of Japan, at the earliest practicable period.”

The anniversary of the Board was held in the Second Lutheran Church, Lombard St., on Thursday evening, when several addresses were delivered.

The work of Foreign Missions is growing on our hands and calls loudly for increased liberality in our contributions.

HOME MISSIONS.

Since the consolidation of our Home Missionary work in the General Synod, it has been steadily advancing and permanent results are being accomplished. The report of the Secretary showed that amid many difficulties the cause is making progress. During the two years, fourteen new missions have been added to the number already under the care of the Board, making the whole number fifty-three. These missions are distributed as follows: In Kansas, 8; Missouri, 2; Nebraska, 1; Iowa, 6; Illinois, 4; Indiana, 2; Michigan, 1; Ohio, 7; Kentucky, 1; West Virginia, 3; Pennsylvania, 8; New York, 5; Massachusetts, 2; Maine, 1; District of Columbia, 1. The results of the work in this field are given thus: Accessions by confirmation, 562; accessions by baptism and profession, 471; accessions by certificate, 511; whole number of accessions, 1,544; number of losses, 503; net gain of membership, 1,041; infant baptism, 759; catechumens, 1,611; Parsonages built, 3; houses of worship built, 7; houses of worship bought, 2; houses of worship finished, 5; whole number of houses of worship secured, 14.

The amount received by the Board was \$26,227.27. In view of the importance of the work it was resolved that

twenty thousand dollars be raised annually for Home Missions.

The German Board of Home Missions presented its first biennial report, showing an additional work accomplished in this field. About half a dozen have received aid and about one thousand dollars were contributed for this department of Home Missionary work.

The anniversary of the Home Missionary Board was held in the Third Lutheran Church, Monument St., on Friday evening, with the usual addresses.

The Lutheran Church has an abundant field for Home Missions. It is only limited by the Church's ability and willingness to occupy the many and important openings. There is and should be no conflict between different interests in the work of the Church. Each has its place and all are important. But the work of Home Missions at the present time, and in the present aspect of things in our church, has a degree of importance that cannot well be over estimated. No Protestant Church in the land has such an opportunity for giving the gospel to multitudes who need it, and to none is the call louder to renewed activity and zeal in the work of evangelizing our home population.

CHURCH EXTENSION.

The interests of the Board of Church Extension are almost identical with those of Home Missions, and the management of them has been entrusted to the same persons, although the Boards are separate and distinct. The Treasurer's report shows that the amount of \$27,982.16 was received, a part of it however borrowed, and \$28,438.87 disbursed. The nett assets of the Board are \$20,284.29. During the two years a number of churches received aid, enabling them to secure places of worship, where otherwise it would have been impracticable for them to accomplish what they have done. Some of the most successful of our Home Missions are indebted to the aid received from this Board for their present measure of prosperity. We do not wish to mention individual cases, but the report, after mentioning one very en-

couraging case, adds, "The Board should be able to report many like it."

PUBLICATION SOCIETY.

The report of the Board of Publication furnished an exhibit of what had been accomplished during the twenty years of the existence of the Society. The Society has had to struggle with financial difficulties, but is gradually growing in efficiency and swelling its assets. According to the report the assets, exclusive of the Publication House, are \$41,478.97. The value of the House added, deducting a mortgage, would make the entire assets about \$50,000. The Board is doing what it can to furnish a denominational literature. Besides a number of works published, the Board publishes the General Synod's Book of Worship, Luther's Catechism, Sunday School Herald, Augsburg Sunday School Teacher, etc. This last named publication was presented to the Board by Rev. Dr. Conrad, at this meeting of the General Synod. The Board of Publication is engaged in a good work, and with increased funds could greatly enlarge its usefulness. The anniversary of the Society was held on Monday evening, May 31st, in St. Paul's Church. Several addresses were delivered.

HISTORICAL SOCIETY.

The Curator's report showed considerable activity in collecting the literature of the Church. Quite a number of bound volumes, and a still larger number of pamphlets, printed and manuscript, have been added to the collection. Suitable action was taken in reference to the death of the Rev. S. S. Schmucker, D. D., who had been President of the Society from its organization, in 1843, until the time of his call to the church above. The anniversary of the Society was held in St. Mark's Church, on Saturday evening, when an address was delivered by the Rev. M. Sheeleigh—subject: "Conservation of our Church's History." Rev. S. Sprecher, D. D., LL. D., was elected as speaker for the next meeting, with Rev. I. Magee, D. D., alternate.

The *Parent Education*, and the *Pastors' Fund* Societies transacted their business. The former now has little more than

a nominal existence, the work of beneficiary education being in the hands of the District Synods: the latter is growing into more importance. Its assets are \$6,194, and it was resolved to have the Society incorporated.

The topics which elicited the warmest discussion, and upon which there was most diversity of sentiment, were the revised Constitution for District Synods and the proposed Colloquium.

Two points in the Constitution for Synods elicited animated debate—the power of Synods over congregations, and the rights of the Ministerium. The first point was presented in the following provision: “It [Synod] shall have power to exclude from Synodical fellowship any congregation obstinately refusing to comply with the regulations and decisions of Synod, and no congregation thus excluded shall be served by any minister belonging to Synod, except by special permission of Synod or of the President of Synod.”

It was maintained on the one side that Synod had no right to forbid a minister to preach to a congregation, and whilst it might exclude a congregation from Synod, it was transcending its authority to refuse such a congregation the means of grace. The rights of congregations and the danger of undue Synodical authority were urged against this section of the Constitution. On the other side it was argued that such authority was necessary to the very safe existence of a Synod and good order among the churches; and that it was simply exercising jurisdiction over its own members. The Synod could not forbid an excluded congregation from having the means of grace, but it could forbid the supply of these means by its own members. It should not encourage contumacy or rebellion among the churches of the Synod. The section was adopted.

The debate on a section added to the article on the Ministerium was the most protracted during the meeting of the General Synod. It was not a question of Ministerium or no Ministerium. The Ministerium itself was not distinctly the point at issue, but the discussion took a pretty wide range. The Constitution as revised by the Committee contained the

article on the Ministerium, which was adopted without objection or a dissenting vote. One Synod had requested, through its delegates, the General Synod to affirm its position in regard to the Ministerium or to abolish it. The General Synod affirmed its position by adoptinng the article with the first section as follows:

“The Ministerium is composed of the ordained ministers
“ of Synod, and shall have charge of the examination of can-
“ didates, licensure and ordination of ministers, reception of
“ ministers from other ecclesiastical bodies, and the examina-
“ tion and decision of charges of heresy against any of its
“ own members.”

After adopting the entire article of thirteen sections as reported, the following additional section was proposed:

“ In all cases where District Synods have not made provi-
“ sion for a Ministerium, all the powers and duties prescribed
“ in this article shall devolve on the Synod.”

It was on this section that the whole debate occurred. It was professedly offered to meet the case of Synods that might not have a separate Ministerium, and to furnish a constitution that all could adopt. No attempt will be here made to present the arguments on either side in detail, or to discuss anew the question. It was argued in general, on the one side, that the laity had a right to participate in the transaction of all ecclesiastical business, and that the Ministerium savored of a hierarchy. On the other side was urged the uniform practice of the Lutheran Church from the very beginning, the voice of her distinguished theologians, and the testimony of the General Synod for half a century. The Constitution for District Synods as prepared by the General Synod, published in innumerable copies of her Hymn Book and Book of Worship, adopted by many Synods, had expressly declared, that the duties of ‘Examination, Licensure and Ordination of candidates for the ministry had been enjoined by Christ and his apostles upon ministers alone.’ If this be true, it was argued that no Synod had a right to alter or abolish a divine institution. On a call for the Ayes and Noes the section was adopted by a vote of 67 to 55. It must be confessed that this action of

the General Synod leaves the matter in a very indefinite shape, and can hardly be satisfactory to either side. The General Synod has endorsed the Ministerium by adopting an article on the subject, declaring that it "shall have charge of
" the examination of candidates, licensure and ordination of
" ministers, reception of ministers from other ecclesiastical
" bodies, and the examination and decision of charges of heresy against any of its own members." But, it has added a section providing for the exercise of "all the powers and duties prescribed in this article" by a Synod, where no Ministerium exists. Already the working of this is seen. While one Synod is reported as having abolished the Ministerium, another, among our oldest Synods, has endorsed the action of its delegates "in voting to sustain the polity and usage of
" the Church of our fathers in reference to the Ministerium," and "earnestly requests the General Synod to reconsider its
" late action on the subject." It is claimed on the one side that the General Synod has made a Ministerium the regular order and rule of the Church, and only provided for exceptional cases; but on the other, that it is now left an optional matter. One thing is plain, the agitation has resulted in unsettling and distracting the Church; and the General Synod is placed in a very awkward position, if this action contradicts her solemn printed testimony for half a century. It is highly probable that the subject will cause continued discussion, and before the long settled polity of the Church undergoes such a change, it should be conclusively shown that our fathers were in error in interpreting the word of God, and that our ecclesiastical system is unscriptural.

The discussion on the proposed *Colloquium*, though not so lengthy, was earnest and exciting. Two reports, a majority and minority one, were presented. The majority report was adopted by a vote of 66 to 29. It is due to the General Synod to say that the action in reference to the *Colloquium* is not to be interpreted as any indication of a lack of disposition to cultivate the most friendly relations or to favor union in the Lutheran Church. Those who opposed the appointment of delegates and voted for the majority report claim to be as

warm friends of peace and union in the Church as those who voted on the other side. It was with them a question of expediency and of probable results. They could see in it no indications for good to the Church—no promise of any practical gain, but on the contrary reasons for apprehension of evil. The resolutions adopted will best speak for themselves. After saying that,

“ This General Synod desires to assure the General Council
“ of its readiness to co-operate in any and every way proper
“ and practicable, affording promise of success in promoting
“ that concord, union and fellowship in the Church, to which
“ the Constitution and history of this body have committed
“ it.”

It is added :

“ Inasmuch, however, as the ‘doctrinal positions’ of the
“ general bodies invited to concur in arranging for the Collo-
“ quium are clearly defined and set forth in their Constitu-
“ tions and official acts, by which alone they are willing to
“ be judged, and that of this body, especially, is fully and
“ unmistakably stated in its adoption of the Unaltered Augs-
“ burg Confession, and has been long and fully settled—a
“ position which it entertains no idea of changing—we can-
“ not see either any need of such Colloquium between these
“ different parts of our Church as a necessary preparation
“ for the mutual ‘recognition, by each body, of the position
“ of the other’ as Lutheran, or any advantage from it in the
“ way of attaining a better understanding or interpretation of
“ their doctrinal differences, since its members, according to
“ the terms under which it is proposed to be held, ‘cannot
“ bind, and are not to be looked upon as binding them-
“ selves or the Synods to which they belong,’ and cannot in-
“ terpret authoritatively those official utterances which state
“ the relations of their respective bodies to the Augsburg
“ Confession. We do not regard the proposed Colloquium,
“ in the present state of the Church, and under the conditions
“ in which it is to meet, as a means suited to promote the
“ cause of peace and union, nor as an equivalent for the mu-

“ tual recognition and fellowship implied in regular inter-
“ synodical correspondence.

“ While, therefore, we decline to take part in the arrange-
“ ments for the proposed Colloquium, we reiterate our propo-
“ sal for correspondence by accredited delegates, as the most
“ fitting thing, in this respect, between those general bodies
“ of our Lutheran Zion, and as promising most for the future
“ unity and harmony of the Church.”

Since this action of the General Synod we have learned from reliable sources that the same views were entertained by leading members of the General Council. It is to be hoped that the day of union and co-operation may not be delayed by any action in any of our ecclesiastical bodies. A truly harmonious and united Evangelical Lutheran Church must be an object of desire to every friend of the Church, and to this, as we are assured by both reports, the Constitution and history of the General Synod have committed it.

The Committee on the Liturgy, and that on the Catechism both reported. The Committees were continued with authority in both cases to print cheap editions for examination and present use. Interesting reports were also presented on German Publications, a German Hymn Book, Systematic Beneficence, Statistics, Literary and Theological Institutions, Sunday Schools, Correspondence with other Ecclesiastical Bodies, State of the Church, etc. Some of these reports contain matters of great interest, and we would be glad to lay them before our readers, but it would swell this notice to an undue length. In a general way it may be said that the subject of Systematic Beneficence needs much more attention than it has yet received: our Literary and Theological Institution are advancing: Sunday Schools are flourishing, increasing in members and efficiency: correspondence is maintained with nine ecclesiastical bodies, furnishing proof of the fraternal feelings existing among these different Churches: the state of the Church is considered as highly encouraging. In every department there is room for improvement, and cause

for humiliation, yet much to encourage in the manifest tokens of the divine presence and blessing.

The published "*Parochial Chart*" shows under one head—"Local Objects"—contributions to the amount of nearly a million of dollars, and we have no doubt but this is much below the mark. Should the recommendation of the General Synod be observed, to include in the column for "Local Objects" the pastor's salary and all items of local expense in each congregation, no doubt the amount will be doubled. It is a matter of great regret that our statistics are furnished so incomplete and so unreliable. The table in the minutes of the General Synod exhibits, in round numbers, ten thousand less communicants than the table in the last Lutheran Almanac, although both are compiled from the same general sources. A corresponding difference will be found in other items. If these reports are to be of any value there should be more pains to secure accuracy. We believe that from our method of reporting, all our statistics are below the actual numbers. A good deal is overlooked in all these reports. The remedy may not be so easy, but the defect must be apparent to all. The actual strength and working of the General Synod are not fully presented in any of our statistical tables.

Very many of the Protestant pulpits in Baltimore were filled by members of Synod on the Sabbath. It is doubtful if ever in one day and in one city so many sermons were preached by Lutheran ministers as on that Sabbath day in the city of Baltimore.

The great gathering was in the afternoon, when the General Synod and some two thousand Sunday School children, with officers, teachers and friends assembled in the large Masonic Temple. Eight Sunday Schools, English and German were present. The sight was grand and inspiring. It was a welcome of the children to the General Synod. Their thousand voices made the Temple ring, and their happy faces thrilled every heart with delight. What have not Christ and His Church done for Children! Short and happy addresses were made by Drs. Stelling and Magee, and Revs.

Goodlin, Rhodes and Ort. "Ein Feste Burg" was sung in German. The occasion will not soon be forgotten either by the members of the General Synod or the Sunday Schools of Baltimore.

On Monday afternoon the General Synod indulged in one of those delightful recreations and entertainments which modern ecclesiastical bodies sometimes are permitted to enjoy. Through the kindness of Messrs. Appold and Rice an excursion was furnished the Synod down the Bay in the fine steamer Columbia. Accompanied by many members of the churches, the afternoon passed most agreeably, and the party was back in time for the anniversary of the Publication Board in the evening.

The last meeting of the General Synod was characterized by a spirit of kindness and brotherly love, and a disposition to attend to the practical work of the church. Matters of dispute were deemed of less importance than works about which all were agreed. The building up of our churches and the extension of Christ's kingdom were uppermost in the minds of the members. In this light we regard the unwillingness of the General Synod to waste time and effort in the very doubtful experiment of the Colloquium. The organization of the General Synod is well tried and satisfactory. There is no disposition to begin to dig at the foundation, and unsettle the whole superstructure. What is now needed is to go on and build. The doctrinal position of the General Synod is not only satisfactory to the mass of those who adhere to it, but any attempt to materially change it would most certainly meet with failure and stern rebuke. The felt want is not endless discussion over disputed points of doctrine, but the giving of the gospel to the needy and perishing at home and in foreign lands. The world is open to the Gospel, and the world needs the Gospel. The fields are white unto the harvest. At no time in the history of the General Synod was the injunction—"go work in my vineyard"—more urgent, or the prospect of rich results more promising. We have no occasion to indulge in fanciful pictures. There

is simply a great work for us to do, and we should do it with our might.

The next meeting of the General Synod will be held in Carthage, Illinois, on the first Wednesday after Trinity Sunday, 1877.

ARTICLE X.

THE WORK OF THE REVIEW.

With this number the REVIEW completes a half decade of years under its present editorial conduct. This suggests a brief glance at its work, and what has been accomplished in the way of fulfilling its aims. A few words about the Review itself may not be wholly out of place. The editors feel that something of this kind is due alike to themselves and the readers of the Quarterly, and may not be without some points of interest and suggestion to the Church.

In taking charge of the QUARTERLY REVIEW of the Lutheran Church the general ideas and principles on which it was to be conducted were distinctly and fully set forth. They were believed to be wise and just in themselves, and adapted to the exigencies of the Church. The REVIEW had already, for twenty-one years, efficiently served her interests and promoted her honor. The principles set forth for its continued management by the present editors were, to some extent, determined from its previous position and relations. They were only modified to suit the altered condition of things in the Church. After five years' experience under them, and with a view to answer some criticisms, it seems proper to recall, in a few brief extracts, a number of the points in the plans and purposes of the REVIEW as then announced: *

1. "It is designed to be a Review *for the Evangelical Lutheran Church*. By this, it is not meant that it will be narrow or exclusive, ignoring other Churches, or shutting them

* Vol I. pp. 7—9.

“ out from any place in its pages, but simply that it will be
“ devoted to the interests of the Lutheran Church—and of
“ the whole Lutheran Church.”

2. “At the same time the position of the Editors must be
“ distinctly understood. They stand unequivocally on the
“ basis of the General Synod. * * * So far as they may
“ have occasion to give utterance to their views they will not
“ hesitate to maintain their theological and ecclesiastical posi-
“ tion. This they hope to do in a courteous and Christian
“ manner, and giving equal privileges to those who may dif-
“ fer from them.”

3. “But the position of the Editors is not intended to in-
“ terfere with the largest freedom of all parts of the Church.
“ The REVIEW will be open to all, not as a matter of courtesy,
“ graciously extended, but as a right freely acknowledged.
“ * * * The invitation to all is candid, frank, and cor-
“ dial, and given without distinction as to Synodical or the-
“ ological peculiarities.”

4. “The Review will embrace a wide range of discussion.
“ Anything bearing upon the interests of Religion, Morality,
“ Science, Philosophy, Literature, Christian Civilization, or
“ the general welfare of mankind will come within its scope.”

It is a matter of satisfaction to the Editors, that the work of the REVIEW for five years, while not securing all the ends desired and aimed at, has justified the principles and plan adopted and set forth in these extracts. A large and gratifying measure of success has been reached, and the Quarterly has been accorded an honorable rank among the publications of its class in our country. The notices of it by the press, which we have no reason to believe to be specially partial toward it, have alluded to its ability and value in highly complimentary terms. The Editors will say nothing of their own contributions to its pages—concerning which it does not become them to speak—but apart from their own work, many of its articles have been mentioned as of very high excellence, and some of them as among the very best discussions of the subjects treated that have appeared. Quite a number of its articles have received the compliment of being

since reprinted for wider circulation and influence, either as tracts or in the papers of the Church, while several of them have been republished in the Quarterly of a sister denomination. We have every reason to believe that the REVIEW has represented the Lutheran Church very honorably among the Christian Churches of our country. In the general excellence of its matter, as well as its general material make-up, it stands in creditable comparison with the Quarterlies of other denominations. Beyond all doubt it has been a source of great good within the Lutheran Church. It has served to no small extent, to draw out and develop its literary and theological life and activity. The discussions in its pages by many of our foremost men, of great doctrinal and practical questions in connection with our Church position and work, and of other topics of philosophical or moral bearings, have not been without moulding and directing influence. They have not been as rain on a rock or showers on the desert sand, making no impression and bearing no fruit. And like the contributions in the volumes of the old series, they will form a collection of our Church's literary and theological thought and activity for the time, that will prove of permanent and increasing value. That the place thus filled with the fruitful work of the REVIEW should have been left a blank, would have been at once a shame and loss to our Church.

There is one point, however, at which the Editors feel that a better success should have been secured, and it is to refer to this, mainly, that this statement concerning the work of the REVIEW has been introduced. But the failure is one which is due to no fault of theirs. A part of the Church has almost entirely refused to co-operate in sustaining and using this agency for our Church's development. The extracts given above show how carefully, directly and fully the rules of the REVIEW were arranged to constitute an open medium for the free use and service of *the whole Lutheran Church* in this country. Whilst care was taken to secure the fair rights of the General Synod, in connection with whose Institutions and work it had been originated, and sustained for

twenty-one years, an equal right to its pages and free discussion in them was freely conceded to all parts of the Church, and they have been, in repeated phrase, invited and asked to use them. From the very first the Editors announced: "*The REVIEW will be open to all, not as a matter of courtesy, graciously extended, but as a right freely acknowledged.*" It is difficult to see what more the Editors could have done in the way of a fair recognition of all portions of our divided Church in the common use of the REVIEW. But they went farther than this. They wrote personal letters to a large number of leading men in the General Council as well as in other connections, specially requesting them to co-operate in sustaining the REVIEW and to contribute such articles as they might desire on our Church questions or other topics. Assurances were given of a real desire that it might be held, as it had been before, the open medium for discussion and comparison of view by all parties and tendencies among us. To these letters, as far as they were addressed to members of the General Council, the courtesy of a reply was in most cases wanting. Only a few responses were received, and these were in the way of declining the request. As if by concerted purpose, ministers and laymen from that division of the Church declined to become subscribers, and its subscription list, though larger than it ever was before, has been made up almost entirely of names in connection with the General Synod, with a very fair co-operation and support from the General Synod South, and some from the Synodical Conference. From those connected with the General Council, which counts so large a communion list, and asserts for itself such peculiar zeal for pure Lutheran doctrine, and a mission to set forth and vindicate that doctrine, there has been a persistent withholding of co-operation. Only six articles have been thus contributed—by three writers. The number is small, and the statement will doubtless surprise the Church. But the surprise will be even greater, to know that this number of articles is just equal to the number of subscribers in that connection. That a leading representative of the Council, instead of using the QUARTERLY of his own Church,

should seek and employ as a medium for the publication of his writing another denomination's Review with not much more than half the number of subscribers, indicates, for this refusal of co operation of which we speak, a separatistic and implacable spirit stronger than was believed to exist when the basis of a common right to the REVIEW was announced. In face of this self-exclusion from the discussions of the QUARTERLY, the invitation to a colloquium for comparison of views on the Augsburg Confession can hardly be understood.

Among the criticisms with which the QUARTERLY has been favored, there has been one, repeated again and again, which deserves some attention. This comes in the form of a complaint that it contains so little which marks it as a *Lutheran* Review. It is alleged that it presents little or nothing in connection with Lutheran doctrine and the interests of our Church. This criticism becomes important and deserves notice, from the fact that if the allegation be correct it must form a real objection to its management. It must be remembered, however, that it has never been proposed, either in the origination of the REVIEW, or in the new series under its present editorship, to make it so purely theological and ecclesiastical as to exclude subjects of more general character. Like journals of the same class under the auspices of other denominations, it has always been meant to include in its scope "Religion, Morality, Science, Philosophy, Literature, Christian Civilization, and the general welfare of mankind." Any narrower range than this would be unworthy of our position among the Christian Churches of our day and country, and fail to represent the mission of Christianity as meant to sanctify all things and wield them in the service of the divine kingdom. No idea could well be more contracted and unworthy, than that nothing is Lutheran which does not confine itself to the specialties of a few denominational dogmas or ceremonial usages. Lutheranism, as we understand it, is a synonym for the whole of a pure, efficient, world-redeeming Christianity. All things are Christ's. And when the movement and scope of a true Lutheran Christianity, or of a Lutheran Quarterly Review, is represented as fulfilled

only in ringing the changes on a few distinctive doctrinal articles, apart from the saving truths received in common by the Church universal, and the world-transforming work which the Saviour has commissioned his people to fulfil, the representation stands in misapprehension or ignorance of both the teaching and life of Lutheranism. We have not so learned Lutheranism—as a narrow, partial, arrogating, exclusive sectarianism—and hope we never shall. But even on the narrower idea on which this complaint seems to have been conceived, the alleged want of articles treating of matters involving the doctrine and work of the Lutheran Church cannot be justly charged against the REVIEW. It is contradicted by the facts in the case—as these facts speak for themselves. Besides an annual Holman Lecture on the Augsburg Confession—generally a long and elaborate presentation of some prominent phase of confessional Lutheran theology—we count about forty articles on subjects connected with the teachings and work of the Lutheran Church. All this within five years, surely does not justify the allegation that the REVIEW has no denominational cast. The charge is one of those random assertions for which only the spirit of misrepresentation or prejudice can be responsible. The unfairness in urging it, in the case of one of the critics, is the more unaccountable, as he himself is a valued contributor to the pages of the QUARTERLY, and his own articles have not specially helped to make it more distinctively Lutheran.

The REVIEW invites the candid and discriminating criticism of all its friends, and assures them that it will profit by all good suggestions. The attitude of a portion of the Church, however, is felt to be neither just nor honorable in its separatistic and querulous treatment of its work. If the full measure of success and excellence has not in some respects been reached by the QUARTERLY, it becomes those who desire the best prosperity and honor of our Zion, not to stand off and criticise, but to lend the help and furnish the strength needed. This is the plain duty in the case, looked at from their own standpoint.

This notice of the relations of some parties in the Church to the work and conduct of the REVIEW must not be understood as the expression of any personal grievance on the part of the Editors in the matter, nor as if the QUARTERLY were, in their judgment, greatly suffering from their failure to take part, or from their criticisms. The subscription list, we believe, was never larger than at present. This is specially gratifying in view of the fact, that the last five years have been unusually trying in the department of journalism. The general depression of business and monetary disarrangement throughout the country, have compelled the abandonment of many apparently well-established newspapers. We see it stated that over two hundred papers of different kinds have had to stop during the past year. Several prominent *Quarterlies* have been strengthened by being merged into one, and in one or two cases the want of support has led to a transference of the publication from a church society, which had no funds to support it, to private hands able to assume the responsibility. That our Lutheran REVIEW has, in these trying times, been able to continue its work and pay its way, without the aid of the parties mentioned as declining to co-operate, is an encouraging evidence of the firm standing it has secured in the favor of the Church. Its influence, too, in the right direction of the thought and work of the Church is most gratifyingly healthy and efficient. The interests of the General Synod, on whose basis the Editors unequivocally stand and the prosperity of whose work they feel themselves specially bound to promote, are even the more exclusively served in the present course of things. But whilst in this respect the REVIEW is accomplishing its work well, and with an efficiency and directness never before attained by it, the Editors desire—and this is the meaning of this notice of the course of those who have stood aloof—to have it understood that for the only partial representation of our Church in its pages, they are not at all responsible. Their object here is to answer complaints, not to make them. They answer, not for their own sakes, but for the sake of right understanding and open justice in the Church. Their love embraces the whole

Lutheran Church, and they wish to see it all, as far as possible, united and prosperous. They think the REVIEW should be made the common medium for comparison of views on our Church questions. They believe that if such comparison of views is conducted in Christian spirit and manner, it can hardly fail to lead to better understanding, and at least to mutual recognition and brotherly kindness, if not to organic union. The responsibility of preventing this must attach to those who claim to have found 'the one, true, original and only sense' of our Confession on the points of differing interpretation, but who refuse this standing request for free conference—a thing which they declare so needful and full of promise for the harmony and union of our Church.

The REVIEW will continue to be conducted on the principles which have guided it in the past. It invites the cooperation of the whole Church. Of the need of vigorously sustaining it for the service of our Lutheran Zion, there can be no doubt. The right standing and work of each denomination of Christians require the agency of a Quarterly Review. This is indeed a day of books, and almost every important subject receives extended discussion on them. But books, however numerous issued, do not destroy the need of the REVIEW. They cannot take its place, or answer its special ends. It is a denomination's most convenient medium—almost an absolutely necessary one—for the discussion of all the various questions which the Church's life and work are continually calling up. Many of the most important theological and practical inquiries that are to be settled, demand a discussion altogether too extended for the weekly religious paper; but they are at the same time too restricted in their relations to call for separate volumes. They are often too pressing to wait for appearance in such a form. Only a few persons can be heard through books. This means of putting forth their views is beyond the reach of most of those who should be heard. The literature of a Church, therefore, as it appears in the range of Review discussions, represents the thought and conclusions of the Church in its most vital relations and practical activities. It is concerned

with the living questions of the day, and becomes the mirror of the living Church. The record shows the onward stream of its theology and life. When these discussions are carried up, as they ought to be, into the higher fields of Scripture truth, they become peculiarly effective means for the development of the theology of the Church. That our LUTHERAN REVIEW has been serving the progress of the Church in this way is beyond question. It has a mission yet before it. In these days, in which thought and investigation in every department of truth are peculiarly active, and the Christian faith is assailed by varied forces of error and skepticism, its agency is specially needful among us. Its right influence requires its wise management and a generous support. The amount of good it will accomplish will depend upon the vigor with which it is carried on, and the readiness of its friends to give forth through it their best and most carefully considered thought in all the questions of our Church life and work. It will be what the Church makes it; and it is earnestly hoped that it will be made an agency of still increasing good among us, and prove of great service to the holy cause of truth and to all the interests of our Zion.

ARTICLE XI.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Holy Bible*, according to the Authorized Version (A. D. 1611), with an Explanatory and Critical Commentary, and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church, edited by F. A. Cook, M. A., Vol. V.—Isaiah, Jeremiah and Lamentation; *Jonah, the Self-willed Prophet*, a practical Exposition of the Book of Jonah, together with a Translation and Exegetical Notes, by Stuart Mitchell; "*The Light by Which we see Light*," or Nature and the Scriptures, a Course of Lectures delivered before the Theological Seminary and Rutgers College, by Taylor Lewis, LL. D. (the Vedder Lectures, 1875); *St. Paul*, his Life, his Work, and his Writings, by W. H. Davenport Adams, with Map.

PHILOSOPHICAL AND SCIENTIFIC.—*How to Teach Chemistry*, Hints to

Science Teachers and Students, by Edward Frankland, D. C. L., forty-seven illustrations; *Insectivorous Plants*, by Charles Darwin; *The Transformation of Insects*, by Prof. P. Martin Duncan, M. D., F. R. S., new edition with 240 illustration; *Elements of Physical Geography*, by Prof. E. J. Houston, M. A.; *Fungi, Their Nature and Uses*, by M. C. Cook, M. A., LL. D., edited by M. J. Berkeley, M. A., F. L. S., International Scientific Series; *First Book of Zoölogy*, by Edward S. Morse, Ph. D., formerly Prof. of Comp. Anatomy and Zoölogy in Bowdoin College; *Lectures on Jurisprudence, the Philosophy of Positive Law*, by the late John Austin, abridged for the use of students by Robert Campbell.

HISTORICAL AND BIOGRAPHICAL.—*Assyria*, from the Earliest times to the Fall of Nineveh, by Geo. Smith, the second vol. of Ancient History from the Monuments; *Life of the Greeks and Romans*, by E. Guhl and W. Koner; *Norse Mythology*, or the Religion from Forefathers—all the Myths of the Eddas carefully systematized and interpreted, with an Introduction, Vocabulary and Index, by R. B. Anderson, M. A., Professor of Scandinavian Languages in the University of Wisconsin; *Famous Men of Ancient Times*, by S. C. Goodrich; *Lives of Celebrated American Indians*, by S. C. Goodrich; *A History of England*, for the Use of Schools, by L. E. Thalheimer; *The Life of the Rev. John Todd, D. D.*, by Rev. John E. Todd; *Historical Christianity*, a Series of Sketches on the Church, by Rt. Rev. Alex. Chas. Garrett, D. D.; a revised Edition of Dr. E. H. Gillett's *History of the Presbyterian Church in the United States*, in two 12mo volumes, by Presb. Board of Publication.

TRAVELS, &c.—*A Summer in Norway*, with Notes on the Industry, Habits, Customs, and Peculiarities of the People, the History and Institutions of the Country, its Climate, Topography and Productions, also an account of the Red Deer, Reindeer, and Elk, by John Dean Caton, LL. D., ex-chief Justice of Illinois; *Twenty Years Among the Mexicans*, by Melinda Rankin; *Nooks and Corners of the New England Coast*, by Samuel Adams Drake, with numerous illustrations; *Three Months in the Orient*, also *Life in Rome and the Vienna Exposition*, by Orville J. Bliss; *Forty Years in the Turkish Empire*, Memoirs of Rev. Wm. Goodell, late Missionary at Constantinople, by E. D. G. Prime, D. D.; *Four Thousand Miles of African Travel*, a personal record of a Journey up the Nile and through the Soudan to the confines of Central Africa, embracing a discussion of the Sources of the Nile and the examination of Slave Trade, by Alvan S. Southworth.

POETRY.—*Queen Mary*, by Alfred Tennyson.

MISCELLANEOUS.—*The Childhood of Religious*, by Edwin Clodd, F. R. A. S.; *How to Live Long*, or Health Maxims, Physical, Mental and Moral, by W. W. Hall, M. D.; *Sermons out of the Church*, by the author of "John Halifax;" *A Domestic Problem*, Work and Culture in the Household, by Mrs. A. M. Dox; *Curiosities of Human Nature*, by S. C. Goodrich; *The Temperance Réformation* and its Claims upon the Chris-

tian Church, by Rev. James Smith; *Civil Law in its Relation to Church Property, Polity, and Discipline*, by Wm. Strong, LL. D., Judge Supreme Court of United States; *Prohibition Does Prohibit*, or Prohibition not a Failure, by J. N. Stearns; *Church Decoration*, a Practical Manual of Appropriate Ornamentation, edited by a Practical Illuminator, with 16 full-page illustrations.

BRITISH.

A General History of Rome, from the foundation of the City to the Fall of Augustulus, B. C. 753—A. D. 476, by Charles Merivale, D. D., Dean of Ely; *Thackeryana*, Notes and Anecdotes, illustrated by over six hundred Fac-simile Sketches by Wm. Makepeace Thackeray, depicting humorous incidents in his School Life, Favorite Characters, in the books of his every-day reading, etc., now first published from his original drawings; *On Actors and the Art of Acting*, by George Henry Lewes; *Three Northern Love Stories* and other Tales from the Icelandic, by E. Magnusson and William Morris; *Shakespeare's Library*, a collection of all the well-known Plays, Novels, Tales, and other Articles which the great poet is supposed to have employed in the composition of his works, with Introduction, Notes Variorum, and Additional Notes, by W. C. Hazlitt, in five vols.; *On the Sensation of Tone, as a Physiological Basis for the Theory of Music*, by Prof. H. L. F. Helmholtz of Heidelberg, translated by Alex. A. Ellis; *New Reformation*, Narrative of Old Catholic Movement, 1870—1875; *St. John, the Author of the Fourth Gospel*, by Christoph Ernst Luthart, revised, translated, and the literature much enlarged, by Caspar Rene Gregory.

GERMAN.

German booksellers are complaining that there is not much demand for books of a positively Christian character. Before 1874 statistics showed that annually there were more works on theology published than in any other department of literature. But in that year theology takes the third place, being surpassed in numbers by the works on education and on law. The total number of publications in all departments was 12,070, of which 1,094 were theological, being 145 less than in 1873.

BIBLICAL.—Of exegetical works a number of new and improved editions have lately been published. The third edition of *Knobel's Genesis* has been prepared by Prof. Dr. A. Dillmann of Berlin. The changes made have been so great that this edition is in many respects a new work. The second edition of C. F. Keil's commentary on the books of Samuel has recently appeared. It is a part of Keil and Delitzsch's Biblical Commentary of the Old Testament. Of Meyer's excellent critical and exegetical commentary, the fourth edition enlarged and improved, of the volume on Philippians, Colossians and Philemon, has been published. It contains a biography of the recently deceased author, by his son. The second part of E. W. Hengstenberg's commentary on Job, 364 pp., has

appeared. Delitzsch's new work on the Song of Solomon and Ecclesiastes, 461 pp., constitutes the fourth volume on the poetical books in Keil and Delitzsch's Biblical commentary. As a supplement to this commentary Keil has recently published a commentary on the books of Maccabees, 428 pp. Volkmar of Zuerich is preparing a series of commentaries on the Epistles of the New Testament. He belongs to the Tübingen school of theology. The first volume, on Romans, has been published, containing the Vatican text, a German translation and an exposition, 188 pp. The translation of the New Testament by Prof. Dr. C. Weizsäcker of Tübingen, published recently, is made from the text of Tischendorf's eighth edition.

SYSTEMATIC THEOLOGY.—The first volume of the scholarly work on Lutheran Dogmatics, by Dr. K. F. A. Kahnis, thoroughly revised by the author, has been published, 518 pp. The first edition contained three volumes, the new one will contain only two. The author's views on subscription to the Confessions of the Church are strikingly similar to those held by the General Synod. Of Dr. F. A. Philippi's work on Dogmatics, the second edition of the fifth volume, 299 pp., has been published. The changes made have not been great. The author belongs to the strictly orthodox Lutheran party. The new work entitled "The Ev. Lutheran Dogmatics of the seventeenth century," by Dr. Schulze, 285 pp., is of a popular character. "University Lectures on Biblical Dogmatics," by Prof. J. Wickelhaus, 157 pp. This posthumous volume is edited by Dr. A. Zahn of Halle. It treats of inspiration, of the being and attributes of God and His works, and of man and the law. The first volume of the third edition of Wuttke's important work on Ethics, enlarged and improved, is edited by Prof. L. Schulze of Rostock. The work of F. Reiff, on "The Faith of Churches and Church-parties" (*Der Glaube der Kirchen und Kirchenparteien*), 603 pp., treats of the different doctrinal views now prevalent in the Christian Church. It belongs to the department of symbolics. A. Franck's "Fundamental Truth's of Religion," 108 pp., consists of lectures on Religion, the Living God, Religion and Morality, Jesus Christ, the credibility of the Gospel History, and Immortality. Dr. A. Ritschl of Göttingen, author of the learned work on Justification and Reconciliation, has published a small volume, 110 pp., on Schleiermacher's Addresses on Religion and their influence on the Ev. Church of Germany. On the "Religious Teachings of Kant" a volume of 112 pages has been published by Dr. G. C. B. Puenjer. And Dr. W. Rosenkrantz has published a volume of 186 pp. on the Principles of Theology.

The following contributions have been made to Christian Ethics. *The Inner Life*, by Dr. R. Loeber, 2nd edition, 368 pp. *Christian Ethics*, by P. T. Culmann, 2nd edition, 496 pp.

HISTORICAL.—*The History of German Mysticism in the Middle Ages*, by W. Preger. First Part. 488 pp. This volume, the result of long labor and great research, traces the history of German Mysticism down to the death of Master Eckhart. E. H. von Busch has prepared a work of

more than three hundred pages on the history and statistics of the Evangelical Lutheran churches and schools of Finland. This finishes the author's volumes on the Lutheran Church of Russia, which have taken much time and immense labor. In 1870 there were 764 Lutheran ministers and 1,732,621 members in Finland. *Studies in the History of the Old Church*, by F. Overbeck. 229 pp. The volume discusses the pseudo-Justinian letter to Diognetus, the laws against the Christians from the time of Trajan till Marcus Aurelius, and the relation of the Old Church to slavery in the Roman empire. Dr. W. Goss is editing the lectures of Dr. E. L. T. Henke. on *Modern Church History*. The first volume on the *History of the Reformation*, 448 pp., has been published. It treats of the German and Swiss Reformation, then of the spread of the Reformation in Europe, and lastly of the sects and parties. *The Beginnings of the Roman Catholic idea of the Church*, by Hackenschmidt, 1st vol., 194 pp., contains the New Testament dogma of the Church and the history of the dogma till the time of Cyprian.

BIOGRAPHICAL.—Among recent biographies are the following: *Life of K. R. Hagenbach*, the well known theologian of Basle, 150 pp. *John Peter Hebel*, by G. Laengin, 230 pp. *J. C. Hamann*, the Magician of the North, by G. Poel, 440 pp. *Francesco Spiera*, by K. Roenneke, 154 pp.
J. H. W. S.

ARTICLE XII.

NOTICES OF NEW BOOKS.

THE LUTHERAN BOARD OF PUBLICATION.

42 North 9th street, Philadelphia.

Justification By Faith, as held and taught by Lutherans, together with the associated doctrines of Sanctification, and the Union of the Soul with Christ; or the Lutheran Doctrine of the Inner Life. A book for the people. By Simeon W. Harkey, D. D., author of "Church's Best State;" "Value of an Evangelical Ministry;" "Daily Prayer Book," etc. pp. 230. 1875.

If we were to follow the sage advice, not to read a book before we review it, we would be at a loss what to say of this little volume. The notices which have appeared in our church papers, while upon the whole highly favorable, would leave some room for doubt in regard to its character. It might perhaps be taken for granted from Dr. Harkey's well known reputation, and the endorsement of the Board of Publication, that the work was sound; and accordingly the General Synod papers have, by editorial notices and special communications, warmly recommended it to their readers. But such a volume must pass other ordeals, and the curiosity was quite natural to know what the professed representatives of

genuine Lutheranism—of sound doctrine—would say. And here we find difference of opinion. The *Lutheran and Missionary* gave it a tolerably lengthy notice and warm commendation: but the *Lutheran Standard* scented rank heresy, and says the “book is unsatisfactory,” and “cannot be recommended to our people.” The “serious blemishes” alleged to be found in it, the critic thinks “attributable mainly to the Pelagianizing views of his General Synod School, of which notwithstanding the use which he has made of the Book of Concord, he has not been able wholly to divest himself.”

When such judges differ, there is no way left but to venture to think and speak for ourselves, and accordingly it has been found necessary to examine the book. We do not propose to attempt a minute or thorough criticism, but to offer a candid expression of our judgment.

And first of all, the venerable author may be congratulated on the appearance of this volume and the reception it has met. The divine promise, “They shall still bring forth fruit in old age,” is surely his; and he has no reason to complain of the attention the volume has received. Although the subject is a very familiar one, its transcendent importance should secure for it the most earnest attention. The volume we believe to be timely and trust it may have a wide circulation and careful reading.

We think we can assure our readers that the volume is a safe one for them to read and study. Lutherans acknowledge the Bible as the only infallible guide in matters of faith and practice, but they accord to good books a proper place in explaining and enforcing the teaching of the Divine Word, and in this light this work will be found helpful. It would not be difficult to pick out words and forms of expression that are open to criticism, but the volume is not designed as a learned or theological treatise on the subject. It is not intended as a text book for students, where the precise meaning of every word should be carefully weighed, but as the author says, “The book is intended for the *people* rather than for theologians.” This of course would be no excuse for the teaching of error, or for the inculcation of any thing “contrary to sound doctrine,” but it is some excuse for a style better adapted to the comprehension of the common reader than to please learned critics. From the style, we should judge that much of the book may have been preached, and hence some things will be found that seem designed to make a present popular impression—to move the heart and determine the will, as well as to enlighten the understanding. The author has been more accustomed to write for the pulpit than for the press, and his language savors more of a free spoken style than of a severely chaste written one. But for this very reason it will be more readable with those for whom it is specially designed.

Our author intimates that the doctrine of *Justification by Faith* is not as well understood in our Church as it should be, and that this lack of

knowledge is not confined to our own Church—especially does he think this to be true of the doctrine “as taught in our Lutheran Confessions, and by our best Lutheran authors.” In confirmation of the lack of knowledge of this kind in some quarters, it may be stated as a fact, that, some time since, a minister of another denomination, and that one of the most intelligent in our land, gravely inquired, *if Lutherans really believed in the doctrine of Justification by Faith*. It may be that this graduate of a College and leading Theological Seminary, had never heard much of Martin Luther of the Augsburg Confession, or of anything else theological outside of his own Church. A little better acquaintance with the Lutheran Church, and especially with Lutheran Theology would serve to dispel some very common errors in the minds of other Churches. Dr. Harkey has shown at some length, in Chapter III. what Lutherans hold and believe on the subject. His quotations from Lutheran authorities should satisfy any candid mind.

In the concluding chapters, the subjects of sanctification, and the union of the believing soul with Christ, are discussed. The extravagant pretensions of some modern saints are exposed in a very plain and matter of fact manner; and at the same time the true union of the believer with Christ is urged and enforced. Some will perhaps hesitate to go as far as the author, when he says, “Every true believer *may* be, *must* be, IS FULLY ASSURED of his acceptance with God, and of all that God has promised, just in so far as he has real faith.” Dr. Harkey is accustomed to use strong language, and in some instances in this volume he has indulged in this custom. His statements are not always as careful as they might be.

We may say of this book in brief, that it is a good one and will do good. In style it is popular rather than learned, rhetorical rather than critical, vigorous rather than elegant, impressive rather than persuasive. It may be read with profit by all. Could the Board of Publication publish more works in this line—works designed to exhibit the doctrines and spirit of our Lutheran Church—it would accomplish more to secure the end of its establishment, and to gain a faster hold on the sympathy and benevolence of the Church.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Through J. B. Lippincott & Co.

The Holy Bible According to the Authorized Version (A. D. 1611) with an Explanatory and Critical Commentary and a Revision of the Translation, By Bishops and other Clergy of the Anglican Church. Edited By F. C. Cook, M. A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen. Vol. V. Isaiah—Jeremiah—Lamentations. pp. 606. 1875.

This is the fifth volume of what is most familiarly and commonly known as *The Speaker's Commentary*. As the first volume on the distinctly Prophetical Books, it occupies a very important field and must interest

students of the divine word. The part of the volume on Isaiah is by Dr. W. Kay, Rector of Great Leghs, and formerly President of the Bishops' College, Calcutta. He has the reputation of being a sound scholar, and is known as the author of some learned works. The part on Isaiah and Lamentations is by Dr. R. Payne Smith, Dean of Canterbury, who attracted considerable attention during his visit to this country in attendance upon the Evangelical Alliance. Both belong to the class of what may be styled evangelical commentators.

The Introduction to Isaiah covers twenty-four pages and includes Introductory Remarks on the Prophetical Books: The Life and Times of Isaiah: The Unity of the Book of Isaiah: Hints on the Interpretation of Prophecy: Appendices. A. List of the *Haftarahs* in Isaiah; B. The Critical Evidence respecting Chapters xiii.—xvi., etc.; C. Objections against supposing Chapters i. vi. xvii. to stand in chronological order. Following this are the Commentary and Critical Notes, pp. 25—310. A partial examination of the Commentary and Critical Notes makes the impression of a careful and judicious application of sound learning. The Notes and Comments are brief but to the point. There is no useless attempt to explain what needs no explanation, nor any parade of matter not bearing on the subject. Help is given where help is needed. Keeping in view the design of this commentary, it may be said that this part is well executed.

The Introduction to Jeremiah covers sixteen pages and includes the following topics: Jeremiah's name: His parentage: Political state of affairs: Moral state of Judea: Jeremiah's office: Jeremiah's character: Jeremiah's style: Arrangement of book: The title of the Book of Jeremiah: Prophecies against the Gentiles: The events after the fall of Jerusalem: The LXX. recension. The character of the Commentary and Notes on this book differs somewhat from that on Isaiah. The Commentary is more extended, and less critical. The author is more disposed to indulge in remarks in the way of application. The strictly critical Notes are generally quite brief. The Commentary on Jeremiah will be found more readable, and will require less study than that on Isaiah. That on Isaiah furnishes a great many more references to parallel and illustrative passages from other portions of Scripture. This on Jeremiah gives less of Scripture and more of the author's explanations. Which will be the more valuable will depend somewhat on the manner in which they are studied. Both have their merits, and both seem to be judiciously executed.

The Commentary on Lamentations, by the same author, possesses the same general character as that on Jeremiah. This most pathetic and touching poem, or series of plaintive lamentations, is according to the common view attributed to Jeremiah. It is gratifying to mark the sober character of the contents of this volume, and how the most learned criticism in general harmonizes with the commonly accepted views. We have had occasion to express a favorable judgment of this Commentary in the REVIEW, when noticing previous volumes, and our judgment is confirmed

by the character of this volume. It is not at all inferior to those which have preceded it. Rather the work improves as it progresses. The Introductions to two of the leading books of the prophets are most excellent productions of their kind, furnishing just what intelligent readers will desire to know. We have not noticed any superfluous material to swell the volume and weary the reader. The publishers deserve great credit for their enterprise in placing such works within the reach of those who desire a better acquaintance with the divine word. Among the numerous Commentaries on the Bible, the *Speaker's* is destined to occupy a prominent and peculiar position. It was called forth to meet a felt want, and meeting this it must continue to hold its place.

The Service of Praise; or Hymns and Tunes and Scripture Lessons.
Arranged for Praise Meetings and Public Worship, by Rev. Wm. T. Eustis, Springfield, Mass. pp. 336. 1875.

The number of books of this general class is a very significant fact, and especially considering the sources whence they come. Book after book is published for the purpose of social or public worship, having usually somewhat of a liturgic character. Most of these come, not from churches addicted to the use of liturgies and forms of worship, but from those which have made it a merit that they discarded and opposed every thing of the kind. Greater prominence is being given to the idea of worship, and to make this part of service more pleasing and attractive. Whether the zeal in this direction be according to wisdom or not, we do not now discuss, but the fact is very apparent. On all sides, except perhaps among those who consider it a sin to use any thing but Rouse's version of the Psalms in worship, we meet with publications of the kind indicated. They are prepared for families, for Sunday Schools, for social meetings, and for public worship. The author says of this book, "The Service of Praise was prepared to meet a call loud and general in the Churches of Christ for a fuller and freer participation in public worship by the congregation," and adds that "this call has already introduced the responsive reading of Scripture, and has also inaugurated the vesper service and the praise meeting, whose tendency, however, is to degenerate either into a sacred concert or a singing-school." The design of this volume is to meet the demand without encouraging the evil. It contains several Orders of public worship, and forms for special occasions such as the admission of members, baptism, the Lord's Supper, funerals, etc. etc., with selections for chanting, including the Te Deum Laudamus, Gloria in Excelsis, Gloria Patri, the Lord's Prayer, the Apostles' Creed, the Litany, etc. etc. We have provided also an offertory, or collection of Scripture texts to be read during the offerings of the Church. In the Orders of Public Worship the Lord's Prayer is to be repeated in concert. It will be seen that it is intended to be a pretty full Liturgy under another name—"The Service of Praise." We are not quite certain that the name of this Book

is any improvement on the more common titles which have been employed. We find that these 'Praise Services' include such subjects as the Death of Christ, Conviction of Sin, Penitence, Self denial, the Christian death, etc.; with such hymns as :

"When rising from the bed of death
O'erwhelmed with guilt and fear."

* * * * *

"Depth of mercy ! can there be
Mercy still reserved for me,"

and others of a similar character.

The title is apt to suggest the so-called "Praise Meetings" quite popular in some regions. It really seems to be intended as a new Book of Worship. The volume has evidently been prepared with much care, and among those churches needing a book of this kind it seems well adapted to its purpose. Happily we Lutherans have a Book of Worship and a Liturgy at which we have been tinkering these many years. It may be encouraging to some to see how other denominations are trying to secure what Lutherans have always enjoyed as a right—participation in the worship of God's house. It may be well however to guard against any tendency to mere formalism. In opposition to ritualism the Church had swung to the extreme of baldness in worship; the swing is now in the opposite direction, and it would not be surprising if many should be captivated by the mere forms of religion. Every Church should have its order of worship, and its forms of service for special occasions. These should be prepared with the highest regard to the true idea of spiritual worship. To those who have no such helps this "Service of Praise" may be warmly commended.

HARPER & BROTHERS, NEW YORK.

The Theistic Conception of the World. An Essay in opposition to certain tendencies of Modern Thought. By B. F. Cocker, D. D., LL. D., Professor of Mental and Moral Philosophy in the University of Michigan; author of "Christianity and Greek Philosophy." pp. 42. 1875.

The author of this volume was already favorably known by his contribution to religion and philosophy in a former work. This new discussion of an ever living and most important subject will add to his reputation as a thoughtful student and vigorous writer. The volume treats of what is fundamental to all true religion and sound philosophy—the being of God and His relations to the universe, or as it is styled "*The Theistic Conception of the World.*" The chief aim is to show that the theistic conception, as it is presented in the Bible, is in harmony with our own consciousness, true science, and sound philosophy. The book bears evidence on almost every page of the author's extensive and varied reading, and is en-

riched by abundant quotations from the choicest writers, in his field of thought, in ancient and modern times.

It would be impossible in a brief compass to give anything like a satisfactory analysis of this work. Much of it consists of concise statements which scarcely admit of condensation or abbreviation. It is divided into eleven chapters with the following titles: The Problem Stated; God the Creator; The Creation; Creation—The Genesis or Beginning; Creation—Its History; Conservation—The Relation of God to the World; Conservation—The Relation of God to the World; Providence of God in Human History—The Relation of God to Humanity; Special Providence and Prayer; Moral Government—Its Grounds, the Correlation between God and Man; Moral Government—Its Nature, Condition, Method and End.

The questions which present themselves to thinking minds and asks for a solution, are thus stated by our author :

“ 1. First of all, there have arisen the fundamental questions: Has the universe always existed, or had the Cosmos, with its changes and constants, its forces and laws, its forms and relations, a *Beginning*? Is its present condition but one link in an endless chain, one phasis in a series of changes, which had no beginning and shall have no end? Is the universe limited both in space and duration, or is it unlimited, unbeginning, and endless?”

“ 2. If the universe had a beginning, what is the *ἀρχή*—the originant, causative Principle in which or from which it had its beginning? How are we to conceive aright that First Principle of all existence and of all knowledge? is it material or spiritual, intelligent or unintelligent?

“ 3. What conception are we to form of the nature and mode of that beginning? Was it a pure supernatural Origination—an absolute creation? or was it simply a Formation out of a first matter or first force—an artistic, architectonic, demiurgic creation? Was that beginning determined by necessity or by choice? Was it an unconscious emanation from, or a necessary development of, the First Principle; or was it a conscious forth-putting of power for the realization of a foreseen, premeditated, predetermined plan—a *mental* Order.

“ 4. A supernatural Origination being assumed, then, from that first initial act of absolute creation, has the process of formation been gradual continuous, and uniform—a progressive *Evolution* from the homogeneous to the heterogeneous, from lower to higher forms, according to a changeless law of uniformity and continuity? or have there been marked, distinct, and successive stages of formation—creative epochs which may be called ‘new beginnings?’ Is the historic unity of creation a unity of Thought, an ideal consecution? or is it simply a physical unity grounded in a material nexus—a genetic connection resulting from the necessary action of physical causes?

“ 5. What is the relation of the Creator to the existing creation? Is the Deity, in any sense, immanent in, or does he dwell altogether apart from,

“ and out of all connection with, the universe? Has any finite thing or being an independent existence? Have the forces of nature any reality apart from the Divine efficiency? Did the Creator, in the beginning, give self-being to the substance of the universe, and endow it with properties and forces, so that it can exist and act apart from, and independently of, the First Cause? or is God still in nature upholding all substance, the power of all force, the life of all life, shaping all forms, and organizing all systems? Is God not only the Creator but the *Conservator* of all things?

“ 6. Is there any Ethical meaning, any moral significance in the universe? Is the physical order of the universe subordinated to a moral order in which freedom exists? Are there any indications that the existence of moral personality is the end toward which all the successive changes of nature have tended, and the progressive types of life have been a preparation and a prophecy? Was the earth designed to be a theatre for the development of moral character, the education and discipline of moral beings? Does the course of history reveal ‘a power that works for righteousness,’ and aims at the highest perfection of rational and free beings? In a word, is there a *Providential* Government of the world?

“ 7. Does man stand in a more immediate relation to God than the things of nature? Is each individual the charge of a providence, the subject of a moral government, and the heir to a future retribution? Has man a spiritual and immortal nature? Has he the power so to determine his own action and character that he can justly be held accountable, and treated as the proper subject of reward and punishment? In the final issue of things, will every human being meet his righteous deserts, and be rewarded or punished according to his works? In short, is man under *Moral Government*?

The answers to these questions involves the discussion of this volume. The author evinces learning and a readiness to meet the opponents of Bible Theism. He defends with marked ability the current orthodox views of God, Creator, Providence, and Moral Accountability. The main points of the materialistic philosophy of the present day are examined; and the shallowness of its pretences exposed. It is bracing to read such a volume, and it is commended to all who are in doubt, or who desire to know the arguments for the fundamental truths, that God is, and that He is the rewarder of them that seek Him. Without pledging ourselves to the endorsement of every interpretation of nature and revelation, or to the conclusiveness of every argument, we regard the work as one of sterling merit, and well calculated to confirm believers in their faith, and to silence, so far as argument can, the mouths of gainsayers.

The Character and Logical Method of Political Economy. By J. E. Cairnes, LL. D., Emeritus Professor of Political Economy in University

College, London, Author of "Some Leading Principles of Political Economy, Newly Propounded." pp. 235. 1875.

This volume is a new edition or reproduction of some lectures on Political Economy delivered by the author in Dublin more than seventeen years ago. The volume as it now appears, whilst maintaining the same views then put forth, has undergone extensive changes. We are informed that "numerous passages have been recast; increased prominence has been given to aspects of the case only touched on in the former volume; and some entirely new topics have been introduced." The distinguished author here gives us not so much a treatise on political economy, as a discussion of the nature and object of the science, and a defence of what he claims to be its legitimate character. Extreme views have prevailed on the subject of this science, and Professor Cairnes is at pains to point out the errors which have had more or less prevalence, and thus to prepare the way for a more rational and satisfactory course of investigation. Indeed, so conflicting and contradictory have been the views and theories advocated by different writers that many have been led to doubt whether political economy was entitled to rank as a science at all. Professor Cairnes aims to rescue the science from the misapprehensions and blunders to which it has been exposed, and to assert its true character and importance. He does not, with some, claim for it a place among the exact sciences, where everything can be determined with mathematical precision; nor does he admit, with others, that there are no laws which can be ascertained governing questions of political economy. "The doctrines of Political Economy are to be understood as asserting, not what *will* take place, but what *would* or what *tends* to take place, and in this sense only are they true." Some of the evils resulting from ignorance on this subject are brought out, and the importance of careful study and correct views inculcated. Few subjects of a merely secular character are more deserving the attention of our legislators, and indeed of all who choose to think upon questions of our political and social prosperity. Many of those who undertake to legislate for the public good are profoundly ignorant of the first principles of political economy. Laws are frequently enacted in violation of well established principles of right and public interest. Schemes are undertaken and carried forward only to terminate in disappointment and suffering. It can hardly be claimed that any amount of study in this department would furnish a remedy for all the ills of life and all the needs in society, but it might aid greatly in lessening them.

This volume of Professor Cairnes is commended as containing the mature thoughts of a ripe scholar and judicious writer. It cannot fail to instruct and improve. Its high moral tone is not its least recommendation. Political Economy, if not as a science, in its workings, has to do with the moral as well as with the material elements of a nation's wealth. It is as true in this science as in religion, that "righteousness exalteth a nation." To the question—"How far should moral and religious considerations be

admitted as coming within the purview of Political Economy?" Professor Cairnes answers: "Moral and religious considerations are to be taken account of by the economist precisely in so far as they are found, in fact, to affect the conduct of men in the pursuit of wealth. In so far as they operate in this way, such considerations are as pertinent to his inquiries as the desire for the physical well-being, or the propensity in human beings to reproduce their kind; and they are only less important as premises of his science than the latter principles, because they are far less influential with regard to the phenomena which constitute the subject matter of his inquiries." The present period beyond any preceding one calls for the thoughtful consideration of the topics discussed in this volume. Political and social problems are demanding a re-adjustment. The wisest of our leaders are often perplexed in deciding what is best to be done, and it must be perilous in the extreme to submit to the guidance of the ignorant and blind. It need hardly be added, what has already been intimated, that Professor Cairnes is regarded as standing in the very front rank of writers on this most important and difficult subject.

The Early Kings of Norway: Also an Essay on the Portraits of John Knox. By Thomas Carlyle. author of "The History of Friederich II., called Frederick the Great," "History of the French Revolution,," "Past and Present," etc. pp. 257. 1875.

A book from Carlyle invites and is almost certain to receive attention. The world deems it worth while to know what he has to say and how he says it; for he has a style of thinking and writing peculiarly his own. In this volume he furnishes us with some chapters in history but little known. The early Kings of Norway from "about the year of Grace 860," to use his own words, until about 1270, are the subjects for most graphic and stirring pictures of rude and barbarous times. Carlyle's admiration for courage and adventure, and his inclination to hero worship, make such subjects fitting themes for his peculiar and vigorous style. He seems to have lost none of his freshness or power. Whilst we may not fully share in his sympathy with his heroes, we cannot but admire his patience in study and power in delineation. We learn from this volume something of the manners and customs of those early times.

The monograph on the Portraits of John Knox, included in the volume, is an interesting and curious piece of literary work. Knox is one of his heroes, and he takes pleasure and delight in discussing and criticising these pictures of his favorite. An extract will furnish a clue to his zeal in this matter.

"Scottish Puritanism, well considered, seems to me distinctly the noblest and completest form that the grand Sixteenth Century Reformation anywhere assumed. We may say also that it has been by far the most widely fruitful form; for in the next century it had produced

“ English Cromwellian Puritanism, with open Bible in one hand, drawn
 “ Sword in the other, and victorious foot trampling on Romish Babylon ;
 “ that is to say, irrevocably refusing to believe what is not a Fact in
 “ God’s Universe, but a mingled mass of self-delusions and mendacities
 “ in the region of Chimera. So that now we look for the effects of it not
 “ in Scotland only, but over wide seas, huge American continents, and
 “ growing British Nations in every zone of the earth. And, in brief,
 “ shall have to admit that John Knox, the authentic Prometheus of all
 “ that, has been a most distinguished Son of Adam, and had probably a
 “ physiognomy worth looking at.”

A. D. F. RANDOLPH & CO., NEW YORK.

For sale by Smith, English & Co., Phila.,

The Philosophy of Natural Theology An Essay in Confutation of the
 Scepticism of the Present Day. which obtained a Prize at Oxford, Nov.
 26th, 1872. By the Rev. William Jackson, M. A., F. S. A., formerly
 Fellow of Worcester College, author of “Positivism,” “Right and
 Wrong,” “The Golden Spell,” etc. pp. 389. 1875.

This is a book for educated and intelligent men, who are familiar with the course of recent and present thought in science and metaphysics. As meant to confute the Materialism and Atheism of our day, its discussions necessarily range along planes of inquiry in which the learning of this generation is moving. It is not a book for the uneducated masses, and only those who have cultivated their mind in philosophical studies will fully appreciate it, or be rightly impressed with the strength and value of its well-sustained conclusions. But to these the volume will commend itself as a most valuable contribution to a department of truth most vital to human welfare.

Its appearance is a sign of healthy reaction against various false methods of dealing with the Theistic proof. And the volume will contribute to the strength and prevalence of this reaction. It will itself be found, we believe, to help very greatly in turning the minds of thinking men to the validity and soundness of the methods of which it is an illustration. It is a bold and able reassertion of the older theistic proofs, and of their essential and abiding conclusiveness. And though by reason of the author’s brevity of statement and abruptness of style, it is sometimes not easy to grasp fully and clearly his whole meaning and the bearing of the facts stated, yet the careful and thoughtful reader will in the end find the argument, or combination of arguments to be of great force and convincing power.

The occasion of the production of this work was an offered Prize for an Essay on the subject, to be competed for by the members of the University of Oxford. The characteristics of the work, sought by this competition, were taken by Mr. Jackson as a guide in the discussion of the subject, and we cannot better state the general idea and scope of the volume than in

the words conditioning the Prize : "For the best Essay in Confutation of
" the Materialism of the present day by arguments derived from Evi-
" dences of Intelligence, Design, Contrivance, and Adaptation of Means
" to Ends, in the Universe, and especially in Man considered in his Moral
" Nature, his Religious Aptitudes, and his Intellectual Powers, and in all
" Organic Nature." That this method of developing theistic proof ac-
corded with the author's already established convictions, is seen in the fact
that in preparing his work, he only expanded a small discourse in which
he had declared his views four years before. It comes before us, therefore,
as a well considered statement of a kind of argument that he regarded as
of high value and calling for present attention.

Probably the best way to give the readers of the REVIEW an idea of the
book and the range of its discussion is to give them, in brief, the contents
of the seven different chapters into which it is divided. The *first* chapter
is introductory, and states various inquiries underlying Natural Theology,
and the way they are answered by our instinctive persuasions, with the
value of the answers. The various phases of doubt are pointed out, and
the method of defence proposed is indicated—the use of diverse proofs of
Theism, mutually supporting each other and becoming consilient at last.

The *second* chapter examines the kind of reasoning involved in the
argument from Design, and inquires into its special force. Some of the
chief objections against this argument are then stated and criticised. Of
these objections some are popular, some scientific. Most of them have
been directed against the form of it as presented in the famous and repre-
sentative treatise of Paley. To the objection, among others, that Pa-
ley's argument from the comparison with a watch is misleading by its
assuming that the structures of nature are formed after the methods of
mechanical arrangement, whereas the processes which form living organ-
isms are wholly unlike those that construct watches, the author gives a
complete answer. The objection alleges that in the assimilation and
growth of animal bodies the processes are all wholly different from the
processes of contriving art, and that the very point on which the compar-
ison is made fails. But it is a sufficient answer, to show that the argument
does not rest upon any *sameness of the processes* by which a watch and
the structures of nature are produced, but upon the single fact of *design*
shown in the product. The process by which the design is accomplished
may be different in the hand of a human contriver from that in the works
of nature, but the structures agree in this, that they, in both cases, evi-
dence design. Mr. Jackson takes up the objection of Prof. Baden Powell,
who distinguishes—and rightly—between Law and Cause, and who criti-
cises Paley's argument as inconclusive because of not recognizing the
Mind instead of objective nature as the source of the idea and law of caus-
ation. Prof. Powell admits the fact of order and arrangement in nature,
but insists that the inference of design and forethought is something *be-*
yond that fact, and comes from the *mind*; and holds Paley responsible

for *confounding* these two things. In other words, he maintains that we reach a Cause only through the causal action of our own wills, and cannot, therefore, reach it by contemplation of the world without us alone, as he takes Paley as doing. It is a sufficient reply, however, to all this, to say that Paley has not denied this relation of the law of causation to its subjective source—has not discussed the source of it at all, but has simply assumed its validity. In studying physical nature, must nothing be used but physical nature? May we not run up into the conclusion some of the admitted data from the world of mind? Prof. Jackson notes Mr. Powell's inconsistency: "When discussing the question of Evidence, he finds Mind
 " pervading outward Nature—he treats Mind as the ordering and sover-
 " eign part of the Natural World, which visibly shows the effect of its
 " invisible direction, and bids us follow up the higher nature in its analo-
 " gies to God, of whose operation the order and arrangement of the uni-
 " verse are external manifestations. But when he speaks of Natural
 " Theology, that higher nature seems to disappear; intellect, volition, and
 " the power of moral causality, slip out of sight, and are blotted from
 " his catalogues of natural facts. Human nature must thus be treated
 " as no part of universal Nature, in order that a needlessly narrow and
 " purely theoretical fence may be drawn round the science of Natural
 " Theology."

In the *third* chapter, the author draws a "parallel between the difficulties alleged to be fatal against Theism, and the difficulties attaching to very various departments of human knowledge, embracing its most necessary and its most certainly accepted kinds. From this parallel the conclusion becomes evident that whoever accepts one set of truths cannot be debarred by these or similar difficulties from accepting the higher truth likewise." This chapter clearly shows how, in every other department of knowledge and practical life, men treat the kind of objections alleged against Theism as of no validity or force.

The *fourth* chapter inquires into the Beliefs of Reason, or the fundamental human faiths which form first truths to man. The subject is discussed at some length, and the validity of these necessary beliefs is shown to be verified by their practical application.

Under the head of *Production and its Law*, Prof. Jackson presents, in the *fifth* chapter, a special form of teleological proof. "In each productive process of Mankind, we perceive, first, a purpose conceived—the end or final cause—and then a power of force that has to be discovered and fitted to this human purpose. For operative activity, there must be an efficient cause putting in movement the productive law, over and above its apprehension first proposed. This efficient Cause, as always seen in human production, is a Will." The Will, therefore, becomes creative, converting an idea into force running into production of the designed result. "Who shall assert a reign of law in opposition to a reign of Causation, when we perceive that causality is the grand endowment un-

“derlying the highest intelligence in this world, and distinguishing man
 “from every inferior creature? A large class of objections dies in the
 “fact that there is *known* to us a power which can truly originate actions
 “—a clear spring of volitional creativeness.”

The object in the *sixth* chapter—headed *Causation*—is “to distinguish
 “the physical chain of Sequency from Causation properly so termed.
 “In other words, to divide the World, as we see it, into two spheres, the
 “Mechanical and the Personal.” Those who assert, as is so often done,
 that there is no possibility of passing out of or beyond the chain of
 secondary and material causes, and legitimately finding a First and In-
 telligent Cause, should read Prof. Jackson’s argument in this chapter.
 His statement of the matter is clear and conclusive. He shows how cause
 in the real sense is found only in Will acting under Reason. In Will is
 found the difference between things and Persons, and so a true cause must,
 without exception, be also a true Personality. “Look at the subject in
 “whatever point of view we will,—as an abstract question—as a calcula-
 “ble problem—or an affair of plain common sense,—the result must
 “finally come to one and the same thing. There can be no Cause,—no
 “First to stand before (not in) the series of sequences, except a Being,
 “Will, Personality.”

The *seventh* chapter shows how the great fact of *Responsibility* becomes
 an impregnable proof of the being of God. It is shown that “the univer-
 “sally enforced maxim of Responsibility unites in itself two factors, *first*,
 “a true power of Causation, as explaindd in Chap. VI., and *second*, a
 “moral distinction of Right and Wrong.” * * * “From the
 “connection of Morality with Causation, it may be inferred that the
 “Moral Law has its ultimate existence in a Supreme Personality—a just
 “and sovereign God. This conclusion is verified. Human life and hu-
 “man death read as the same lesson.”

To the various chapters numerous and explanatory and illustrative
 Notes are added, giving, from a very large number of authors, well-chosen
 and valuable quotations on the different facts and points brought into dis-
 cussion. Altogether the work forms a very valuable addition to the liter-
 ature of Natural Theology.

The following extract gives the author’s view of the possibility of mira-
 cles, and the philosophy of the proof of the existence of God in the fact
 of revelation :

“Our business has lain with the Natural world, human nature itself in-
 “cluded. And in examining the successional chain, we have perceived
 “that it is not forged of Adamant. Yet there is so much connection and
 “unity running throughout it, that we may with the greatest justice
 “speak of the *order* and *course* of nature. And, perhaps the *highest*
 “kind of evidence to the being and attributes of God conceivable by us,
 “lies in the concurrence of *two* separate kinds of proof; both resting on
 “the reality of Divine *causation* viewed *relatively* to the World we in-

“ habit. The one,—when we trace (as in this Chapter we have shown
 “ that men ought to trace), the chain of natural sequence up to a Per-
 “ sonal First Cause. The other,—when we find occasion to believe that
 “ the First Cause and Creator of the world, has seen fit to interfere with
 “ his orderly course in a manner which distinguishes His intervention
 “ from our common every-day experience.

“ For such intervention, *we* could probably conceive no greater fitness,
 “ no nobler occasion, than the purpose of raising Men above themselves,
 “ and assuring them that there are more things in Heaven and Earth than
 “ are dreamed of in their Philosophies. And what human dream, vision,
 “ or philosophy, could ever have foreseen the things which God hath pre-
 “ pared for them that love Him?”

SMITH, ENGLISH & CO., PHILADELPHIA.

Text Book of Church History. By John Henry Kurtz, Professor of
 Theology in the University of Dorpat: author of a “Manual of Sacred
 History,” “The Bible and Astronomy,” etc., etc. Two volumes in One.
 Revised, with Corrections and Additions from the Seventh German
 Edition. Vol. I. To the Reformation, pp. 534, Vol. II., From the Re-
 formation, Vol. II., pp. 470. 1875.

This admirable Compend of Church History is now published by Smith,
 English & Co. It is too well known, and has been too largely used in
 Theological Seminaries and by ministers to need a special criticism. This
 new edition, professedly revised with corrections and additions from the
 Seventh German edition, requires a brief notice to guard against misap-
 prehension. Who the reviser is we are not informed, but from internal
 evidence take him to be a Baptist, who has seen to corrections about his
 own Church, but has not been equally careful in regard to some others.
 In a brief Preface, he explains that the corrections have only been partial.
 The statements in regard to the Lutheran Church in the United States,
 vol. II. 350, are so incorrect and unfair as to make them worse than
 worthless. The seventh German edition comes down to 1874, and yet the
 author allows statements to stand that were considered little better than
 a caricature fifteen years ago, and which are now repeated with some
 additions which do not improve the case. It is scarcely credible and cer-
 tainly not creditable, that a writer of Dr. Kurtz' reputation, and a Luth-
 eran, should manifest such gross ignorance of the Lutheran Church in
 this country. In the year 1874 he represents the General Synod as having
 350 ministers, etc.—a number scarcely representing the actual strength
 30 years ago—and Dr. S. S. Schmucker as still representing in the Theo-
 logical Seminary at Gettysburg “the tendency hitherto prevailing”—not
 knowing that Dr. Schmucker had retired from the Seminary ten years
 before, and had gone to his rest. He also speaks of Drs. Krauth and
 Schaeffer as if they were still serving in the Seminary. We do not know
 what Dr. Kurtz' means of obtaining information may be, but we know

that such ignorance and error perpetuated in a popular text book by a Lutheran. are inexcusable. We suggest to Smith, English & Co. to have suitable corrections made in any subsequent issue of the work.

NELSON & PHILLIPS, NEW YORK.

The Living Wesley, as he was in his Youth and in his Prime. By James H. Rigg, D. D., Principal of the Wesleyan Training College, Westminster, England, Author of "Modern Anglican Theology," "The Relations of John Wesley and of Wesleyan Methodism with the Church of England," "Essays for the Times," etc. With an Introduction by John F. Hurst, D. D. 1875. pp. 269.

Dr. Hurst. whose Introduction gives a brief account of the character, position and writings of the author, commends this volume as giving "information which cannot be found elsewhere, or rather, judgments founded upon data with which the previous authors had no acquaintance." Dr. Rigg's object has been, to present a picture of Wesley, relieved of some features which imperfect information and misapprehension had connected with his character. After giving a pretty full and critical account of the literature of the subject, he furnishes statements of various points of interest in Wesley's earlier life, and then of the chief features of his mature life and ministry, concerning which he believes. erroneous views have been held. It is a very interesting and valuable volume to those who desire to know the truth in connection with one of the greatest names in the Church's modern history. It is somewhat strange, however, that Dr. Rigg should commit the error of saying: "No Protestant Church at this day counts so many adherents as the Methodist family of Churches." He should revise his statistics.

Our King and Saviour ; or, the Story of our Lord's Life on Earth. In which its great Events are arranged in their probable Chronological Order, and so set forth as to make their Reality and Meaning clear to the understanding and attractive the imagination and hearts of Young Persons and general readers. By Daniel Wise, D. D. With eighty-three illustrations. pp. 367.

Though less ambitious than most of the recent attempts to form, from our four Gospels, a connected view of the life of Christ, this volume has features which commend it to the public. It is "not intended for critics " and biblical scholars, but for senior Sunday scholars, Sunday teachers, " and general readers. Its events are given in the order of Dr. Strong's " Harmony and Exposition of the Gospels." Its statements are brief and clear, in a popular and attractive style. Without endorsing every interpretation it presents, we believe the book will help the readers for whom it is intended to a clearer understanding of the wondrous life of Jesus.

Spiritual Struggles of a Roman Catholic : An Autobiographical Sketch.

By Louis N. Beaudry, author of "Army and Prison Experience with the Fifth New York Cavalry," With an Introduction by Rev. B. Hawley, D. D. pp. 275. 1875.

In the present questions growing out of the relations of Romanism to the civil authority and the common schools of our country, such volumes as this are specially valuable. Mr. Beaudry, having been brought up in the Roman Catholic Church, is able to present its teachings and practice from an inside view. In giving a view of Romanism, in connection with this account of his spiritual struggles as he was compelled in conscience to become a Protestant, his spirit is charmingly loving and gentle, and void of bitterness or denunciation. It is written in the right spirit, and will do good.

Holiness the Birthright of all God's Children. By Rev. J. T. Crane,

D. D., of the Newark Conference, author of the "Right Way," "Popular Amusements," "Arts of Intoxication," etc. Second Edition, Enlarged. 1875. pp. 211.

This is a work on Sanctification, and is written with clearness and force. The author maintains that Christian perfection has in it three elements : 1. Freedom from voluntary transgression of known law ; 2. Freedom from the moral depravity which inheres in the soul previous to renewal ; 3. The Development and maturity of the Christian graces." The destruction of depravity, which he regards as fully accomplished by regeneration, is not to be understood as consequent freedom from error, infirmity, temptation, &c. These he does not count as moral depravity, nor the remains of depravity, but as simple elements of our probationary life. From the doctrine taught on this second point, many will dissent ; but the volume is a stirring appeal for Christian holiness, and worthy of wide circulation.

All for Christ ; or How the Christian may obtain, by a renewed Consecration of the heart, the fullness of joy referred to by the Saviour just previous to His crucifixion. With Illustrations from the lives of those who have made this Consecration. By Rev. Thomas Carter, D. D., author of "History of the Great Reformation in England, Ireland, Scotland, Germany," etc. 1875. pp. 192.

This is another presentation of the doctrine of Christian perfection, as held by many in the Methodist Church. Without agreeing with the specific doctrine with which this plea for holiness is urged, we commend to all believers its earnest appeal for the right consecration of life, time, thought, words, money, &c., to Christ. It is a call for right living.

Binney's Theological Compend, containing a Synopsis of the Evidences, Doctrines, Morals, and Institutions of Christianity. Designed for Bible

Classes, Theological students, and young Preachers. By Rev. Amos Binney, and Rev. Daniel Steele, D. D. 1875. pp. 195.

This is a new and improved edition of a work that has been long and favorably known. Very few manuals of this sort have enjoyed such extensive favor, or been so widely used. Of the work in the form before this revision, at least thirty-five thousand copies were printed in English, besides translations in German, Swedish, Arabic, Chinese, and other languages. In the form now issued, the author has recast and enriched the volume, fortifying its statements by more abundant Scripture references, and adapting it to meet the later methods of assault on Christian truth. Its doctrinal statements are brief, and marked by great clearness of thought and expression. Of course, in a work of this kind, all the different points of controversial theology are traversed. The author has necessarily looked at them from his own standpoint, but his presentation of Christian truth will find a very general acceptance. It is thoroughly Evangelical, and as a book of reference it will be, as it has been, found to be convenient for those for whom it has been prepared, and will serve the cause of Christian truth and piety.

Outline of Church History. By John of Hurst. pp. 98.

This is one of the Normal Outline Series and falls within the Sunday School Department. To a good teacher, such an outline, as the framework for the entire structure of Church history, affords one of the very best means of success in historical instruction. Dr. Hurst has produced a manual admirably suited to its purpose. It is well printed, with different kinds of type to mark the various divisions, topics, &c., to help the memory, and with excellent maps.

The preparation of Outlines of Church History for Normal Classes in the Sunday School, of course assumes that this kind of study is appropriate and useful in that relation. Those who understand the matter best, we think, will concur in this judgment. A thorough acquaintance with the history of the Church, in the Providences through which it has passed, and the experiences that have marked its work and progress, must be of great service to the Sunday School teacher.

ROBERT CARTER & BROTHER, NEW YORK.

For sale by Smith, English & Co., Phila.,

Little Brothers and Sisters. By Emma Marshall, author of the Primrose Series," "Between the Cliffs," etc. 1875. pp. 375.

Mable Walton's Experiment. By Joanna H. Mathews, author of "The Bessie Books," etc. 1875. pp. 347.

These two neat volumes are from the pen of authors who have been very successful in writing interesting and instructive books for the young.

Their stories are so full of Christian truth, and breathe so much of the spirit of piety, that they can hardly fail to make their little readers wiser and better. We think the books for the young are running too much in the line of stories; but if instruction is to be conveyed in this pleasant way we wish to commend those marked by this pure and healthful tone.

THE FOREIGN QUARTERLIES AND BLACKWOOD.

The Four great Quarterlies for July have been received—also Blackwood for July, August, and September.

In the *Edinburg Review*, among other interesting articles, are “Life and Works of Thorvaldsen,” “The Education of the Children of the State,” and “The Physiological Influence of Alcohol.”

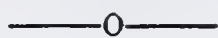
In the *London Quarterly*, “The first Stewart in England,” “Balloons and Voyages in the Air,” “Tennyson’s Queen Mary,” &c.

In the *Westminster Review*, “Sunday and Lent,” from a skeptical stand point, “Allotropic Christianity,” “The Evidences of Design in Nature.”

In the *British Quarterly Review*, Shakespeare’s Character and early Career,” “The Future of the English Universities,” “Sin and Madness from a Physician’s Point of View,” “Church and State in India,” “Mr. Disraeli as Minister,” “Edgar Allan Poe.”

Blackwood brings its regular supplies of excellent reading. An article of special value is found in the July No., on “Modern Skepticism and its Fruit.”

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